

# The Commentator

Official Undergraduate Newspaper of Yeshiva College

Wednesday, February 18, 1987

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

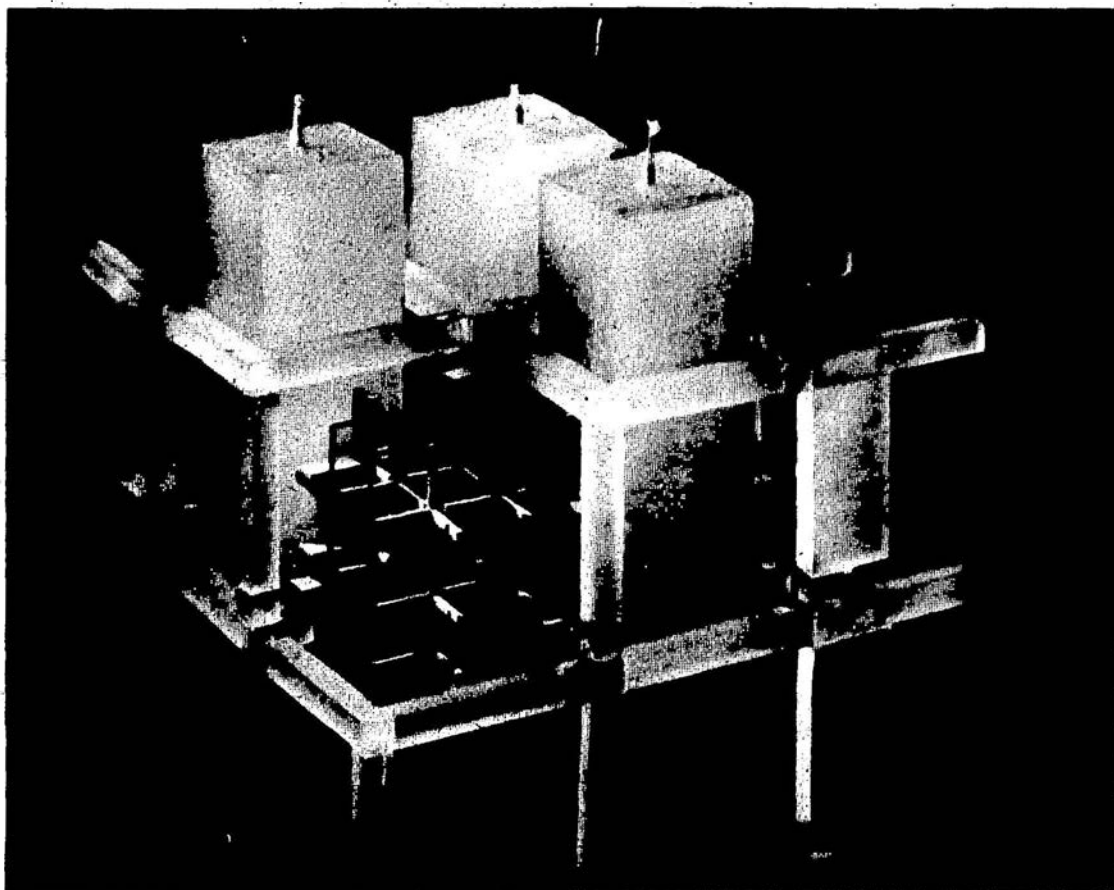
VOL. CI NO. 5

## Costello Resigns, Replaced by Shevlin

By Jonathan Bandler

On January 12th, Dr. John Costello shocked the administration by revealing that due to an illness in his family he would be unable to continue in his role as Y.U. Athletic Director. Dr. Costello had been chosen this past summer from a long list of candidates to fill the position vacated by Dr. Arthur Tauber, who retired after thirty-six years at Yeshiva. His sudden resignation forced a seven member search committee to once again screen those candidates for a possible replacement.

However, by the end of intercession, the committee was informed that Dr. Julius Shevlin, a top administrator and professor at CCNY, was available for the position. Within one week, Dr. Shevlin met with the search com-



A multipurpose light designed by Peter Eisenman, a world-renowned architect is part of the Nerot Mitzvah exhibit now on display in the YU Museum. The piece, constructed of wood and plexiglass, is entitled *The Absence of Presence*.

## Poll Shows Widespread Cheating Senate Acts to Rectify Situation

By Freddy Schwartz

The cheating at Yeshiva College has reached such a proportion that it is now perhaps the most serious problem this institution must confront. While the majority of the student body has never cheated, the overall atmosphere is frighteningly conducive to student chicanery.

Although exact statistics are unavailable, results from the recent *Commentator* survey reveal a major problem. Of the 104 students who responded to the poll, 36% admitted that they have cheated at least once in college. In addition, an overwhelming 88% of students claimed to have witnessed others cheating, with more than half of the respondents reporting to have seen such a spectacle on at least four separate occasions. While less shocking, perhaps the most significant statistic to emerge from the survey was that 81% of those polled would refrain from reporting visible cheating to the instructor. Apparently, although most students do not cheat themselves, they do tolerate cheating from others.

This general atmosphere of tolerance not only fosters cheating, but also allows cheaters to boast openly and freely about their immoral conduct instead of feeling shameful and culpable.

Many cheating instances become quite well-known. One example is the case of the accounting student who last year requested to take his final exam earlier than scheduled. The teacher acquiesced on condition that the student take the test in the teacher's office. The student complied, but when not being observed, proceeded to make several photocopies of the exam for his friends. He distributed them later on, and neither he nor his friends were ever penalized.

Another instance of group cheating occurred last semester when a makeup exam was being administered to fifteen economics students. Their instructor seated them in a room, handed out the test, said "I've got to teach a class now but I trust you guys not to cheat" and left the room. According to one source present, nearly every student in the room cheated. Unfortunately, there are enough anecdotes like these to fill an entire newspaper. Surely, most students who have been here for a while are aware of some fellow student who has cheated.

How is it possible that at Yeshiva, of all places, this type of intolerable conduct is so widespread? There are several answers to this question. Firstly, the proctoring at exams is virtually non-

existent. It is not an uncommon sight to observe a proctor talking to his students or to his fellow proctors, or reading papers during a test. According to one professor, "there are certain faculty members who are notoriously irresponsible when proctoring." Also, room 501 in Furst Hall is frequently overcrowded and unorganized, creating an atmosphere of chaos.

A second explanation for the cheating is that, ironically, many of the students here are graduates of yeshiva high schools which breed cheaters. Even some of the noncheaters at YU who hail from the yeshiva high school system speak of their former violations.

A third reason for cheating at YU is that students are subject to more pressure to succeed here than almost anywhere else. Whether the origins are parental, internal or from peers, this pressure becomes inflated to the point that many students will begin to rationalize doing what they know to be wrong.

The final explanation for the cheating is that, in the words of one senior, "it's just so freaking easy here." The entire student body is so close-knit that students will invariably help each other out. The unique student camaraderie which is one of

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## Dean Named for Syms School of Business

By Joshua Annenberg

Dr. Norman Lamm, President of Yeshiva University, has formally announced the appointment of Dr. Michael Schiff as the founding dean of Yeshiva University's Sy Syms School of Business. Dr. Schiff earned B.B.A. and M.B.A. degrees from the City College of New York and has a PhD from New York University's Graduate School of Business Administration. In addition to being a Certified Public Accountant in the State of New York and a consultant for a host of corporations, he also served for a number of years with New York University's Graduate School of Business Administration, was a chaired professor in NYU's accounting department, and founded and directed the Ross Institute of Accounting at New York University.



Dr. Michael Schiff

After becoming professor emeritus at NYU, Dr. Schiff was invited to head YU's business school. Dr. Schiff was attracted to YU not only out of the challenge of "building up from the bottom", but also because he feels that YU is a "school that's well funded, has a very good student body, and has the uniqueness of the dual program. Where else do you find undergraduate students in school all day?" Dean Schiff queried.

Citing his role in restructuring NYU's undergraduate business school, Dr. Schiff believes the Sy Syms School of Business can be,

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Dr. Julius Shevlin

mittee and the personnel department, and was selected unanimously by the committee, which included: Dr. Norman Rosenfeld and Dr. Karen Bacon, Deans of Students at YC and SCW, respectively, Dr. Efreim Nulman, Associate Dean of Students, Mr. Jeffrey Rosengarten, Director of Personnel, Dr. Jonathan Halpert, Coach of the Y.U. Basketball Team, Dr. Jeffrey Gurock, Professor of Jewish History and Assistant Coach of the Y.U. Basketball Team, and Ms. Sharon Volk, athletic instructor at Stern. Also serving on the committee as a student representative was Lance Hirt, co-captain of the Y.U. Basketball Team. The committee, according to Dr. Nulman, found Dr. Shevlin to be "head and shoulders above the other candidates, mainly because of his extremely high level administra-

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## Whether 'tis Nobler. . .

After being labeled "holier than thou traitors to the student body" for turning the consciousness of the administration and students to the problem of cheating, it becomes necessary to state the reasons for publicizing this issue.

Cheating is a sickness which has invaded a significant part of American society. Like most sicknesses, though, certain people have stronger antibodies which can control and neutralize the malady. Unfortunately, many at Yeshiva College lack the necessary moral integrity and basic Jewish values to withstand the temptation to cheat. Of course, these people don't admit that they cheat; they are planning for their futures, keeping pace with their peers, or anything else they can rationalize. Many, even those who don't cheat, feel that the issue of cheating should remain a private matter, not one to be discussed and debated in public. Thus, when the *Commentator* submitted this sensitive issue for public debate, the ensuing hue and cry was raised by innocent and guilty alike.

To risk the reputation of this University by voicing so debilitating a problem obviously demands much deliberation. However, there is more at risk than tarnishing a good reputation; the very integrity of the institution and that of its student body is at stake. If the acceptance of cheating is not curtailed, the college will lose far more than the mere sully of its reputation. Tolerance of cheating poisons our mental, moral and psychological health, and can only lead to inevitable failure.

Moreover, graduate institutions already have an inkling of the amount of cheating which takes place in our college. Certain graduate school applicants have been challenged by their interviewers to respond to allegations of cheating at our university. Regardless of this disgraceful *chillul hashem*, though, which is only a result of this abhorrent practice, the question still remains: How can anyone with the slightest shred of integrity allow this utterly immoral situation continue unchecked?

While some may glibly claim that cheating is not as rampant here as in some other institutions, they obviously fail to understand the mission of a self-respecting educational institution. Due to the nature and ideals of our college we cannot accept outside practices as an excuse for moral deficiency. We must vigilantly uphold our value system, for once that tumbles, can we be far behind?

## RESPONSA

### A Not So Noble Bookstore

To the Editor:

The Yeshiva College Bookstore, operated by Barnes and Noble, has embarrassed the respectable name of Barnes and Noble. There exists a lack of caring for students and their needs. For example, the bookstore's hours were not extended late enough during the first week of the semester (the time when most students purchased their books). Additionally, the employees are not very helpful when asked about books.

Students using the YC Bookstore (Barnes and Noble) know they are not getting any discounts. Thus there is no reason for services to be diminished.

Hopefully, the YC Bookstore will amend itself and offer the same quality as other Barnes and Noble Bookstores. Only then will the YC Bookstore achieve a good name for itself. As it says in Ecclesiastes (VII:1), "A good name is better than precious ointment."

Ari Levitan

### MAZEL TOV TO:

Jeff Remer & Jessica  
Hellman

Danny Mann & Tanya Blus

Simcha Hochman &  
Barbara Gidal

### UPON THEIR ENGAGEMENTS





## Security—Don't Fight 'em, Join 'em

By David Bogner

Over the course of the past semester *The Commentator* has run several articles and editorials about security at YU. The issue of checking ID cards was discussed superficially as was the rash of burglaries in the dorm, but very few students are aware of what goes on behind the scenes to ensure that the wheels turn smoothly and that a safe environment in which to live and study is maintained.

In the P.R. literature which YU sends to prospective freshmen, Washington Heights is described as a "Colorful Neighborhood." This may be as close the Public Relations people have ever come to hitting the nail on the head! Paint this neighborhood white for the cocaine capital which it is. Paint it red for the drug murders which take place here with horrid regularity. Paint it brown for the rusting remains of the cars which various hot car rings dump here and lastly, paint it blue for the token police presence and our own security service who serve as the only barrier between YU and the harsh realities of Spanish Harlem.

It would take an effort of Rambo-like imagination to conjure up a more hostile environment within which a university could exist, yet here we are at Yeshiva, and no one really knows about or appreciates the difficulty of maintaining a competent security force under the circumstances described. Ironically enough the biggest obstacle to the security guards' performing their duties has consistently been the students whom they are supposed to be protecting!

Mr. Carl Vasta, Head of Security at Yeshiva University, has distributed countless notices to students regarding theft prevention (locking rooms), personal safety in the neighborhood, etc., but to no avail. Floor-by-floor checks by security guards show that many dorm residents routinely leave their rooms unlocked for long periods of time. Some students even have the audacity to yell at the security guards for disturbing them when their door is tried. Side and back entrances are an obvious opportunity for would-be thieves; yet the students resist all attempts to have them locked. It seems the inconvenience of having to take a few extra steps is too high a price to pay for the safeguarding of the campus.

It was recently discovered that an organized group of local public school kids had made a practice of entering Furst Hall through the side door and going up the stairs to the classrooms and study halls where they would systematically empty the charity boxes. Some of the kids were caught and others were identified, but it doesn't take the sting off of the fact that on the few occasions that the side doors have been locked, students have preferred to force the door open rather than walk around to the front. Another slap in the face to the security people is the issue of the side entrance to the MTA dorm; the Security Office went so far as to install an alarmed "crash bar" on the newly locked door. Within days the students had completely destroyed the device with open contempt for all efforts to ensure their safety.

After witnessing the brutal murder of a yeshiva high school student in his dorm room in Long Island can anyone be so blind as to assume that it couldn't happen in our "Colorful" Barrio?

Another of the varied duties of the security department is the enforcement of University rules and policy. This means checking ID's to ascertain that only YU students and their guests have access to the school buildings and residence halls. Almost daily the security guards are insulted and cursed for requesting ID's, and on at least one occasion this year a security guard was assaulted by a student. One of the limitations which hamper the guards is that they lack the power of arrest. If a guard requests an ID and a student offers an obscene gesture instead, there is very little a guard can do. If a guard tries to stop students from playing football on the still fragile grass and they continue to play, he/she begins to feel the weight of the awful truth; the guards have only as much authority as the students allow them to have.

The administration will not take decisive action to punish the students. Rather, they think it is sufficient to refer students who refuse to obey the instructions of the security guards to the Student Court, a body made up entirely of students. Besides fostering and encouraging a lack of respect for authority among the students, the administration is sending a clear message to Security: When the chips are down, we won't support you. It has deteriorated to the point where many guards have given up asking for ID's or attempting to chase students off of the already visibly worn grass. They are tired of being ignored and rebuffed by insolent, disrespectful students.

Many students view Security as a taxi service. Aside from hitching a shuttle ride to and from Stern and back and forth from the parking lot and the subway, they have no need for the guards. One

matter of speculation whether or not he would risk his own neck trying to intervene. Suffice to say that the chance that a guard would help would decrease after he has been told off by an evening's worth of students.

Besides manning booths in the various parking lots and dark corners of the campus and patrolling the streets in radio cars, the Security Office carries out many behind-the-scenes functions. They investigate reports of theft or violence, plan new ways of heading off these problems before they start, and stay in touch with the local police department so as to keep abreast of developments which might affect the University community. This is not to say that all is perfect and without room for improvement. On the contrary, many aspects of the security network require fine-tuning and, in some cases, rethinking. Take, for instance, the van service from the subway. Last year if a student were to return to the Heights by train late at night, more often than not a van would be waiting at the entrance to the station. There are many who would like to see this practice reinstated along with the distribution of a time-table for the subway shuttle so that there will be no need to pester the guards who man the main booth. In any case, nothing is above discussion. Mr. Vasta and his staff have made a practice of welcoming student suggestions and complaints as these serve to alleviate strain at levels where nothing can be changed or helped.

