HONORS COLLEGES TO BE ENDOWED
Schottenstein, Abraham to Bankroll New Academic Programs

BY MORDECHAI FISHMAN

In a development that could potentially alter the academic face of Yeshiva University and realize the aspirations of various administrators, funding has been secured for honors programs at Yeshiva College and Stern College for Women. The Commentator has learned that S. Daniel Abraham of the Slim-Fast Corporation and nomsate of the Yeshiva University Joes program, has agreed to donate ten million dollars to create honors College at YC, while the Schottenstein family of Columbus, Ohio has agreed in principle to sponsor the same program for Yeshiva College.

Sources within the administration have indicated that the Stern donation has been secured, with Mr. Abraham reaching an agreement with the University, while the Schottenstein family is still in negotiation concerning the final dollar amount of their gift.

David Rosen, Director of Yeshiva University Public Relations, denied any official knowledge of the donations and said, "expect the University will be soon announcing honors programs at YC and Stern, but as of today we have nothing to announce. It would be premature for The Commentator to speculate about these programs at this time."

Furthermore, the students felt they were missing the "dorm environment" that many regard as an essential element of the college experience.

Yeshiva College students in Strenger Hall were placed on the first floor of Rubin and in the Stern Residence Hall, a facility generally reserved for the students of The Marsha Stern Talmudic Academy Yeshiva University High School for Boys. Faced with a similar problem last year, the University elected to create the "Independent Housing Program" (IHP) in two neighboring apartment buildings. This "solution" forced over eighty reluctant students to move into then ill-prepared apartments because there was no room in the dormitories. This year there is minimal housing available for undergraduates in the residence halls and the University regulated apartment facilities. As a result, a number of students who signed up late for housing were forced to take up residence on the floor of Rubin and in the Strenger Residence Hall, a facility generally reserved for the students of The Marsha Stern Talmudic Academy Yeshiva University High School for Boys.

Parking Problems: Lot Refuses Students

Continuing the recent growth trend at Yeshiva University, undergraduate enrollment at the Main Campus has reached an all-time high. With 1132 students registered this year, there is a shortage of housing available for undergraduates in the residence halls and the University regulated apartment facilities. As a result, a number of students who signed up late for housing were forced to take up residence on the floor of Rubin and in the Strenger Residence Hall, a facility generally reserved for the students of The Marsha Stern Talmudic Academy Yeshiva University High School for Boys.

No Plans Underway for Upgrade at YC

BY HANAN HOSCHANDER

Direct Internet Access

AECOM is Wired for Direct Internet Access

No Plans Underway for Upgrade at YC

BY CHANAN HOSCHANDER

Marking the culmination of a summer of preparation, students at the Albert Einstein College of Medicine arrived at their apartments to find direct hardwired connections to the Internet. The access is afforded to all medical students who reside in Eastchester Housing at the Bronx Campus of AECOM represents a concerted effort by Yeshiva University to catch up with other major academic institutions that have offered similar service in recent years.

The final decision to provide connections to the apartments was made by the AECOM administration in the late 1997 academic year. The technical task was then handed to the Research Information Technologies Department at the College. The actual wiring of the apartments and all cable connections were the responsibility of an outside company, referred to as USIS.

Workers from USIS spent the summer installing cable connections throughout the housing complex. The effort to complete the wiring of the twenty-seven floors in three buildings required days of continuous labor which often began early in the morning.

All students desiring direct Internet access must utilize computers which meet certain technical specifications. Most systems with either Windows 95 or Windows 98 are sufficiently equipped as are the latest operating systems from Macintosh. In order to receive access, students must engage in a connection process, which is run by CompuAid, the company chosen by the institution to handle first-time connections. For a $75 service fee paid directly to CompuAid, students computers are checked for compatibility.
Hard Times For Hardwiring

The recent successful effort to provide Internet