The job of providing security services is a large responsibility which can be carried out smoothly only if the recipients of that service also act in a responsible manner and assume their rightful share of the load.



Mr. Carl Vasta

guard remarked that in the four months he had worked in the Security booth, he had never heard a student use the word "please" in connection with a request for a lift. Granted it is a way to make sure that the students are less prone to the dangers of the subway or the streets of Washington Heights, Security is still a service, provided by a human being just the same. It is a very dangerous situation when security guards are at odds with the group of people whom they are supposed to be guarding. If a guard were to see a student getting mugged on the street, it is a

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## Costello Resigns

Cont. from Page 1  
tive experience."

Dr. Nulman added that the administration was "extremely saddened" by the resignation of Dr. Costello. "He was really working out well," said Dr. Nulman, "and in the brief amount of

time that he was here, he established a good relationship with the administration and with many students." According to Lior Hod, a Junior, and co-captain of the Y.U. Basketball Team, "He was a really great guy...someone you could work well with and also be friends with. I was very

upset to see him leave."

Dr. Shevlin, a 1954 graduate of CCNY, received his M.A. in Physical and Health Education in 1958, and his Ed.D. in the same field, in 1961, both from Columbia University. Following his graduation from CCNY, he spent two years in the U.S. Army as

an NCO in Special Services, and then taught high school physical and health education until 1964. Ever since, he has been a professor at CCNY, where he has held various high level positions, such as: Chairman, Department of Physical and Health Education (1971-77), Acting Dean for Fac-

ulty and Staff Relations (1980-83), and Associate Dean of Administration at the Sophie Davis School of Biomedical Education and the CUNY Medical School (1983-86).

While at CCNY, Dr. Shevlin wrote extensively and taught a wide variety of courses, some of which were in non-traditional areas so that he could help expand the scope of knowledge and interest in those areas. When asked why he then decided to leave CCNY after so long, Dr. Shevlin replied: "I wanted to return to my roots, health and physical education, which took up a majority of my career, until the last few years when I was a college-wide administrator. I find that sports, athletics and health and physical education are more rewarding than run-of-the-mill administrative work."

Because he served as Chairman of the Department of Physical and Health Education for seven years, Dr. Shevlin was familiar with athletics at Yeshiva, though certainly not as familiar as he has become in the past two weeks. "I was surprised to see the number of intercollegiate sports which Yeshiva offers, and was pleasantly surprised to see the new MSAC facility." On his second day at Y.U., Dr. Shevlin attended his first Maccabees' basketball game, a 76-67 loss to Western Connecticut. "I found the team to be very competitive," he said, "and the large turnout of fans were certainly an enthusiastic, very spirited group."

Although he has had to step right into the position, Dr. Shevlin feels that it is not only to his disadvantage but in some ways it is to his advantage. "It's really a double-edged sword," he says. "It's good in that Dr. Costello, Curtis Antrum, and Debra Soto (of the athletic office) have been settling me in and obviously all the main decisions, the hiring of coaches, the scheduling of practices and events, etc. have all been made so that I can concentrate on getting to know the facilities and what resources are available. However, I miss out on the experience of planning those activities... When you have time to plan and reflect, you learn. I'm going to have to learn by trial by fire."

From what he has seen so far, Dr. Shevlin sees no need for any immediate improvement, though he was somewhat disappointed in the disparity between the YC and SCW programs, the latter of which offers very few sports. He was very pleased to see the sight plan of the proposed swimming pool, because he considers swimming an activity which many students are interested in and can benefit from immensely. Before he makes any decisions, however, Dr. Shevlin plans to do a lot of listening. "I must listen to coaches and students, meet with the administration, and get a feel for the perceived needs of the department. Then I'll be able to take it from there."

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# Disgruntled Employees Protest Stalled Contract Talks

## Set for Strike

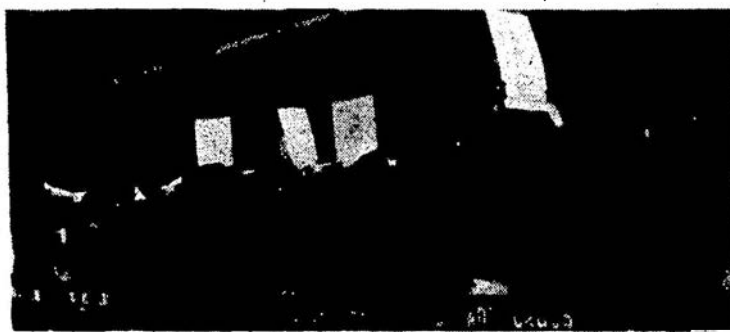
By Alex Wittenberg

Employees of Yeshiva University belonging to Local 1199 of the Drug and Hospital Union held a demonstration on February fourth to protest what they saw as stalled contract talks and unwillingness by management to bargain in good faith. The demonstration was held between noon and 2:00 pm when many employees have lunch, and as many as fifty people picketed on Amsterdam Ave.

The demonstration resulted from the failure of the two sides to reach agreement on a new contract. The union's old contract expired September 30 of last year, and negotiations, delayed with both sides' consent, began several weeks after the expiration date. While agreement on many problems was reached by management and the union, several key issues remained unresolved at the time of the negotiating session held on January 28. That meeting produced no breakthrough, and the union, apparently fed up, walked out. Its negotiators, led by Mike Sanders, said that they would not return until the management, led by personnel director Jeffrey Rosengarten, showed a willingness to make a proposal closer to their demands. The demonstration and accompanying release of public relations flyers were attempts to apply pressure to YU and gain sympathy among non-union faculty and students.

The union's chief demand is an eighteen percent increase in wages over three years. The negotiators feel that their proposal is modest and the only way to bring employee salaries up to less "disgraceful" levels, on par

with workers at the Einstein College of Medicine. According to the union plan, the raise would occur in three stages of six percent each. The union also wants the first raise to take effect retroactively from October 1, 1986, the day the new contract will start. The University has proposed that to save money, the first raise will take effect as of February 1, 1987; this deferral would deprive the union of four months of retroactive pay. The union has also demanded that



Members of Local 1199 carrying placards and chanting slogans demonstrate over the stalled wage talks under the watchful eye of the local police.

employees get off all Jewish holidays without tapping into vacation days. Currently, only the first eight holidays do not tap into vacation time, while holidays beyond that subtract from available vacation days. The union also wants Martin Luther King Day to become a paid holiday.

Employees feel that management is anti-union. Union representative Jane Gilmore believes that YU is attempting to phase out the union by promoting members to non-union positions and replacing them with non-union members. In addition, Gilmore claims that newly hired secretaries are receiving five hundred dollars more than veteran ones, supposedly because

finding and hiring good secretaries is difficult without incentive. Gilmore argues that the old secretaries are equally experienced, but are ignored because of union affiliation. The union wants to see this behavior ended.

Management has responded to the union demands by proposing an overall eleven and a half percent wage increase over three years in stages of 3.5, four and four percent. It has also proposed an additional ten dollars per week increase for the lowest pay level

to, agreement. While management has not worked out a full agreement on the side issues, Mr. Rosengarten has stated the two sides are close to a settlement. In addition, such details as the contract's three-year duration have been agreed upon, and management has conceded the union's position with regard to splits. Splits are a way for the school to save money by splitting the annual raise, so that half the raise begins at the start of the year, and the other half begins halfway through the school year. This plan, while used as a money saving device in previous years by YU, was opposed by the union, and the University has agreed not to employ this system.

There remains one major obstacle in negotiations. The union insists that its members deserve a "living wage," a wage on which the average employee can live comfortably. The union feels that nothing short of its current demands will provide its people with a "living wage." Management sees the living wage as incorrectly derived because it is based on the average wage of Einstein employees doing the same work. Local 1199 represents hospital workers, and YU management sees 1199's approach as reflecting that for hospitals, which have more money and can therefore afford higher wages. Management would prefer that 1199 handle negotiations with YU as if they were dealing with a college.

The union hoped that demonstrating would gain the attention of the teachers and students, if not their sympathies. The attention the union wanted

has been gained and the majority of the faculty and students are now aware of the demands and the threat of a strike. Some teachers who feel themselves underpaid will gladly lend support to the union, but some have shown no sympathy. Several students joined the demonstration, but did so as a joke rather than as a sign of solidarity. Most students, like some professors, have not expressed an opinion about supporting the union. There is a consensus among students that they do not want a strike, especially since they feel services are already poor.

On February 11, 1199 is planning to take a strike vote. Although management maintains that this is just a show of strength by union leaders, there is a distinct possibility that a strike will be called to begin as soon as February 22. If this happens, 320 secretaries, clerical workers, maintenance and housekeeping personnel, cafeteria employees and electricians, most of whom work at the uptown campus, will walk out. Should this happen, management has a host of contingency plans in which non-union supervisory personnel would do some of the jobs normally done by union members. Many jobs would be done less frequently or not at all. Management has reported that 1199 accepted an offer to return to the bargaining table and is willing to keep talking for as long as it takes and believes that if negotiations do reopen as reported, a strike can be averted. However, no date for resuming talks has been set and the probability of a strike still looms over YU.

## New Catalogue to be Published

By Alan Friedman

Has this ever happened to you? You open the YU Catalogue of Courses during the semester to decide which courses you would like to take as electives. You finally conclude that French Literature of Existentialism (course number 2580 in the catalogue) is what you want to take. At registration time you notice its absence from the schedule of courses, and ask the registrar what happened to it. He tells you that Course 2580 has not been given in five years.

This scenario will hopefully be remedied by the publication of a new catalogue. The present catalogue is dated 1983-1985 and contains many outdated courses and information. The task of pre-

paring a new catalogue has been placed upon Prof. Silverman, the ex-Registrar.

Prof. Silverman was more than happy to discuss the new catalogue, and he emphasized that any students with suggestions as to what could be added should share their ideas with him. His office is located on the 12th floor of Science Hall next to Dr. Brenner's.

A sneak preview of the new catalogue fails to generate much excitement. The format is basically the same as the present one with a few changes including the consolidation of information so as to eliminate many duplications. Most important, "wish lists" will be weeded out. Wish lists include all courses that departments once hoped to offer,

employees to help make up the discrepancies in pay scale. The management has based its proposal on three factors: The University's annual budget for wage increases, which is rather limited, the range of wages offered by competing universities, particularly Columbia, and current trends in labor negotiations and settlements. These trends, correlated by many governmental agencies, point towards settlements between 2.9 and five percent, lower than in previous years. These factors' combination with the union demands, led to the current proposal.

Aside from wages, management and union are in, or close



but never have and never will. An example is French Literature of Existentialism. Of course, new courses and requirements will be added as well as information for the Sy Syms School of Business. In fact, it is because of the Syms School that the catalogue has been delayed. The University wanted to include information concerning the Business School in the new catalogue, and therefore refrained from publishing a new one until it had the facts about it.

Unfortunately, the new catalogue will not list how often a certain course will be given. Therefore, students who wish to take Storytelling Workshop (course 4210) will not be able to know when it is offered merely by looking in the catalogue.



## Students to Lobby on Capital Hill for Soviet Jewry

By Gershon Segal

The 11th annual Washington Lobby for Soviet Jews will be held on February 26th in Washington, D.C. The lobbying effort is sponsored and organized by the Student Coalition for Soviet Jewry, which is headquartered at Brandeis University. SSSJ was originally founded on March 15, 1977 in response to the arrest of Anatoly Shcharansky. That first year, thirteen Brandeis students bought bus tickets to Washington, where they discussed Shcharansky's case and the general condition of Soviet Jewry with Members of Congress. Last year, approximately 800 students from 50 universities swarmed Capitol Hill, talking to their Senators, Representatives, and legislative aides. The biggest single delegation came from Yeshiva University (about 80 from YC and 45 from SCW).

During last year's lobby students brought four main points to the attention of their Congressmen: the low rates of emigration, the arbitrary rules for the granting of *vysovs*, the intimidation and imprisonment of unofficial Hebrew teachers, and the persecution of those who attempt to practice Judaism. This year student lobbyists will concentrate on these areas and others as well.

Mikhail Gorbachev has conveyed the impression that he is opening up Soviet society by

releasing several well-known dissidents, but he has yet to allow for any improvement in Soviet Jewish emigration. He even had the audacity to declare that there is no country where Jews are better off than they are in the Soviet Union! If this were true, there wouldn't be so many Jews who still want to leave. However, Over 400,000 Soviet Jews have applied for, and been denied, *vysovs* during the past 15 years - all of them Refuseniks. For the past three years, emigration has been tightly regulated so that an average of only 1,000 Jews have been allowed to leave each year. In contrast, 51,320 Soviet Jews left the Soviet Union in 1979.

In addition to dispelling the misconception that Gorbachev has made concessions on the issue of Soviet Jewry, the topic of the new laws for emigration will be a priority. On January 1, 1987 a new set of laws went into effect in the USSR which define the way the Soviets will deal with emigration. While the laws remove the normal arbitrariness involved in the visa application, they also render it more difficult to obtain such an application. A pre-condition to beginning the emigration process is for the person to present a letter from a relative outside the Soviet Union stating that they want to be reunited. The Soviets have re-interpreted Principles VII and X of the *Helsinki Final Act* (to which

they are signatories) which specify that family reunification is grounds for emigration to mean that ONLY family reunification is a basis for emigration. They have also restricted "family" to husband, wife, and children—who must be unmarried! At the same time, both parents and siblings who will remain in the USSR must now sign documents giving consent for the departure. A further hindrance to the approval of an application is that the USSR can deny anyone a *vysov* if his leaving would damage state security. If anyone happened to work for the Soviet defense industry even ten years before applying to leave, the Soviets may refuse his request because he "possesses state secrets."

All indications are that this year's lobbyists have much information to present to their Congressmen. In addition, there are 49 new members in the House of Representatives and 13 in the Senate. These Members of Congress are probably not yet aware of how effective they can be on behalf of Soviet Jewry. It is our job to educate them.

If you are interested in going but have not yet handed in a form, please do so soon. Buses will be leaving on Wednesday, February 25 at 5:00PM and returning around 10:30PM on Thursday, February 26. The cost is only \$16 thanks to subsidies from the YU Alumni Association and YCSC. Forms can be brought to M325.

tially make up for the fee. For example, YU presently has to pay Chemical Bank a fee for every paycheck cashed at a regular bank, but will not have to pay this fee for the checks cashed at the new unit. Additionally, the university should save money on time saved from delinquent employees who take a bimonthly stroll to the bank. Although that seems like a very minimal amount, Rosengarten pointed out that when a substantial number of employees leave work 26 times a year for a half hour, the cost adds up.

The service will be offered for a six month trial period. During this time the university will evaluate whether the service is used by enough people to be financially worthwhile. Although the university plans to lose money on the venture, it could prove too costly if many employees continue to cash checks at branch banks. "Banking a la Carte" will arrive on February 20 and will be located in Science Hall 1218. Chemical Bank personnel will be available on site to help anyone interested in opening a Chemical Bank account.

## Student Court Revived

By Jeff Kaye

After several years of dormancy, the Student Court of Yeshiva College was reactivated last semester. Although to date only two cases have been brought to trial, the court has managed to



Chief Justice Daniel Kalef

generate an atmosphere of excitement on campus. Many see the court's rebirth as yet another sign of the revitalization of student extracurricular life. Yet a number of pointed questions have been raised concerning the nature of this court and the actions it has taken.

The student court is a creation of the Yeshiva College Student Council Constitution. The jurisdiction of the court, as set forth by the Constitution, extends to "all student activities sponsored by the Student Council," and "all students violating rules and/or regulations established by the Administration concerning extracurricular activities, as listed in the Yeshiva College catalogue and dormitory handbook." The court has understood this to mean that it retains jurisdiction over all matters pertaining to student life, with the exception of academic matters. But this issue is not cut-and-dry; David Feldan, president of the Political Science Society and a member of the YC Senate, claims that the Constitution may not necessarily give the court jurisdiction over matters concerning students' personal lives, because "extracurricular" refers only to activities sponsored by a school organization. If Feldan is correct, the court had no right to try two cases which involved infractions committed by students in their dormitory rooms.

Aside from these legal questions, there are ethical issues involved. Many students object to the concept of a student court on the grounds that no student should have the right to pass judgement on his peers. Rav

Herschel Schachter, a Rosh Yeshiva of Rabbi Isaac Elchanan Theological Seminary, states that such a concept is not only laudable ethically, but receives *halachic* sanction from the *Shulchan Aruch*. Dr. Efram Nulman, Dean of Students, also supports the idea of a student court. Dr. Nulman believes that part of a college experience is to allow students to settle differences by themselves without having to seek solutions from the administration. Others argue that it is wrong to allow a court to function for the sake of experience when students may suffer from the court's mistakes. In addition, they cite the danger of the court imposing penalties on someone who has violated a law due to a psychological problem. Such a situation should most certainly be handled by professionals and not by amateurs who may further damage the student's condition.

The court's proceedings have been subject to even greater criticism. The two cases that have been tried were attended by over one hundred students, and many felt that their presence made a mockery of the trials. Danny Kalef, who is the senior justice on the court, acknowledged this and said that future trials would be closed to the public.

Perhaps the most controversial element of the court has been the sentences handed down to the two defendants. While the court procedures are based on those used in other student courts, the penalties meted out do not follow any guidelines, but rather are all original and designed to suit each case. The second defendant received a much harsher sentence than the first defendant although they both committed the same infraction. The rationale offered behind this was that this was the second defendant's second offense, his having perpetrated the same offense several weeks earlier. But critics contend that since the first defendant had been caught committing the same offense twice in one day, he too was a two-time offender and, as such, should have received the same penalty as the second defendant.

The future for the student court is uncertain. There are those among the administration and student body who see a bright future for the court, in which all students will look to the court as the ultimate mediator of disputes. Yet many feel that the court must overcome serious problems before it can function as an efficient and respected judicial body.

## Chemical Bank to Open Part-time Branch on Campus

By Yaron Lebovitz

Tired of running down to Broadway to the nearest bank to cash or deposit checks? Or having to go to the finance office three days in a row to cash 120 dollars? To the rescue: "Banking a la Carte," a new service on campus for students and staff.

"Banking a la Carte" is a new concept recently undertaken by the Chemical Bank Corp. Instead of the conventional automated teller unit, "Banking a la carte" is a desk size unit manned by two operators. All services are automated, so transactions can be carried out very quickly. The unit serves as a mini-bank, so a person can cash personal checks (only with a Chemical Bank account, of course), make deposits, withdrawals, cash YU payroll checks, or make loan payments to an account.

Sound too good to be true? Maybe it is. Here's the catch: the service has primarily been set up to aid YU staff cash payroll checks, and thus it will only be offered on payday. That is, it will

be open every other Friday from noon to 3:00 PM. However, the mad payday rush to cash checks will probably not result in frustrating delays. Because the unit is fully automated, cashing a payroll check only takes as long as it does to type in the amount of the check, because the machine immediately spits out the cash. Thus the lines should move very quickly.

Jeffrey M. Rosengarten, Director of Personnel, and Bernard Pittinski, Director of Finance, are responsible for bringing this miniature Chemical Bank to YU. Rosengarten explained that they have been trying for three years to have a teller machine installed on campus. However, the bank did not feel that YU could provide enough income to warrant installing a teller. When Chemical Bank announced the idea of "Banking a la Carte" in November, Rosengarten and Pittinski grabbed the opportunity.

YU will have to pay for the services of the unit; however, it should offset other costs to par-





## Pre-Med Honors Research Society Started

By Lenny Gross

A new honors science society, Sigma Delta Rho (SDR), has been founded at Y.U. by professors and students who feel that different areas of scientific education at Y.U. need strengthening. These areas, most notably the furthering of independent scientific research and the exchange of scientific information, have become the goals of SDR. Dr. Carl Feit asserted at the society's first activity that "...these activities of SDR are essential to the science student as they provide him with the skills that are necessary for the doctor and scientist. Through lectures we can only offer scientific information and not the equally important methods of scientific thought and experimentation."

SDR is committed to furthering the exchange of ideas between students and faculty as this enhances the scientific process. To accomplish this, a bi-weekly lecture and discussion series relating to biology has been initiated. This series differentiates the many types of sarcoma-class cancers. In future sessions, other professors and guests from Albert Einstein and Sloan-Kettering will host talks on their recent contributions to science. Students who have done research will also be asked to present their work in this forum.

In conjunction with the Chemistry Department, chemistry seminars will be given on alternate Wednesday nights. The first in this series will be held on February 19 at 7:30 and will

be hosted by Dr. Irving Borowitz who will lecture on his recent work with membrane chemistry and, more specifically, ionophores, compounds that facilitate the transmission of ions across lipid barriers.

In addition to the lecture series, SDR is planning to publish a journal of abstracts in which the students and faculty of Yeshiva and Stern Colleges will have the opportunity to describe their research. These journals will be distributed to the medical and graduate schools to which students have applied. Abstracts can be submitted until February 20 to Jackie Katzenstein Br-14e at Stern or Nahum Goldberg M-802 at Y.C.

Recently, several laboratory positions have become available at Yeshiva College because of the prompting of SDR. These positions involve research in the fields of immunology and hematology. It is envisioned that during future semesters more research opportunities will become available in a variety of fields on both campuses. For qualified students who wish to do research over the summer, SDR plans to help find positions not only at Y.C. and AECOM but also at other institutions.

Students who have done some form of creative research in the natural sciences, mathematics, or medicine are eligible for membership in SDR. There are no membership fees. For more information contact Nahum, Jackie, Tzvi Dresdner, Lenny Gross, or Alan Friedman.

## Nerot Mitzvah Exhibit at YU Museum

By Richard Kirsch

As YU students file in and out of the doors of the library building, they do not realize that only a few yards from the entrance is a first class exhibit. *Nerot Mitzvah*, which will be at the Yeshiva University Museum until the end of July, 1987, when it will move to Chicago and then Los Angeles, contains more than 100 Jewish ceremonial lamps designed by 18 world class artists, including Richard Meier, Bruno Munari, Achille Castiglioni and Kengo Kuma. The lamps are on loan from the Israel Museum, where the exhibit began in September, 1985 under the gracious sponsorship of Ludwig and Erica Jesselson, distinguished members of the YU Board of Trustees. Erica Jesselson is founder and guiding light of the YU Museum.

Each artist designed seven ceremonial lamps representing seven rituals in Jewish life. Lamps were designed for Shabbat, *Havdalah*, Hanukah,

*Bedikat Chametz* and weddings; Memorial and Eternal lights were also made. Mrs. Sylvia Hershkowitz, the Museum Director, explained that the various pieces



A havdalah candle

can be adapted for mass production at affordable prices. In addition to the lamps, one can also see sketches showing the stages in the creation of the pieces.



Ambulance arrives to remove injured driver from his car, which crashed into the lamppost on the corner

## Accident on Amsterdam Raises Issue of Campus Safety

By Ozi Glass

It was a Monday morning, 9:48 to be exact, the second to last day of finals. The few lucky students had already left Y.U., finished with finals and headed for the slopes, or the sunny beaches of Miami. In fact, the campus was unusually empty for a Monday morning—a miracle in disguise. Suddenly, a tremendous crash echoed through the streets and dorms as, according to eyewitnesses, a car came speeding down 186th St., lost control and ran straight into the lamppost supporting the traffic light. The noise heard was actually a series of crashes as the damaged light came down on top of a couple of parked cars along 186th St., smashing one windshield and leaving significant dents in both automobiles. The driver of the automobile, suffering from what seemed to be

serious injuries, was removed from the wreck after 15-20 minutes and taken to hospital. Once again, Y.U. paid the price for having a major roadway cut through the center of its campus. Daniel Harenstein, a Y.C. junior whose car was one of those damaged in the incident, expressed both anger and frustration over the entire situation: "It is not everyday you look out of your window and see a lamp post on top of your car. On the other hand, considering what happened to the Saab, I guess I got pretty lucky."

However, it seemed the accident proved to be more than just a shocking diversion from the finals study sessions. It raised the all-too-familiar question of traffic safety around the campus and what could be done to avoid such incidents. Do Y.U. students have to spend four years hoping their

"luck" holds out and they can avoid such dangers? For several months, students have been hearing about the proposed "pedestrian mall" soon to be constructed on Amsterdam Ave. and the surrounding area. Admittedly, many have even begun to brag about the upcoming campus to friends, family and prospective students. And yet they returned from a two week vacation to find the only change in the college landscape was the large mounds of snow and ice deposited by two major snowfalls. Is the pedestrian mall just another empty promise?

An informative phone conversation with Mr. Joel Blazer, head of facilities maintenance at Yeshiva, shed some light on the subject. Contrary to rumors otherwise, construction of the proposed pedestrian mall will be a slow process. Starting sometime in April, once the weather becomes a little more cooperative, temporary barriers will be set up which will serve the same function as the actual mall—redirecting traffic flow in the proposed manner. This will begin a six month trial period, which is designed to allow for a study of the effect on traffic flow in the area. At the same time, it will give those involved with the project an opportunity to observe the reaction of the community to the construction yet to come. Only after this six month trial period, and final approval from the city, will the construction begin on the permanent mall. In the meantime, Y.U. students will just have to be wary of the few dangers which exist in a publicly accessible campus.

## Academic Freedom: A Follow-up Report

By Ivan Ciment

Virtually overlooked this year has been the release of a report by the YC *Ad Hoc* Committee on Academic Freedom, entitled *Protecting Academic Freedom and Freedom of Speech, A Position Paper and Recommendations*. The committee was formed in response to the rescinding of a speaking invitation to Clovis Maksoud, Ambassador to the Arab League, in the spring of 1984. At that time the *Commentator* published an extensive article which included a survey of over twenty authorities at YU and a lengthy response by Dr. Lamm. As the faculty is now engaged in acting upon the suggestions of the committee, it is appropriate to take a look at the report.

The forty-eight page report, submitted to the YC faculty by Drs. Beukas, Blank, Carmy, Hecht, and Lee, contains discussions about the ramifications of academic freedom as well as recommendations for protecting

it in the future.

After initially defending academic freedom on its own merits, the authors address concerns raised by those opposed to the concept of a free exchange of ideas. Though conceding the relevance of these doubts, the committee claims that all sectors of the community would be better served by a commitment to academic freedom. By facing up to complex, sometimes unpleasant realities, students can deepen their own sense of conviction and responsibility.

According to the report's findings, "Yeshiva students are currently overprotected, not underprotected. If anything, our students are said to be too mindful of authority... The current expectation of immaturity threatens to perpetuate immaturity. If there ought to be no freedom without responsibility, neither can there be education toward responsibility without the exercise of freedom."

The report tackles the possibility that political and financial

pressures may be brought to bear when controversy occurs and concludes that the university should join other universities in educating its community concerning distinction between inviting a speaker and appearing to advocate his ideas. If this is done and the university stands by a support of academic freedom, "we feel the institution will deserve and get more support, not less. An institution with backbone is admirable and, over the long run, inspires donations."

In terms of the university's legal standing, the report expresses the opinion that although Y.U. is a private institution, recent trends have shown that private universities have been willing to forego their "debatable sovereignty, often on matters far less compelling than freedom of speech." It also notes that actions of censorship in the area of prior restraint are particularly suspect in the courts.

Four criteria are mentioned in evaluating proposed speakers:

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## The Lifeline of YU

By Josh Fruchter

"Hello, operator? Could you please connect me to Jerusalem?"

We all know the routine. YU students spend endless hours on the phone chatting with buddies in the Holy Land, socializing with "friends" at Stern College, or allaying the fears of parents concerned about their sonny's academic progress. Being quite isolated in Washington Heights, students rely heavily on the phone as their connection to civilization during the long and arduous week.

Alas, every luxury has its flip side. Perhaps this scene also rings a bell. You receive your phone bill, delivered faithfully by New

ago AT&T installed a phone system in those colleges called Centrex which allowed free, internal dialing between rooms and offices. AT&T also offered to take care of the billings for student calls outside the university. The Centrex system is leased from AT&T (presently NY Tel) and all the switchboard equipment is located off-campus. Columbia and Barnard signed up and have been using Centrex for years. "Columbia has the best of both worlds," remarked Mr. Furst, Director of Communications at YU. "They have free, internal calling without the hassle of chasing after students to pay their bills." Mr. Eugene Locke,

college's phone system. Several considerations persuaded YU to exclude the dorms. For one, AT&T no longer offers the service of individual billing. If students joined the YU phone system, YU would receive the bill for their calls. The communication department would then have to chase after students to pay their bills. As Mr. Furst noted, "The phone company can do certain things to delinquent students which we at the University would find unpleasant." The headache of threatening and haggling with students was a major factor in excluding the dorms from the YU system.

A second consideration was expense. Mr. Furst estimated that it would cost roughly \$1,000,000 to hook up the dorms. This cost represents only the start-up fee. Connecting the dorms would also require the University to triple the capacity of the system by tripling the number of trunk lines coming in from NY Tel. Operating at triple capacity would also triple YU's monthly phone bill, a large, recurring expense.

Mr. Furst pointed out that the major benefit of a Centrex-like system is free, internal calling. The cost of calling numbers within YU most probably represents a minimal portion of most students' bills. As to the start-up fee, Mr. Furst speculated that in lieu of a start-up fee, students at other universities pay a telephone service charge as part of their tuition. "Columbia is installing a new 13 million dollar advanced system within the next two years. I cannot imagine that students won't be asked to pay a fee to recoup some of the cost." Since parents pay for their son or daughter to join the university phone system, the student never sees this extra fee.

One student suggested that in order to avoid the start-up fee all students should leave their phone lines on during the summer months rather than discontinue service after the year ends. Any new occupant in the room would be spared the expense of reactivating the line. The problem with this gimmick is that the person who originally activated the line can be held responsible for large phone bills and have his credit harmed unless the account name is changed to that of the new occupant. Dishonest students could run up huge bills under the previous occupant's name. A student leaving his line on would have to contact the subsequent occupants of the room to notify NYTel to change the name of the account. Because of the problems involved, it seems as if the phone system will remain status quo for the foreseeable future.

Director of Telecommunications at Columbia, confirmed these facts. Mr. Locke added, however, that Columbia receives one lump bill for administrative phone use. Mr. Locke's staff then breaks down the bill into the different academic and administrative departments. "The administrative offices pay business rates while the students pay resident rates billed individually by NY Tel."

AT&T altered their package several years ago. Any college now wishing to obtain Centrex can do so, but all billings for external calls (outside the college) must be handled by the university. Under this plan, AT&T (NY Tel) sends a lump bill to the university for all outside calls. The university's communications department must then send notices to students to pay their bills to the university. Colleges that signed up in the past few years operate under this plan.

Mr. Furst informed the *Commentator* that YU owns its own telephone system but that it encompasses only faculty and administrative offices. The main University switchboard number is 960-5400. If someone in one office wishes to dial another office, he simply dials three digits.

YU entertained the thought of hooking up the dormitories to the

## Schottenstein Student Activities Center Inches Toward Completion

By Jonathan Bandler

When students walk on 185th Street between Audobon and St. Nicholas Avenues many recognize the large building on the south side of the street as the Soloveitchik Yeshiva. However, despite the frequent renovations, few students realize that the building will eventually serve as the site for the new Frank Schottenstein Student Activities Center. This expansion beyond the main campus became possible when YU purchased the building in the spring of 1984 and subsequently established a committee to draw up plans for the new student center.

As was reported last year (November '85) in *The Commentator*, the building will house a number of student organizations, including the drama society, school publications, and the radio station. A more spacious YCDS theater will occupy the basement

year's article. At that time, the Center was to be completed by this past January, and maybe sooner. Why, then, the delay, and when can we expect the renovations to be completed? According to Mr. J. Blazer, Director of Property and Grounds, neither question can be answered because "we're waiting for certain appraisals regarding renovations to come back from the architect, so that in terms of costs and funds available we can decide which way to go on certain issues. At this point, no concrete information is available as to when the building will be operational."

According to Dr. Nulman, Associate Dean of Students, the plans have been in motion for a long time, so not much will be done until layout is finalized and construction begins. He adds that Robbie Zeitz, a junior, has been very helpful in the planning of the WYUR studio. Zeitz, Chief Engineer of WYUR, says he was

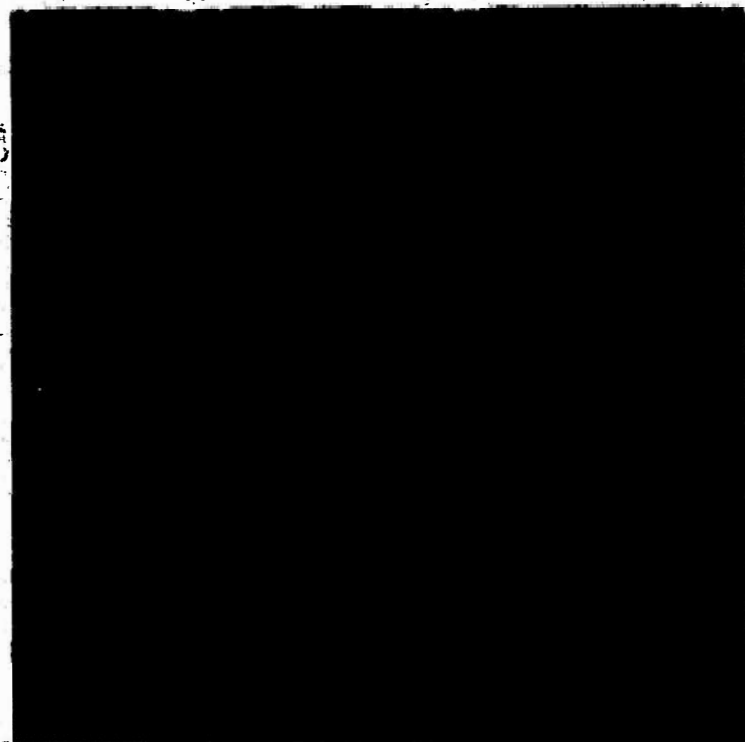


York Telephone (NY Tel) every month. Pretty soon you are on the line again asking Pop to wire some money into your checking account. In addition to hefty phone bills, many students suffer sticker shock upon viewing a mysterious \$60.00 fee for activating their lines at the start of the year. Students are also forced to deal individually with NYTel in order to obtain telephone service.

Many YU students have heard rumors about inexpensive and efficient phone systems utilized by other universities. Columbia and Barnard, for example, utilize a system called Centrex which permits free, internal calling within the University. Any Columbia or Barnard student who wishes to call a fellow student at the college or any administrative office, need only dial four digits and he or she will be connected to the desired room. Furthermore the call is free. A YU student must dial seven digits and pay a local rate even if he calls his friend next door.

Students at many other universities are also exempt from paying an initial start-up fee. Because the dormitories are hooked-up to the university's phone system, students simply ask the phone company to activate their lines, free of charge.

Columbia and Barnard represent a special case. Many years



Facade of the Frank Schottenstein Student Activities Center.

level of the building, and the Belz School of Music will be located on the top floor. However, the hub of the new student center, and for that matter, of all student activities on the YC campus, will be the third floor of the four story building. There, an elaborate lounge will separate the offices of various student organizations from the WYUR studio. The studio should serve as the core of the Center, and will be equipped with a glass partition, allowing students in the lounge to view the actual broadcasting. There is also a shul located on the first and second floors of the building, which will continue to serve the community when renovations are completed.

The projected date of completion was also reported in last

contacted just prior to winter vacation to approve final plans on the studio. As for other student leaders, Dr. Nulman says, if everyone is contacted at each stage of development, nothing will get done. However, it would be very unfortunate if the building was completed and certain features, for example, wall outlets or lighting, did not meet with the specifications of individual student organizations.

Until Mr. Blazer receives the appraisals he is waiting for, nothing can be determined regarding the opening of the student center. However, when it does finally become operational, the Schottenstein Student Activities Center will be a major focal point and should greatly enhance the level of student life at YU.

# Thou Shalt Not Cheat

## A Halachic Perspective

By Aaron Cohen

A popular reaction to the mention of an article dealing with the halachic problems of cheating consists of the query, "What's halacha got to do with it?—It's a moral issue!" Both the innocence and danger inherent in such a question necessitates some brief reflections regarding the Torah's perspective and approach to moral issues, before dealing with the more technical halachic ramifications of this topic.

Ever since Adam and Eve transgressed God's command and ate from the forbidden tree, it has been abundantly clear that human intelligence will have often proved inadequate in guiding man through the trials and choices encountered in life. Values often change according to society, surrounding, and circumstance (cf. e.g. *Rabbenu Bachaya* Lev. 11:43, *Be'er Ha'avot* on Avot, ps. sv. Tzidko), frequently allowing for warped versions of "right" and "wrong". In all probability, a businessman

who uses dubious methods in his monetary dealings attempts to justify his actions, stressing to himself the added financial security he provides to his family, and citing increased donations to charity and worthy causes; so too, when graduate school and resumes top one's value list, the noble moral imperative instructing the individual to refrain from cheating, lying, plagiarism, etc. fades to a whisper. After all, "practicality" reassures, there is the consideration of supporting a family in the future, and of course the satisfaction that parents gain from some good marks cannot be ignored... and to overlook the added time to be gained would be a crime...

Is this type of reasoning, especially under trying circumstances, unfamiliar? Clearly, the need exists for an objective yardstick in determining moral values, a value system independent of man's fickle nature, unobstructed by an individual's personal preferences and biases.

The Torah displays acute cognizance of man's moral dilemma; many of the commandments are intended to refine one's personality, sensitize his moral sensibilities, and guide him towards a proper perspective on issues of life and faith (cf. *Ramban* Deut. 22:6). The Oral Law, as given to Moses at Mount Sinai, provides even more specific guidelines for human behavior. The commentators on *Pirkei Avot* note that the Tractate opens with a description of the Law's divine origin and subsequent transmission, "Moses received the Torah from Sinai, and gave it over to Joshua, etc.," thereby emphasizing that the ethics spelled out in this Tractate were also transmitted to Moses from God, not formulated by human logic alone. Even in those cases where no clear-cut prescription for conduct has been delineated, Torah standards must be applied; the totality of human behavior must be governed through consciousness of these criteria. On the verse "when you

do the good (*tov*) and correct (*yashar*) in the eyes of the Lord your G-d" (Deut. 12:28), Rabbi Akiva interprets "the good" as referring to behavior relating to (*Sifre, Rashi*) God, while "the correct" has reference to (action) "in the eyes of man"—i.e. interaction with mankind. However, it is difficult to explain "the correct" as alluding to proper conduct "in the eyes of man" because it seems to ignore the following words: "in the eyes of the Lord your God." Rabbi Aharon Soloveitchik explained that the import of this verse according to Rabbi Akiva conveys the message that all of man's infinite interactions within society must be governed by God's standards—"in the eyes of the Lord your God."

The divine imperative to behave in a moral fashion in all facets of life in fact constitutes one of the 613 Commandments (e.g. *Sefer HaChinuch* no. 611)—"to walk in his ways". The *Sifre* comments on the verse "and you shall follow in all of His ways" (Deut. 11:22, also *Shabbat* 133b, *Sotah* 14a): "The ways of God are written: 'The Lord, the Lord, mighty, merciful and gracious, long suffering, and abundant in love and truth, keeping kindness for thousands, forgiving iniquity, and transgression, and sin, and absolving'... just as He is merciful and gracious, also you be merciful and gracious... just as God is called righteous... you too be righteous... just as God is pious... you too be pious..." As the *Netziv* (*ibid.*) points out, this dictum does not comprise merely a voluntary, sublime ideal for extreme pietists, but rather it consists of an all-important imperative for every individual, to emulate the traits of God (as revealed to us) to the best of his ability. Mercy, graciousness, kindness, forgiveness, truth...—are these not the very foundations of morality? This Halacha rejects the notion of a morality extraneous to Torah; in fact, it posits, the roots of the moral imperative, its validity and autonomy, depend wholly on the Divine imperative.

The *Sefer HaChinuch* (no. 74) formulates the application of this all-encompassing principle to the topic relevant to us: "Falsehood is abominable and corrupt in the eyes of all; there is nothing more abhorrent than it; and there is malediction and curse in the house of everyone who loves it. For 'the Eternal Lord is a God of truth' (Psalms 31:6), and blessing abounds and takes effect only for those who liken themselves to Him in their deeds, thus to be

truthful even as he is a God of truth; to have compassion even as it is known that he is compassionate; to be doing acts of kindness, even as he abounds in loving-kindness. But if anyone's deeds are the opposite of His good qualities, then likewise, the opposite of His qualities will always rest upon them... For this reason, the Torah warned us to distance ourselves from falsehood—as it is written 'Distance yourself from a false matter' (Ex. 23:7). Here, Scripture used for it an expression of keeping a distance, on account of its great loathsomeness—[an expression] which it does not use in any other admonition."

All this should suffice to demonstrate conclusively that cheating, falsification, plagiarism, lying, etc. are all clearly prohibited from the Torah's perspective, but to emphasize the severity of such activities, we will deal with other relevant, more specific halachic prohibitions. (A brief outline of the issues—as relevant to this topic—are presented so that the background and justification for each prohibition may be better understood; however, for the sake of brevity the numerous sources have been left out. The book *Neev Sefatayim* provides an extensive analysis of the laws of lying and misrepresentation, and most of the material can be found there; *Encyclopedia Talmudit* also has a section on misrepresentation. Those interested in the sources relevant to issues discussed here may contact the *Commentator* office to obtain a copy.)

Rabbi Menashe Klein and Rabbi Moshe Feinstein z"l agree that academic dishonesty is prohibited because it leads to various forms of monetary fraud. That is, an employer may hire a student and offer a salary by taking into account academic achievement, unaware that these grades do not truly reflect the scholastic aptitude and accomplishments of the student. Numerous other examples of dishonesty causing monetary loss to other can be cited: e.g. the employer, unaware of the individual's dishonest behavior, blames other workers for problems etc., while the cheater would not be trusted if his background were known; the student unfairly receives financial awards rather than someone else; he is received in a program or institution, thus barring entrance to another applicant; other students suffer because they are marked lower on a curve because of his "improved mark", etc.

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## Where We Go Wrong

By Murray Sragow

I've got a final in two hours, and my mind is a total blank. Either the twelve cups of coffee I downed last night have had some strange after-effect, or my brain wasn't meant for med school anyway. Now what? Look, I don't like to do this either, but there's no alternative if I'm going to get the "A". I need to keep my average up. It's not that I don't know the material. It's just that thanks to some freak accident, I can't remember any of it at the moment. So I'll smuggle a little crib sheet into the test, and I'll get the grade.

"You're only cheating yourself." That's what all our elementary school teachers would be saying to me right now, no? But is it true? Do I really cheat myself out of anything other than a job in *chinuch* when I illegally turn a "B" into an "A"? I would be hard pressed to defend an affirmative answer to that question. Certainly other forms of cheating, such as handing in someone else's work, will deprive me of the education that I would have received by doing the work myself. Whether that education is worth the effort expended in doing my own work is another question entirely, but certainly I have lost an opportunity. But when the time for hard work and studying is over, what is really so wrong about cheating, at least from a

selfish point of view? Nothing. There really is no real quantitative loss in this form of cheating. In fact, from the "balance sheet" point of view, cheating can only help, assuming you manage to avoid being caught.

But that philosophy is itself the problem. The very fact that we counsel against cheating primarily as a bad investment shows that something is wrong with our attitudes. The main reason that cheating is frowned upon is not that, "You're only cheating yourself." If it were, cheating would be equivalent to smoking, no more than an unhealthy habit. Clearly, that is not the case. Cheating is wrong not because it's a bad investment, but because it's morally repugnant. And the fact that we don't deal with it exclusively as such is part of the problem that causes the cheating problem to begin with.

Cheating is not a disease, but a symptom of a much more serious one, as is our method of advising against it. The disease is the deterioration of our collective backbone. We lack the moral sensitivity to be repulsed by the thought of dishonesty. We should be sick to our stomachs when we see a classmate cheating, instead of being concerned for the change in the grade curve. In place of manifesting ethicality, we demonstrate shallowness. We are great believers in moral

uprightness, as long as it doesn't cost anything. If morality can be shown to be cost effective, then well and good. But once it costs, our attitude changes. Then not only does cheating become conceivable, it becomes understandable. It means that in reality our morals are not morals at all, but merely social norms that are expected to be followed when convenient.

Telling us "You're only cheating yourself" is not the answer, rather it is part of the problem. Why do our teachers attempt this? Could it be that they feel that a moral *mussar* approach will be laughed off? I think so. I teach, and I often find myself embarrassed to espouse these values. I don't want to be thought a "neb" by my students. But teachers, myself included, must not shrink from this responsibility. Neither should anyone who sees a violation of their moral principles. By telling someone not to cheat (or engage in any dishonest act, for that matter) only because it isn't in his interests, society is reinforcing the disease while ineffectually attacking a symptom. Society must not appeal to our selfishness in order to convince us not to cheat, but should instead appeal to a code of ethics. It is only in this way that we will develop one, and the sensitivity necessary to live by it.



# Thou Shalt Not Cheat

By Dr. Will Lee

In individuals, cheating is eradicable; in a community of any appreciable size, ineradicable. No college, no matter how deeply committed to moral and religious values, will ever wipe it out completely and permanently. Because we can count on our selves to remain self-interested, we can count on ourselves to go on cheating.

I have respected nearly all of my students at YU over the past three and a half years. Still, not to find cheating here when every other university suffers from it would have been a shock, however pleasant.

What I did experience as a shock, or more accurately, a distasteful series of shock waves, was to discover to what extent our students witness and tolerate cheating and plagiarism by others. During a Senate meeting, several Senators told harrowing tales of courses in which cheating is almost a tradition — so notorious that successful, ordinarily upright students feel not only considerable resentment toward cheaters but also considerable pressure to cheat because not doing so may place them at a competitive disadvantage.

According to a recent survey, the vast majority of our students have seldom or never cheated, but they have also personally observed cheating and plagiarism without doing anything about it. In the dorms, a student may walk up the hall and solicit one person after another for an essay on a given subject. ("Got anything comparing two poems? . . . Great! I'll take it.") Until this year when the labs for one science course were redesigned, some students would hand down lab reports from year to year. (So much for hands-on experience with the experimental method.) In one of their courses, some semicha students leaked exam questions to others. (So much for moral education.) I haven't heard that any student has gone so far as to buy an essay on the open market, but some call together their own editorial boards, one person to correct grammar, another to hone the style, another to strengthen the argument, and so on. (Whose work is that, anyway?) Some students brag about their latest exploits as if they were Anglo-Saxon heroes. Others turn in one essay for two courses without the permission of the instructor. One told me that he and another student reached an arrangement whereby he would research two topics, and his partner would write both essays. The openness and callousness of some local cheaters reminds me of another campus with which I am familiar where a particular

Thou shalt not steal; an empty feat,  
When it's so lucrative to cheat. . . .  
Thou shalt not covet; but tradition  
Approves all forms of competition. . . .  
The sum of all is, thou shalt love,  
If any body, God above:  
At any rate shall never labour  
'More than thyself to love thy neighbor.

(from Arthur Hugh Clough's *The Latest Decalogue*, 1862)

## Why Not Cheat Yourself?

fraternity used to specialize in academic deception and fraud.

Ironically, some questionable practices ally themselves with one of the very best features of education and student life at YU — "learning with" friends, whereby students help educate each other within the context of a high pressure dual schedule with manifold responsibilities. Some plagiarism by "teammates" is semi-innocent, though convenient, based as it is on an imperfect understanding of the nature of plagiarism. As we know from dramatic examples in twentieth century history, anything that becomes standard practice eventually seems reasonable, defensible, and justifiable, or at least rationalizable. Don't corporate executives hire editors to render their writing comprehensible? Don't writers consult with each other before publishing their work?

The reason such rationalizations are not 100% innocent is that a few moments' inconvenient thought is sufficient to explode virtually any of them. Companies normally don't publish writings under individuals' names. Everyone *knows* that Reagan relies on a large staff of speechwriters. When a student turns in an essay, on the other hand, he or she is presenting it, or misrepresenting it, as his or her own work.

The borderline between help and plagiarism is clearcut, if sometimes easy in practice to overlook. To teach someone how to write better by explaining comma splices, or passive verbs, or *ad hominem* arguments, or paragraphing, is legitimate if and only if the learner can turn around and exercise the skill or apply the

knowledge on his or her own. It's best for the "student teacher" to draw on examples from an essay that has already been graded, but it's not going too far to draw one or two examples from an essay still under revision. What is illegitimate is for the student "teacher" to exercise skills which the learner cannot. Just today a student asked me to correct all the mistakes in a letter he had to send out right away; I think it was to obtain a summer job. Just think: together, we probably could have gotten that job! At least, I like to think so. If the job encompassed writing correct English, he could have consulted with me by telephone whenever necessary.

At YU, the tragedy is that almost every student's intellectual, moral, and religious equipment should enable him or her to see cheating for what it is, and to dismantle convenient rationalizations. Yet the hypocritical divergence between belief and action continues. Why? Self-interest is part of it, of course. So is fear of failure. So is familial and cultural pressure to succeed. Colleagues who have been around much longer than I assure me that the deplorable expansion of cheating at the college dates from the rise of pre-professional pressure on grades in the mid-seventies. While our students may well be more sensitive than most to moral and ethical issues, they are also under greater than usual internal and familial and external pressure to succeed. The urge to cut corners dates back at least to the high schools, in some of which the situation sounds worse than at YU. Like insider traders, students cheat in order to succeed. More precisely, they

cheat because they believe they can't succeed without cheating, whether success means getting into college or getting an A or getting into law school or doing well on a semicha exam.

All these pressures help shape standard behavior. Abetted by tolerance, which, like cooperative learning, is normally a virtue and ordinarily one of the best features of the YU community, standard behavior in turn exerts additional pressure to conform to

## Some students brag about their exploits as if they are Anglo-Saxon heroes.

what amounts to a culture-which-implicitly-tolerates-cheating.

Orthodox Judaism, with all its emphasis on fulfilling daily rituals which constantly remind one of God, deeply respects the power of habitual obedience to God's will and to norms reinforced by a righteous culture. Unfortunately, acculturated habit at YU has often become a force not only for good but for ill, as standard practice socializes many students into becoming cheaters despite, down deep, knowing better.

I wish I believed that cheaters always get it in the end, but in fact, I suspect that success does sometimes come through manipulation, cutting corners, misrepresentation. Despite the constant temptation to overreach, to go one step too far, not every crooked gambler gets caught; some stay lucky. At what moral, religious, and personal prices, however, and with what consequences? Put another way, why not cheat?

In YU terms, the weightiest arguments are obviously moral, ethical, and especially halachic. Cheating and plagiarism are quite simply wrong on grounds such as the following: theft of thought; misrepresentation of one's abilities, thereby stealing a job or a scholarship from others;

lying to a teacher, an employer, and the world in general, which is prohibited whether the person lied to is Jewish or non-Jewish (R. Feinstein); and profanation of the divine name (R. Klein, R. Feinstein), bringing into disrepute not only Jews, particularly religious Jews, but also the Torah itself (R. Feinstein).

Pragmatic grounds are also strong, though less absolute. Getting caught can ruin a reputation or a career. Failing to learn something deprives one of knowledge or skills which might have proved beneficial or prevented harm to others. If the Peter Principle is right, repeatedly cutting corners will lead a person to rise to his or her level of incompetence rather quickly, thereby blocking advancement.

I want to focus at length on psychological consequences — effects on self-image, self-definition, self-respect. Assume a person sometimes cheats; we won't specify how often. What role does that cheating play in that person's definition of him or

herself? First, consider blunt, accurate self-knowledge — in Matthew Arnold's terms, seeing "the thing as in itself it really is." "I am a cheater," or, somewhat less bluntly, "I sometimes cheat; cheating is a part of my self." Because most people with any pretensions to morality can't easily live with either of those self-definitions, they subconsciously backpedal to weaker formulations. "I cheat once in awhile now, but down deep, I am a good person. Through a little cheating, nothing serious, I can succeed. Then I will do a great deal of good in the world." This is a hypocritical, pseudoreligious version of the categorical imperative: moral ends justify immoral means.

I suspect some students probably assure themselves that they are already doing considerable good in the world. A study undertaken at a Yale college around twenty years ago showed that the incidence of cheating, plagiarism, and theft is particularly high among students who receive the highest grades and engage most actively in community service. Of course, the pressures on their time are greater, but they can also point to strong evidence of their goodness and morality. Several times I've heard





# Thou Shalt Not Cheat

quoted an argument which Rabbi Feinstein and Rabbi Lichtenstein dismiss in no uncertain terms, that cheating can free up more time for Torah study. Some degree of leakage from an immoral sector of the self into a supposedly moral, even holy sector seems inevitable, does it not?

That there will always be new opportunities to cut corners, that cheating is a difficult habit to break, and that the practice tends to expand its territory in the self and in the world — these are the major storms on the horizon of the categorical imperative. That which begins in self-deceit and

ments if said students were to sign their names, but under the circumstances, the editors may decide to print one or two anonymous letters. After all, we're all interested in truth of the argument as well as the truth-telling of the individual.

Denial notwithstanding, cheating usually bears some deep relationship to the self — to self-image, to self-respect, to personal responsibility. At some level, conscious or unconscious, a person will recognize the roots of his or her cheating: self-doubt, lack of confidence, superficiality of commitment to morality or religion, and so on. Anxiety and

isolated selves.

But how? Individuals who find cheating repugnant can make more of a difference by engaging in attitude and behavior modification—making a commitment to honesty, reforming their own behavior, and discouraging cheating in others by exercising powers of persuasion and by turning people in, or at least by turning away in clear if undramatic disapproval.

Of course, the main moral burden of wrongdoing does and should fall on the wrongdoer. But one central western moral and legal principle is that the person who watches wrongdoing and does nothing about it is immoral, though to a lesser degree, and guilty, at least as an accessory.

That brings me from students' complicity in each other's cheating to faculty complicity in students' cheating. At the very least, each individual faculty member should make it as difficult as possible to cheat by redesigning exams or labs, proctoring responsibly, trying to detect cheating, and punishing detected cheating according to the university's guidelines — failure on the exam or paper or course for a first offense, and so on. Like most of my colleagues, I find these duties rather bitter pills to swallow. Indeed, one aspect of western tradition cries out that each person should be solely responsible for his or her own moral behavior. Why should we be responsible for our students' moral dreck, we protest? But western tradition believes in the rule of "laws, not men" because men are fallible. If a faculty member extends what amounts to an open invitation to cheat, he or she will find a number of students willing to accept because they have not yet fully internalized the rule of law and morality. To the degree that we can prevent or discourage moral failings within our community, we are responsible for them to some degree, whether large or small.

I am sure that students, like faculty members, find it repugnant to confront cheating head on. Such confrontations are not only distinctly uncomfortable but fraught with moral dangers: "holier than thou" attention to someone else's guilt rather than one's own, an inquisitorial mindset, draconian abuses of deterrence which might weaken the fabric of the community, and so on. But the alternative, toleration of cheating, should be intolerable.

A number of strategies must coincide if we are to put an end to open cheating, open plagiarism, and undue toleration

of both at YU. We should urge the high schools to mount their own campaigns against cheating. This spring the Senate should complete work on a publication which will precisely define both cheating and plagiarism and outline the consequences. More effective deterrence in the form of more vigilant proctoring, practical measures to discourage specific cheating strategies, and enforcement of penalties will be necessary. Most significant of all would be a change of campus atmosphere and standard practice which we must hope will eventually rise from a broad range of practices: more attention to cheating and plagiarism in campus media, classes, and shiurim; active personal resistance to cheating by as many students and faculty as possible; specific refusals to cross over the borderline between education and the sponsorship of fraud; satire and sarcasm directed toward cheaters — in short, whatever moral and acculturative weapons are available. Perhaps even the most incorrigible cheaters themselves can lend a hand by ceasing to corrupt their fellow students — remaining silent about their cheating rather than boasting and unduly influencing the atmosphere. For now, the refusal to collaborate with cheaters and to tolerate cheating has to be the first step toward reforming as many cheaters as possible, isolating those who remain unregenerate, and ultimately driving underground what little cheating survives. Rather than open, common, collaborative, and confident, cheating should become

be beyond hope. They may have concluded that with insider trading scandals, politicians implausibly denying knowledge of wrongdoing, and so on, the world thrives on cheating; the trick is not to get caught. While claiming to be committed to orthodox Judaism, their allegiance may lie with a social Darwinist struggle for worldly success, however corruptly achieved. Given a choice between integrity as a white collar worker in a law office and corruption as a lawyer, which would they opt for? (And which, by the way, would their parents prefer?) In short, I worry that we are educating some hypocrites who will masquerade as graduating *menschen*.

We have to hope that what I believe is true is in fact true, that the roots of cheating at YU are rather superficial, that many cheaters have not yet examined their own behavior conscientiously, that the vast majority of students who have not interfered with cheaters nonetheless feel disgusted by cheating and are willing to do their part, and that a new cycle of personal and cultural intolerance of cheating and plagiarism can become a reality within a student generation — that is, within around two years, with sizable gains much sooner. The readiness of the Dean, the Senate, the *Commentator*, and other members of the institution to confront this "enemy within" rather than covering it up argues that genuine reform is already underway.

Eventually, I would like to see YU consider adopting an honor code. For now, sadly, such a code

**...I worry that we are educating some hypocrites who will masquerade as graduating *menschen*.**

rare, furtive, guilty, ashamed, and isolated. If we reach that point, we may be able to trust internalized values rather than relying as heavily on deterrence as we are currently being forced to.

I am fairly confident that open cheating at YU can be eradicated and hidden cheating all but eliminated through a combination of steps such as those I have listed, but I must admit to a disquieting admixture of doubt. Just as I know a great many students at YU who are committed to being as upright and honorable as humanly possible, I know that a sizable vein of cynical pragmatism runs through all too many of our students. Some may well

would almost certainly be an object of open ridicule on the part of skeletons in YU's closet who continue to poison the atmosphere through open cheating and plagiarism. Currently, those skeletons feel quite happy for several reasons. It's more comfortable outside the closet, the reduced work load allows for more dancing, and no one has seriously disturbed their parties for around ten years. Of course, they may remain blissfully unaware that theirs is the dance of death—the death of integrity, self-respect, and responsibility, not to mention religious values. Regrettably, it's difficult to get the attention of dancers in motion.

## **Rationalization and denial almost always collapse in the combined light of public scrutiny and self-knowledge.**

immorality usually ends the same way. Temporary immorality is almost as difficult to contain and control as temporary insanity, though both can be seen as "merely" parts of the self.

The most extreme level of self-deceit might look like this: "I am an honest person." Of course, the result is schizoid thinking, whereby part of a person's behavior gets completely denied, ruled out of the self because of a form of cognitive and moral dissonance. If confronted, denial replies, "That's not the real me," inviting the reply, "What is it, then? The unreal you?"

Rationalization usually comes to the aid of denial; they are partners in crime. "It's not me because it's not my fault but theirs, not my responsibility but theirs. It's the burden of the dual program. It's that my teacher is unfair, or the course is badly taught or generally worthless. It's my poor background, I'm foreign. It's that everyone is doing it, so I have to cheat to achieve my appropriate class rank." That last rationalization is particularly ironic, since the person is trying to rank high among people he takes to be his fellow cheaters. All of these rationalizations boil down to the following argument: "Their immorality, incompetence, and unreasonable expectations give me license to plagiarize, cheat, steal, and lie."

Rationalizations and denial almost always collapse in the combined light of public scrutiny and self-knowledge. Just in case I'm wrong, however, I hereby invite students to write letters to the editors containing airtight arguments in support of cheating. Of course, it would display maximal confidence in said argu-

guilt will only cease when a person's self-definition and reality coincide. Eventually, each of us should work toward a credo. "This I believe. . . . Here I stand." If a person shares some central values with a community, part of his or her credo will read, "We believe. . . . Here we stand." Further, each of us should work toward bringing action into line with belief. Simple, even banal, no? But living with the actual consequences of who one is and what one does, and telling the truth about both, can be one of the most difficult psychic battles any person can continually fight.

Consider the desperation which underlies some students' pragmatic calculations and convenient rationalizations. Admittedly, sleep deprivation may sometimes disturb their ability to exercise rationality. More seriously, students often overdramatize or even absolutize their failures, acting as if one B could destroy a budding career. Of course, a B here and there is unlikely to affect the shape of anyone's life's work; an earned, hardworking, legitimate B in one course — composition, say — may pave the way for A's in later courses. Further, one of the unwritten qualities most professional schools are looking for is integrity.

In the face of powerful feelings and entrenched practices, what can be done? Because we face a vicious cycle in which personal and cultural attitudes reinforce cheating, the only way out is to work gradually and attentively toward a benign cycle in which personal and cultural attitudes reinforce honesty and drive cheating back into what should be its natural habitat, the guilty shadows of furtive behavior and

# Thou Shalt Not Cheat

## Halachik Perspective

### Cheating Widespread

Cont. from Page 1

Yeshiva's outstanding characteristics is unfortunately also serving to lower the ethical standards of the student body.

In response to all this, the Student Senate has placed the issue of cheating at the head of their agenda. They recently passed certain laws which they feel will render cheating more difficult. According to Daniel Feit, Chairman of the Senate, the goal is "to establish an atmosphere of decorum during examinations." Mr. Feit feels that, to effectively combat the problem, we must not merely strengthen and enforce the rules, but also "raise the consciousness of the student body." He hopes to include informative essays against cheating in the packets distributed at freshman orientation, as well as encourage articles in future *Commentator* and *Hamevaser* issues on the topic.

One possible solution the Senate has not considered yet is a stiffening of the punishments for proven cheaters. Dean Rosenfeld concurs but feels that the current system is just. He explained that the penalty for someone caught cheating on a final is failure on that exam, unless it is "flagrant" in which case the student automatically fails the course. The Dean defined "flagrant" as premeditated, as opposed to the spur-of-the-moment offender who is less blameworthy.

In theory, the most effective deterrence to the cheating would be unequivocal student intolerance towards cheaters. In a situation where 4/5 of the student body is prepared to "let it go" no Senate law can be too effective.

What has created the current atmosphere where students will refuse to cheat and yet stand idly by as their classmates do? One very simple answer is that many students are afraid. In a small college such as ours there is a realistic fear that the cheater will eventually discover the identity of his accuser. Also, some people, although personally against cheating, do not neces-

sarily want to take a stand on the issue. Just as a student who sees a sign in the school displaying what he considers to be anti-Torah slogans often lacks the necessary sense of vigilance to rip it down, very few people are inclined to actively attempt to stop the cheating in the school. Another reason for the general tolerance is that many people interpret cheating as a moral decision strictly between the cheater and God. Who am I, a student will reason, to butt into another's personal, ethical decisions? Finally, in the close-knit environment of Yeshiva many students are likely to feel "I don't want to tell on him- I know him!"

What many students do not realize is that by letting cheating continue undisturbed, the non-cheaters are affected in a very real way. The most obvious examples are tests which are graded on a curve - as the cheater's grade improves, the noncheater's grades decrease. A more serious effect could occur in the future if graduate schools find out the extent of the cheating. They may begin looking down on a Yeshiva graduate, saying "well, sure he has a 3.8 index, but he went to Yeshiva so we don't know how legitimate that is." We would be wise not to reverse the excellent reputation that YU currently enjoys in the eyes of schools nationwide.

There are certain students who are quite upset over all the publicity and attention this topic is receiving. Obviously, anyone who wishes to continue cheating will now be frustrated by an overall heightened awareness of the problem. This realization is probably what prompted some people to steal the survey boxes, and others to complain bitterly to the paper's editors to refrain from exposing the issue.

There are others who are equally saddened, but for an entirely different reason. These people are concerned over the most serious consequence of all—*chillul Hashem*. When word spreads that there is cheating at a religious institution such as ours, this represents a tremendous desecration of God. If for no reason other than this, something must be done.

Cont. from Page 9

Lying: Several earlier authorities count this prohibition among the 613 Commandments, while others leave it out. Some are of the position that even those who omit the prohibition from the 613 commandments still consider lying a Biblical transgression.

includes cheating anyway) are included in the Biblical Commandment. It appears that the *Shulchan Aruch* (*Beit Yosef*), the Rama, and many later authorities consider lying a Biblical transgression, even when no real harm results. Lying through writing or

basically harmless misrepresentation is prohibited. With one exception, all appear to agree that even non-verbal misrepresentation is prohibited. In conclusion, both Rabbi Klein and Rabbi Feinstein concur that this prohibition as well applies to academic dishonesty.

*Chillul Hashem*—one of the 613 Commandments, this transgression has been described by some Sages as more severe than any other. The Rambam devotes an entire chapter detailing the behavior required of a Torah scholar, for any conduct that reflects negatively on Torah scholars and students amounts to a desecration of God's name. The *Sefer Mitzvot HaGadol* writes that he publically admonished various audiences that Jews who steal from or lie to non-Jews are guilty of *Chillul HaShem*, causing non-Jews to mock and degrade the Torah that was supposed to contain guidelines for a just and moral life.

Enough? Probably more prohibitions could be listed, but the above appear quite sufficient to dispel any notion that any type of academic deceit can be condoned in a Torah context. Certainly dishonesty is degrading and despicable, and every individual with moral sensitivities should feel that way (cf. *Shemona Perukim of Rambam*, ch.5). However, Torah, rather than mere taste, mandates our obligation to meticulously adhere to the values of honesty and truth. So next time, your friend may be willing, and the teacher may not be looking, but remember—"there's an eye that sees, and an ear that hears, and all your deeds are inscribed in a book" (*Avot*, 2:1). You may lose many more "points" than you expected.



Others disagree, taking the position that this omission indicates that lying is prohibited only on a Rabbinic or Scriptural (but not Biblical) level. One authority claims that according to these authorities (only), a completely harmless lie (which cheating, etc. is not, as mentioned above) would only be considered a bad trait. (As mentioned earlier, and stressed by the *Sefer HaChinuch*, the obligation not to deviate from the truth as mandated by the Torah's command to emulate God's traits is certainly of Biblical origin). Among those authorities who include the prohibition of lying in the 613 Commandments, there is also disagreement as to what type of lie is prohibited on a Biblical level; some say that any lie is Biblically prohibited, while others maintain that only harmful lies (which

hinting, and by leaving out information, is also prohibited.

Misrepresentation *G'neivat Da'at* literally "stealing knowledge": This is the prohibition of giving others the impression that one has done (or accomplished) something that one has not. Again, the authorities dispute whether this prohibition is of Biblical or Rabbinic origin. They also seem to differ as to whether the prohibition is included in the category of lying or stealing. Some authorities seem to imply that misrepresentation is prohibited only when another person mistakenly believes that the perpetrator has done him a favor. However, it appears that even these authorities would agree that the prohibition applies (at least) when any type of harm may result (as by cheating). In any case, others clearly indicate that even



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By Maury Kelman

"Boy, boy. Come on, boy. Where you going?" Most YU students recognize these familiar words uttered almost daily by a vague man standing on the steps of Morgenstern dormitory. Many momentarily stop to buy a pen or put a quarter in the waiting hand; others simply brush by him, ignoring the yearning voice. In any event, for most students, this man is little more than a footstool in the colorful human furniture spread around the campus. We may sympathize with him and the other street fixtures, but how many of us have really attempted to understand their plight? In short, who are these people? How did they reach this pitiful state of money collecting? And what is the administration's policy regarding them?

Al Linder is a 32 year old man now living in Washington Heights. Wearing a scraggly beard and a creased, black trench coat, he often stands in front of Tannenbaum Hall with a paper cup clutched in his hand. Originally from New Jersey, he married soon after high school and then worked in his father's factory for ten years. When fire gutted the building two years ago, Al found himself unemployed. While he has some computer science background, he was unable to find a job in that field, and was thus forced to lower his expectations. He took a number of low paying jobs, but when he discovered that he was paying his baby-sitter almost as much as he earned, he lowered his expectations even further, and turned to the *shules* and schools of New York to provide for his wife and baby daughter. Some five months ago, he took a job selling lottery tickets, and as the pay is rather poor, he visits YU on occasional nights to supplement his income.

Al expresses distaste for collecting, and feels much better now that he has a regular job. Even so, he had become rather immune to any negative stigma that is associated with collecting. In former days, he would routinely begin his day in the frenzied world of BoroPark, with its multitudinous *shteebles*, continuing to the Wall Street area in the afternoon. After that, he would return to Washington Heights, specifically to YU and its generous student body. While this is a physically and mentally demanding schedule, there can be great rewards involved. Al readily admits that he could earn up to \$1000 in a good week of collecting, far surpassing any other job he has worked at. Stating that YU students are the most generous people he has met, he greatly thanks them, adding that "the students are all good." Asked if he had any complaints, he raised a major issue when he decried the institution's efforts to keep him on the outside. "I am insulted as a Jew that they won't let me stand by the cafeteria. No other place does that. Here,

though, if I try to go inside, the guard chases me out."

In contrast, Max Levine finds absolutely no fault with any part of the school. In fact, he says that "it's not nice to stand outside collecting money. Other people see and it looks bad." Dressed in a beige trench coat, and constantly carrying a newspaper, the grey haired, bespectacled Levine began his collecting odyssey two years ago. After working in a factory for much of his life, he lost his job and then his apartment. He applied for social security allowance but when it was delayed for a lengthy period, turned to collecting as a last resort.

Max lives a transient life, moving from cheap hotel to cheap hotel every thirty days. He is not happy with his situation, saying that "I only do it when money runs really low. It's like begging, a low thing to do. It's not a nice thing to do, but I do it in a haphazard way, just trying to pick up a few cents to make ends meet." In pursuit of these few cents, Max goes to a variety of *shules* in Manhattan and Queens once a week. He also visits the *batei midrashot* of YU weekly, depending on whether or not security guards stop him from entering. Despite his sometimes unsuccessful attempts at entering the building, Levine has only praise for the institution. He calls his task a "hit and miss type of thing. It's a daring thing with security."

Regardless of the troubles he sometimes faces in entering the buildings, and the silence that sometimes greets him when asking for money, he refuses to

## Buddy, Can You Spare a Dime?

other collectors. It has been the official policy of the institution to prohibit money collectors from entering any campus building. When asked about this seemingly harsh attitude, Rabbi Israel Miller, executive vice president of Yeshiva, admitted that the rule may seem "un-Jewish" but past problems with unwanted people entering the dormitories have left the administration with little choice. Rabbi Miller pointed out two practical considerations in keeping the accepted policy. First, there is a security problem in letting strangers enter the buildings, especially the dormitories. Secondly, Rabbi Miller was concerned with certain collectors' harassment of students, claiming that they both interrupt classes, but more crucially, shame pinched students into giving when they can ill-afford to.

Carl Vasta, director of security, concurred with Rabbi Miller, stating that "it is bad security to allow someone you don't know into the buildings." He feels that any time you allow unlimited access to a university building, you invite stealing or other trouble as well. In fact, Mr. Vasta vividly recalls the time when he had to personally escort a rowdy collector from the cafeteria before he became violent. Still, the former New York police lieutenant tries to be as compassionate as possible. "I could be a lot tougher but I don't want to be. I don't treat them as Bowery bums who come to wash windows. I feel bad for them but unfortunately, you have to put your feelings aside and worry about security." To highlight the

While such pragmatic considerations as security are understandable, many students express shock upon seeing the huddled collectors, fighting freezing cold and snow, prohibited from entering the buildings in the worst of winter conditions. When pressed for an explanation, Mr. Vasta admitted that he was waiting for administration direction in dealing with the situation. Rabbi Miller insisted that he would not throw out someone into the freezing cold if the person really required shelter. Even so, he would still be concerned about the consequences,

really need? We can't exert the time and effort to examine every person who wants to collect money here. These people should go to one of the numerous services set up to help them. For all I know, some of them may need shelter more than money." Rabbi Miller provided his own possible prescription to the collecting malady. He suggested that students set up a fund, from which they could draw when a collector came. This could alleviate the problem of loitering collectors who can ask the same student for money two or three times, but more importantly, it might allow the collectors to retain some dignity. As Rabbi Miller put it, "It's demeaning for them to beg. It destroys their dignity and propri-



adding that "you guys just have to have big hearts; we have to worry about liabilities. If one of these guys broke their legs in the dormitory, who would they sue? One of the students? We would be liable. Again it may sound un-

ety. In short, it would be better for everyone if they didn't have to come around here all the time; by giving them from a special collection, we could accomplish this."

Rabbi Blau, the *mashgiach ruchani* of the yeshiva, agreed with this proposition. He emphasized that throughout Jewish history, there has always been an organized way of helping out the poor, which distinguished between the truly needy and those who attempted to exploit the charitable Jewish heart. "When you have a few people collecting from individuals, the more aggressive one wins. Furthermore, just because someone is a panhandler doesn't mean he's an *ani*." In any event, Rabbi Blau stressed that we must treat these less fortunate people with the basic human dignity they deserve. This includes allowing them into the buildings on cold days, and repeating Rabbi Miller's suggestion, setting up a collection for them.

In such a situation, where practical considerations contradict deeply rooted Jewish sensitivities, the practical often succeeds. In an institution which upholds the highest Judaic and western values, though, this need not be the case. Careful analysis of Rabbi Miller's recommendation should insure some fruitful results in resolving the problem in the near future.



criticize anyone. "Everyone has expenses. Nobody is really anxious to give; they would rather have the money themselves. If one [person] gives a nickel and another gives a dollar, I'll take the nickel, and hope he gives more next time. I'm appreciative of anything I get."

Others in YU do not appreciate the presence of Max, Al, and the

predicament, Mr. Vasta told of an older, homeless rabbi who recently moved into the basement of Morgenstern dormitory, living out of two suitcases. His security responsibilities dictated that he prohibit the rabbi from living there, but his personal feelings prompted him to take money out of his pocket and give it to the unfortunate indigent.

Jewish, but we're running an educational institution, not a social agency."

When queried about possible solutions to the problem, such as handing out official cards to those who can bring sufficient evidence that they truly must collect, Rabbi Miller repeated that YU is not a welfare or social agency. "Who knows what these people



By Maury Kellman

While the winter break ended only three weeks ago, it seems like a distant memory, especially for those without permanent tanning powers. From the icy slopes of Vermont to the grand museums of Italy, from the Magical Kingdom of Florida to the wild kingdom of Swaziland, Yeshiva University students have confronted the world, and miraculously, it has survived.

Besides the great intellectual growth that vacations inevitably stimulate, there is another more evident advantage that breaks provide us with. For the first

other week. This would then give students the opportunity to employ the same conversation tracks endlessly, without appearing superfluous. With this in mind, I approached the upper echelon of the Yeshiva and presented my idea. They promised to consider it, but I somehow doubt that this innovative notion will come to fruition. (And for those who question my thoroughness and sincerity, I must tell you that I checked with halakhic authorities who rejected my suggestion to institute weekly *kiddush l'vanas*). Thus, we must deal with the reality of the situa-



week following intercession, students no longer have to use their imagination to greet their fellow schoolmates. Instead of either ignoring or giving the perfunctory "How's it goin'" greeting, students are able to excitedly query, "How's it goin'?" How was your vacation?" The answers to this question are often enlightening. They range from the deep and meaningful "Oh, great" to the creative and thoughtful "All right". At this point, the queried becomes the querier, and demands, "Well, now that I've told you all the secrets about my vacation, you have to tell me about yours." With few exceptions, the former questioner will meet the high standards set by the former questioned, and upon seeing the same person three days later, we might somehow forget, ask the same vacation question and receive the same answer, but one cannot expect this situation to continue endlessly without one of the two suddenly exclaiming, "Hey, didn't we already have this conversation?" and, following the deafening silence, slink away in embarrassment. Of course, for many, such a series of events is unthinkable if one is not intimately acquainted with the other person. The question then remains: Is there merit in greeting others?

One obvious solution to the problem is for the YU administration to schedule vacations every

tion, which has caused, and continues to cause, numerous dilemmas among the eclectic student body.

Upon entering the school, most students come equipped with their own army of friends, ready to face the barrage of university artillery. They possess the confidence to overcome all obstacles in their path, content with their retinue of established mates. In fact, many pass their yeshiva or college career barely cognizant of the existence of other students. This becomes quite evident when one studies life in the halls of Yeshiva College for Men. After many years of informal study of people's communication habits, I decided to take a scientific poll to test students' sociability. I prepared confidential written questionnaires, asking for undergraduates' G.P.A., number of times they had seen someone else greeting another student and of salutations they had personally offered to others, whether they would report an outright greeting, and whether they had ever seen a professor consciously ignore any obvious attempt at voluntary friendliness. After I had finished all the arrangements, I heard a loud crash outside my window, compelling me to run outside to check on the unprecedented sound. I unwittingly left my room unlocked, and upon returning, I was horrified to discover some-

body had stolen my poll sheets. It then struck me that people were either actively plotting unfriendliness or had confused my poll with another one.

Undaunted, I decided to personally examine the social habits of YU pupils. Pacing the halls of my dormitory floor, I tried to appear as disinterested as possible, hoping at first to just observe others before plunging into the battleground myself. I patiently waited and waited, expecting at any moment my first specimen to appear. As the numbers on my digital watch kept flashing away, though, I began to lose my feverish intensity. Suddenly, after pressing the upper left button of my watch, my isolation became clear; it was Thursday night, *mishtar* night! The *Beit Midrash* had obviously been too enticing for the overwhelming majority of students.

After these two misfortunes, I was tempted to write this column based solely on my impressions, but my scientific inclination violently surged within me and demanded that I back my opinion with evidence. Thus, the following Sunday night, I resumed my individual investigation in the hall. After watching three sets of Abraham's descendants silently walk by each other, a fourth set struck up a most memorable conversation. I frantically took notes, and while I can't swear to the exact language, it went something like this:

"How you doin'?"

"Tired."

After this stimulating exchange, I was hungry for more, but four more of the solemn couples had to pass before I was able to devour some more speech. In the meantime, I was able to ponder the philosophic significance of this first question. What exactly did he mean by "How you doin'?" How are you doing *what*? Could he have meant, how are you doing your assignment? Or maybe, how are you doing the laundry? I've been rigorously studying the etymology of "tired" in the hope of finding a clue to the answer. In any event, the next dialogue contained even more kernels of brilliance. Again, I can't verify the exact wording, but I feel that I've captured the passion of the moment.

"How's it goin'?"

"All right."

"Gotta go. Take it easy."

After careful thinking, I concluded that the key word here was "it", and that he had probably forgotten to finish the question. Could he have meant, how is your brother going to the concert? If that is the meaning of "it", then "Take it easy" makes little sense, unless he meant that his counterpart should not be harsh with his brother at the concert. Anybody who has a little brother knows what a pain he can be at a concert, especially a classical one. But

then I thought, maybe the meaning was, how is he ever going to finish that enormous piece of chicken? That would make perfect sense with the concluding sentence; take the chicken easy, as eating too quickly may cause breathing problems. Upon second thought, I was not convinced with this either. In fact, to this day, I am still not certain which version is correct, even though my mental powers have found no rest in attempting to solve this tricky puzzle.

The most striking example of any greeting, however, was the third one I managed to hear. Jogging down the hall, a brightly clad undergraduate floated past another student, asked "How's life?", and continued down the stairs. This question deeply affected the freshman student, who began a scrupulous existential search, alternating moments of sublimity with pangs of grief. I couldn't help being thankful that I hadn't been asked such a sincere, soul-searching question, which might have led me to undertake a meticulous account of my own life.

After careful observation of the prevailing silence among passers-by, I resolved to stimulate some discussion. My "Hi, how are you?"s were met with either silence or a hurried "Good". On the rare occasion when someone did respond to my offering, we both simultaneously asked, "How are you?" leaving the question unanswered on one side, as the answerer would not make a second attempt at the question. There was actually even one time when I wished I had not addressed a pedestrian. Upon hearing my question, he launched into an almost endless tale of broken love, and how he had spent so much time and money etc., etc. He then complained of dizziness, burst into my room at the end of the hall, and dived onto my freshly changed bed, muddy boots and all. I spent over an hour attempting to reclaim my bed, tempting him with all kinds of promises, until I was finally forced to call Debbie and pay her to let poor Seymour see her just one more time.

Through my informal study and my past impressions, I have reached a number of possible conclusions. 1) There are many deaf or blind students who do not hear or see others, and thus simply cannot respond to or initiate conversation. 2) Many people are simply not friendly and care only about themselves and their inner circle. 3) A compromise between the above two possibilities.

Which is the proper conclusion? I personally am frustrated and perplexed in this area. If any of you have any insight into this matter, I invite you to share your information with me. Who knows what may happen then?

By Tzvi Drexler

Before the emergence of AIDS, the most feared disease was cancer, and this was obviously due to the mystery surrounding the illness. Little was known about its causes and any possible therapies. But this soon changed as health organizations such as the American Cancer Society funded million-dollar research grants to test for carcinogenicity (cancer-causing ability) and for the development of treatments.

Suddenly, as research reached fruition, we were surrounded by carcinogens. Cigarette smoke, asbestos, saccharin and even the red dye in Hawaiian Punch were leading us to a horrible death caused by the big C. To take measures against these problems, a trend has emerged to avoid eating chemicals, while natural and "health" foods have become popular.

Recently however, a different type of research has shown that becoming a health food faddist is perhaps, the wrong method of preventive cancer treatment.

## It became apparent that "natural" could not be equated with "healthy."

Epidemiological studies have been performed where two populations were compared with regard to their cancer death rate, and if a significant difference was noted, it was attributed to any other distinguishing factors. A prime example is the study of the Seventh Day Adventists, a religious group of vegetarians who have half the cancer death rate of the normal U.S. population. Researchers have attributed their good health to their low-fat, high fiber diet.

Other epidemiological studies have also shown a relationship between diet and cancer, and research trends have started to change. Scientists studying carcinogenicity have switched from testing chemicals to testing foods. It became apparent that "natural" could not be equated with "healthy." Although the research is still incomplete (and doubted by some scientists), the current thought is that many foods have carcinogenic and anti-carcinogenic abilities.

It would have been nice if research had revealed that Hershey bars or steak with fries have anti-carcinogenic abilities, while squash and brussel sprouts are detrimental. But nature has given us a kick in the pants once again. The results so far can discourage

even the most enthusiastic anti-cancer dieter.

The most prominent theory is one developed by Dr. Bruce Ames, the inventor of the Ames' carcinogenicity test and a scientist of great prestige. Certain chemicals, upon entering tissue, become involved in oxidation reactions, resulting in the formation of free-radicals. Free radicals are mutagens that react with DNA causing the formation of mutated cells which can become cancerous. Other chemicals are anti-oxidants or free radical traps, and are therefore anti-carcinogens. Free radical promoters, as well as anti-oxidants, are found in various foods, and Ames uses this theory to explain the results of both epidemiological and laboratory studies.

The most discouraging aspect of Ames' work is the list of foods which he claims contain free radical promoters. It seems that many plants produce their own natural pesticides. These natural pesticides are free-radical promoters, and according to Ames, we receive up to ten thousand times

more natural pesticides than man-made pesticides. He finds it ironic how such a fuss has been made concerning the use of carcinogenic pesticides, when more potent and concentrated carcinogens occur naturally in fruits and vegetables. His list of cancer-causing plants include mushrooms, alfalfa sprouts, coffee, cocoa, tea, herbs and herbal tea, black pepper, mustard and horseradish, seeds and cottonseed oil, parsnips, parsley, potatoes and celery. Ames quotes studies where the natural pesticide was removed from the plants and fed to rats, and an increased rate of tumors resulted. Also found to contain free-radical promoters are foods with nitrates (hot dogs and smoked foods), unsaturated fats which became rancid after excessive cooking, and browned foods such as broiled hamburgers and even toast. Ames concludes that eating these foods throughout life results in a build up of carcinogens, and consequently cancer. It is important to remember that Dr. Ames is a prestigious scientist, not some health nut, and his work was the cover story and the basis of an editorial in *Science Magazine*.

Dr. Ames has received, however, much criticism on his

Cont. on Page 19

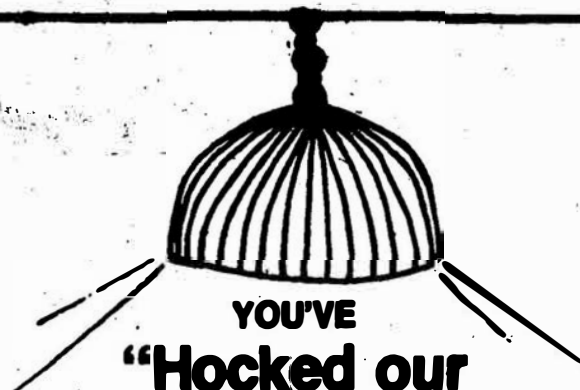
## Dean for SSSB

Cov. from Page 1

"the best undergraduate school [of business] in the country" and can be fully accredited within five years. Notwithstanding the usual difficulties of attracting faculty members and maintaining high academic standards, Dean Schiff is fully convinced that the school will produce quality students. Declaring, "It's not going to be an easy program", Dr. Schiff asserts that "this will be a quality school, hopefully superior to NYU." Initially, he intends to expand the accounting, finance, and computer information systems majors, incorporating marketing in the near future. Aside from Jewish studies, Yeshiva College and Stern College for Women will have an identical business curriculum of half liberal arts and half business courses. Dean Schiff reported that the SSSB will not have separate liberal arts teachers and that business students will take their liberal arts classes along with their peers in YC or SCW. While exact course listings and requirements have not been published, the dean indicated that a required course will focus on business ethics, both secular and Jewish: "I can't but feel that if we teach business ethics at YU and don't reference the Talmud, we need

our heads examined!" he exclaimed. Issues still to be resolved include the type of degree to be awarded to graduating students, the question concerning whether degrees will be issued by Yeshiva College or the SSSB, and the selection of a full time faculty.

Dr. Schiff hopes the business school will attract students serious about both their Judaic and secular educations. In his opinion, YU's dual program gives the school a uniqueness not found in any other school. For the person interested in his "yiddishkeit" and the dual track in business, where else can he go?" the dean asked. In contrast to other business schools which turn out "bright animals", Dean Schiff believes our business school will produce "bright human beings." Transmitting high ethical standards to students is a key concern of Dr. Schiff's because "[if we] can't come away with some ethical behavior from man to man, all has been wasted. And if we can't transfer that knowledge to business, then I'd be terribly disappointed." The dean's final expectation for a graduate of YU's Sy Syms School of Business is for him/her to develop into an, "analytical, knowledgeable person in his field, and a mensch."



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## Academic Freedom

Cont. from Page 7

professional competence within the field; respect for evidence and accuracy; respect for reasoned argument and sound logic; the avoidance of fallacies and tolerance for the opinions of others.



Dr. Blanche Blank

Six caveats are noted—actions which are likely to render immoral behavior, are offensive or would by their nature preclude participation by a majority of students, damage the reputation of Jews or harm Jewish interests, and those which would bring ill will upon the university or its constituent community.

It must be emphasized that these categories are not proposed as grounds of censorship but as



Dr. Will Lee

a comprehensive set of risks which members of the university should consider before inviting speakers. If the educational benefits outweigh these risks, the speaker should be invited.

The committee's six recommendations include a call for academic freedom in accordance with American law and for self-governance of all university individuals and organizations. Aside from repeating the importance of publicizing the distinction between invitation and advocacy and including the traditional "Everybody should consult with each other" position, the report recommends the clear-cut prohibition against any *ad hoc* act of censorship or veto over a university event by any individual or group.

Finally, two options are proposed—first, that pure academic freedom should exist with no censorship whatsoever. A second

option not supported by Doctors Beukas and Blank, is the formation of a purely advisory board composed of religious and secular faculty, students, an ex-officio administrator and a legal advisor. (It was disclosed that Dr. Lee is also opposed to this option in principle, but backed it in the report so that the faculty could have the benefit of viewing a variety of feasible plans.) The board would meet periodically to review voluntarily submitted applications for controversial events and issue recommendations. Due to the day-to-day nature of organizations such as *Commentator* and WYUR, these entities would be exempt from this process and would continue to rely on their internal control structures.

The board can assign no penalty for failure to comply, and no

one with the authority to assign a penalty can sit on the board. It also follows that legal responsibility is not shared by the board if it advises against an event (in which case responsibility is



Rabbi Shalom Carmy

solely the sponsor's), but if they support an event, the sponsor cannot be punished for its consequences, whether or not foreseen.

The authors entertain the specter of a "toothless board" saying that "if the members of the board are respected, the members of the university will heed its advice. Indeed, students and others may respond more positively to the responsibility for making their own decisions than to coercion."

### Opinion

Considering the authors (two of the five are rabbis), the report seems to be slightly stronger than anticipated. Although it remains primarily a treatise in defense of

academic freedom, its guidelines remain rigid and restrictive.

Perhaps it is time for us to look towards Dr. Lamm to either admit that true academic freedom is irrelevant to Yeshiva University as it is incompatible with our status as a parochial college, or issue a straightforward endorsement of academic freedom and let the chips fall where they may. Ironically, the bloc most resistant to the idea would not necessarily



Dr. Anthony Beukas

be the administration or the community, but the loud and yet minority faction of students deprived of enlightened exposure to a free marketplace of ideas.

Whatever the outcome, it would at least be understood at the outset that this is what we are, and I propose that we could live better with an honest mutual understanding as distasteful it might be for those who disagree than to perpetuate this fence-sitting hypocrisy.



Dr. Michael Hecht

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## UBI II

The first UBI Trivia Contest was a great success, however, some rule changes have been made to make the second, and final contest run more smoothly. Of primary importance is the method of choosing winners. Unfortunately, the first five people who handed in correct answers won games because everyone on the third floor of Rubin knew exactly ubi Jon Bandler lives. Therefore, the contest was over approximately 17 minutes after the first batch of *The Commentator* was delivered to the Rubin lobby. Three of the winners, therefore, were from third floor Rubin. The other two winners were also from Rubin. For this reason, anyone who thinks he has the correct answers has until Friday, February 20th at 10 AM to submit his answers. These will then go into a drawing, and the first five people drawn with correct answers will receive a free *The World According to UBI* trivia game complete with all accessories.

A second matter that must be rectified if our trivia contests are to work successfully, has a lot to do with the theme of this issue. If you feel compelled to discuss the answers (more precisely, obtain them) with other people, please agree to enter the contest together and, if you win, split the prize. Those of you who submitted answers too late, we hope you will be consoled by our new policy of choosing winners and will try again to win this amazing new trivia game. The following students won UBI games in the first contest: Simon Amiel Ross Breen Michael Raskas Charles Gerahbaum Josh Fruchter and Jack Hidary.

The following are the questions for the second UBI Trivia Contest: 1. UBI Sears Tower tower? 2. UBI tourists love the Louvre? 3. UBI America's Cup sailed this year? 4. UBI treaty signed in 1648? 5. UBI JFK killed in 1963?

## MACS' Florida

### Trip

Cont. from Page 20

who had made us part of their families in just a short weekend. Each team member greatly appreciated the hospitality and was happy to know that he too was appreciated. One of the many children wrote: "I'm sorry you have to leave. I'm sitting here crying bitterly, I can't stop... You were the nicest kids I've ever met in my whole life." So, with tears, six dozen uneaten Dunkin' Donuts, and promises of "coming back next year", the Y.U. Maccabees said goodbye to the Young Israel of Hollywood community and left Florida.

The Y.U. Basketball Team would like to extend special thanks to Mr. Sandy Ader (YC

## Valedictorians to Speak on Graduation Day

The administration recently announced the start of the baccalaureate program, which will allow the valedictorians from the undergraduate schools (IBC, JCC, MYP, SC, and YC) to speak on graduation day.

In the past, the Administration has claimed that the graduation ceremony would be too long if each valedictorian were allowed to speak. The problem is exacerbated by the fact that most of YU's graduate schools share in the same graduation ceremony. Despite this reasoning, students have long complained that they have been left out.

Both the YC and the SC Dinner Committees discussed the issue at a meeting with Dr. Nulman, Dean of Students. The result was the Baccalaureate Program.

The program will take place prior to the commencement exercises, from 9-10:30 AM on graduation day, in Lampport Auditorium. Undergraduate val-

edictorians will have the opportunity to speak before friends, parents, administration and faculty. In addition, the names of all the graduates will be mentioned. Dr. Israel Miller, Senior Vice President of YU, explained that the event will take place on graduation day so that people from outside the Metropolitan area will not have to spend an extra day in New York.

Both the students and the administration are looking forward to the implementation of the Baccalaureate Program. Dr. Miller asserted that if the program works well it will become a tradition at YU.

**GRADUATION UPDATE 1) The Baccalaureate Program will allow valedictorians to speak at graduation (see article). 2) Graduation will be held at YU's Main Campus, not at the Felt Forum. 3) Special centennial observances will take place during graduation.**

## Basketball

Cont. from Page 20

The Tigers obviously had the momentum at the start of the fourth quarter. The Bombers again went to a slowdown and the teams traded baskets until the Tigers made three turnovers. The Bombers capitalized on all three and took a 43-39 lead with just under five minutes left in the game. The Tigers took a time out but Silber remained on the court to argue a call. He was assessed a technical foul by referee Elliot Wender, and after the ensuing free throw the Bombers were up 44-39. Fuming mad, the Tigers went on a 10-0 tear to lead 49-44 with just 1:49 left to play. The Bombers called a time-out to regroup, after which they were able to tie the score at 49-49, aided considerably by the Tigers' sloppy ballhandling and some very questionable calls by the refs. With :24 left on the clock and the score still tied, the Bombers had the ball again with a chance to win. They worked the ball around until Ellis Malovany hit an 18-ft. shot with just :03 remaining to give the Bombers a

51-49 lead. The Tigers immediately called time-out and set up a play for Silber. However, on the inbound play, Muelgay broke free on the Bombers half of the court, caught a one-hop pass at the top of the key, and took a turn around shot that hit the rim as the buzzer sounded before dropping through the net for the game tying shot.

The crowd at the MSAC went ~~delirious~~, but Muelgay's heroics would prove to be the Tigers' last hurrah of the evening, as the Bombers controlled the overtime from the tip-off en route to its three point championship victory. Sammy Reichel scored all seven of his points in the overtime, all on free throws. As a matter of fact, the Bombers scored all eleven of their overtime points from the foul line. The champions were paced, as they were all season, by the balanced scoring of Berger (17 pts.), Malovany (14 pts.), Chigger (13 pts.) and Borgen (11 pts.). The Tigers were once again led by the 6'4" Muelgay, who punched his way in for 28 points, 18 of which came after halftime.

## Cancer in Cafs

Cont. from Page 15

theory. Other scientists accuse him of omitting relevant data and of reliance on tenuous hypotheses. Furthermore, they accuse him of misleading the public regarding the rancidification of fats, since oils in such condition are generally not eaten.

The other side of Ames' theory is more accepted but still not entirely proven. His list of anti-carcinogens include vitamin A and its derivatives, Vitamin C, and the trace element selenium. Of the three, Vitamin A, or retinol, is the most studied and has shown the best results. A Norwegian study of eight thousand people showed that Vitamin A deficient people had a six times greater incidence of cancer than those without the deficiency. Studies with rats showed similar results.

But there has been opposition as well. Other studies have not shown a correlation between Vitamin A intake and cancer. In fact, one epidemiological study showed a positive correlation between Vitamin A intake and prostate cancer. The rat studies were deemed invalid because comparable doses of Vitamin A given to humans would have been lethal, as excessive amounts cause liver damage. It is unknown if smaller doses have any anti-cancer effects.

The National Research Council ~~Committee does not recommend~~ taking Vitamin A pills (because of its toxicity), but does recommend eating foods high in Vitamin A or its precursor, beta-carotene. These foods include liver, eggs, leafy vegetables such as spinach, yellow vegetables such as carrots, and specifically broccoli, cabbage and brussels sprouts.

Epidemiological studies with Vitamin C have shown its anti-cancer abilities as well. In the laboratory, it has been shown that this vitamin cannot inactivate carcinogens, but it can prevent the formation of free-radicals from nitrites and nitrates.

Selenium is a trace element found in many foods although

mostly in whole grains, meat, poultry, fish and in some water supplies. A study in Mexico and Columbia showed that they have one-ninth the lung cancer death rate then that of the U.S. Mexican and Columbia cigarettes contain about three times as much selenium as those from other countries.

To sum up all this data, the National Research Council recommends the following: Refrain from excess fat, alcohol and smoked or salt-cured foods, and eat more whole grains, and Vitamin A rich vegetables. They do not recommend taking vitamin pills.

After investigating this issue thoroughly, the question which I asked myself is whether it makes sense to change my diet in hope of preventing cancer. To avoid all the "carcinogens" on Ames' list would be fate worse than cancer, so that is ruled out. The issue regarding the anti-carcinogens is more complex. Should I choose broccoli over french fries in the Caf tonight? I will follow my own opinion and not listen to any of these studies until more conclusive data is found. Epidemiological studies cannot be considered proof. Britain's Imperial Cancer Research Fund conducted a study showing a positive correlation between the breast cancer death rate and a country's gross national product. Thus, they concluded in jest, that money has carcinogenic properties. I will therefore continue to eat what I want, following the philosophy that if the french fries don't get me, then the money will.

## Rebel-Raiders!

By Stu Morduchowitz

The first half of this year's hockey intramural season came to an end in early January as the Rebel-Raiders defeated the Chiefs, 8-3 in the first semester championship. Before getting to the final, each team had to play a tough semifinal match. The Chiefs defeated the Bruisers, and the Rebel-Raiders edged the Wildcats.

In the championship game, the Rebel-Raiders capitalized on several key Chiefs' mistakes and jumped out to an early 3-0 lead. The Chiefs never recovered primarily because they were going up against a Rebel-Raiders team which was playing its finest game of the season. The defense, led by Jonathan Schiff, Maury Kellman, Steve Tanen, Chaim Weitschner, Daniel Herenstein, and the goaltending of Stu Morduchowitz shut down the Chiefs' potent offense. Co-captain Mark Littwin's hat trick led the Rebel-Raiders' scoring barrage, which included two scores by co-captain Hillel Hyman, and a goal each by David Prince, Roni Goldberg, and Mike Greenwald.

The exciting hockey that took place this past semester should continue, with both the Chiefs and the rebuilt Wildcats giving the Rebel-Raiders a good fight for the title.

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'59) one of the top twenty scorers in the team's history, whose generous contribution made this weekend possible. In addition, the Team thanks Rabbi and Mrs. Kenneth Davis and the entire Young Israel of Hollywood community for their exuberant hospitality during the team's trip to Florida. Also, very special thanks are extended to the following families who opened their doors to the team for the weekend: Mr. and Mrs. William Berman, Dr. and Mrs. Wally Fingers, Mr. and Mrs. Ira Ginsberg, Mrs. Paul Ginsberg, Mr. and Mrs. Howard Kass, Mr. and Mrs. David Kornbluth, Dr. and Mrs. Solomon Lerer, Mr. and Mrs. Abe Saada, Mr. and Mrs. Howard Seif, and Dr. and Mrs. Islon Seliger.

## MACS Enjoy Florida Road Trip

By Jeffrey Lamerman

It is very difficult to convey the emotions felt by the YU basketball team after their recent trip to Florida. Although this is the farthest the team has traveled to compete the games were certainly not the highlight of the weekend. Instead, the warm reception extended to all the players, managers, and coaches by the Young Israel of Hollywood community far outshone even the most brilliant basketball performance.

The weekend began on Thursday evening, January 22nd, as team members gathered from their respective vacation hang-outs all over Florida, and were sent to the various host's houses to settle in. The initial first visit was short lived, however, as the team's first practice in nearly four weeks was scheduled for that evening. The team practiced again the next morning, and not until Friday afternoon did they have a chance to become acquainted with the various hosts. The common fear that families might not be interesting, friendly, or hospitable was soon dispelled as everyone was made to feel like part of the family.

After Friday night *davening* sixty people joined the team for dinner. Later that evening, Dr. Jeffrey Gurock, Professor of Jewish History and Assistant Coach of the Maccabees, delivered an open lecture in which he discussed his new book, published recently in conjunction with the Y.U. Centennial. The history of the school was described and questions were entertained at the end.

At the Young Israel on Shabbat morning, co-captain Lance Hirt, was called upon to give a *Dvar Torah*. He referred to the community many times, thanking them for making the team feel so at home. He added that some felt so at home that they referred to their hosts as Mom and Dad. Shabbat lunch was just as enjoyable as the previous evening's meal, but this time more than one hundred community members joined the team.

Shabbat afternoon was spent relaxing at the various homes and hearing about the Y.U. of old from the many alumni who live in the community. Dr. Solomon Lerer (YC '67) told some interesting stories, including his tie-breaking, game winning fencing victory over Brandeis in his senior year, when he captained the team to a 23-3 record.

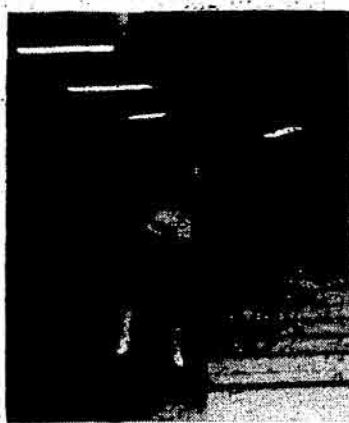
Finally, after Shabbat had ended, it was time to start thinking basketball. Only then did word spread that Barry College was a Division II team and was far more talented than the Macs. However, the Macs' fans were undaunted and showed up in the hundreds. Many students from Y.U. who live in Florida or

were just vacationing there, came to the game full of the spirit that makes the MSAC rock during home games. But the most significant turnout, as far as the Macs were concerned, were the many families from the Young Israel community that had so kindly opened their homes to the Macs, and now came out full force to cheer them on. There was even a mini-booster section of the children of those families, clad in Y.U. sweats, warm-ups, and home uniforms. The highlight of the evening was the human pyramid formed by the Y.U. "cheerleaders", far more impressive than the feeble attempts by the Barry cheerleaders. Although the Macs lost the game, they proved they could hang tough against even a Division II team.

Sunday morning started early for the team—too early for some. The players hosted a basketball clinic for about fifty children of the community. They were all very enthusiastic, and excited just to be on the court with the Maccabees, and were later entertained by a dunking exhibition put on by Lior Hod, Benji Reichel, and Lance Hirt. Everyone cheered when one of the kids scored, especially when one little girl burned an unnamed Mac. Immediately following the clinic, the team drove to a pool-side barbecue sponsored by the Y.U. Admissions office. A few players decided that other team members were a bit too hot and "persuaded" them to take a swim. Later that afternoon there was a Presidential Reception at the Young Israel where Rabbi Lamm spoke. The entire team showed up, but were still able to catch the opening kickoff of the Super Bowl. The game didn't go quite as well as some of us had hoped, but still took up the rest of the evening and was followed by the customary celebrations and depressions.

Monday began with the traditional daily trip to Dunkin Donuts, followed by a practice session. The rest of the day was for relaxation and self-indulgent sports such as tanning. That night's opponent, Nova University, an NAIA team was a talented ballclub and this time the Macs didn't have the backing of their fellow students, who had returned to New York for the first day of classes beginning the next day. The team's hosts and mini-booster were there however, but couldn't help the team overcome the spectacular dunking performance of Nova's version of Michael Jordan and/or Dominique Wilkins.

The following morning meant sad farewells. Certainly, everyone was sorry to be leaving the sun and fun of Florida, but more so to be leaving the people



With four games remaining, Lior Hod needs just 19 points for a career total of 1,000.

## MACS Still Slumping

By Jonathan Bandler

Since their disappointing third place finish at the Second Annual Y.U. Channukah Tournament, the Macs have failed to put together one solid team performance. There have been flashes of great athletic talent but never enough to actually overcome some of the fundamental mistakes which the players are making. Since defeating Mt. St. Vincent in the consolation game of the tournament, the Macs have won just one game, and that against an out-manned Pratt team which stayed close for the first thirty minutes. The Macs' record has dropped to 6-10 for the year (2-4 in the IAC) and with seven games remaining the team must win six of them to finish above .500 for the third consecutive year. Below are the scores and some stats from the six games since the Channukah Tournament.

**Polytechnic 50 Macs 49** In their poorest offensive performance of the season, the Macs sorely missed the inside play of Ayal Hod, who missed the game because of a severe ankle injury. A one point halftime lead didn't hold up as everything seemed to go wrong for the Macs down the stretch. Lior Hod paced the team with 15 points and Judah Richman added a career-high 9 points including a key three point field goal in the last minute that cut the Poly lead to three. But the team couldn't overcome its 41% field goal shooting and season low 16 rebounds.

**Barry College 103 Macs 88** The game was the furthest away that any Y.U. team ever played and unfortunately it was against a Division II team. Ayal Hod led the team with 33 points on remarkable 14-of-16 shooting from the field but it just wasn't enough. Benji Reichel added 18 points and Lior Hod, 16, in the losing effort.

**Nova University 90 Macs 56** The Hod Brothers were the only bright spot for the Macs, combining for 43 points (Ayal had 25, on 10-of-12 shooting). Nova had their own dunking spectacular in the person of Guy Tillman who kept the crowd, and

some of the Macs, interested with some very impressive samples.

**Macs 89 Pratt 59** In their largest point production of the season, the Macs pulled away early only to let the Cannoneers climb back to within nine at the half. The team shot nearly 65% from the field (35-of-55), but played somewhat sloppily before pulling away in the final ten minutes. Again, Ayal (30 pts.) and Lior (22 pts.) paced the team but this time were helped by 12 points each from Benji Reichel and Yudi Teichman. Ayal shot 13-of-16 from the field to raise his shooting percentage for the year to .719. In the last three games his shooting percentage was .841 (37-of-44).

**W.Conn 76 Macs 67** Last year's IAC champs were too strong despite the absence of two top players. Lior Hod hit two three-pointers late in the game, and Judah Richman added another but the outcome had been determined much sooner when the Colonials stretched a six point first half lead to fifteen at halftime, and eventually up to 21 in the second half. Ayal Hod had 25 points, including 11-of-14 from the free throw line, and Lior Hod chipped in with 24. However, their efforts could not overcome the team's 22 turnovers, mistakes that W. Conn. teams always seem to turn into points.

**NJIT 85 Macs 52** Another team that always converts opponents' turnovers into points are the Highlanders who were given 30 to work with in this game. Their incredible team speed led to countless fast break baskets as NJIT pulled away in the 2nd half after taking an 18 point halftime lead. Lior Hod was the only Y.U. player in double figures, finishing with 23 points. It was the first time in twelve games that Ayal Hod failed to score at least ten points.



The Bombers, first semester intramural champions

## Bombers Are Intramural Champs

by Barry Weiss

In what was by far the most exciting game of the season, the Bombers overcame a determined Tigers team to win the Y.U. Basketball Intramural League first semester championship, 62-59, in overtime. To get to the Lazer Borgen (13 pts.). The Bombers opened up the championship game with a 9-2 spurt behind the inside game of Simmie Chigger and the hot outside shooting of Berger. Defensive specialist Steven Weiss entered the game at that point, and the Tigers were able to close to within five at the end of the quarter, 12-7.

The Bombers, with some crisp passing and strong offensive rebounding, stretched that lead to 19-9 midway through the second quarter, but seemed to lose their momentum when the Tigers called a time-out to change tactics. Following the time-out, the Tigers' Muelgay and Jonny Silber came alive and led the team on a 10-0 spurt that tied the game. The Bombers then scored on a three point play to take a 22-19 halftime lead.

Both teams seemed worn out by the fast paced second quarter, and the Bombers came out with a spread offense in an attempt to throw Muelgay off his game. The tactic appeared to work as they moved out to a 32-25 lead with 2:16 left in the third quarter. The Tigers called a time-out to settle down and set up an inbounds play using Muelgay as a decoy. The play worked perfectly as Reuven Kahane hit an open layup to cut the Bombers' lead to five. Berger then hit a long jumper for the Bombers, but that would prove to be their final points of the quarter as the Tigers reeled off seven unanswered points to knot the game at 34-34.

Cont. on Page 19

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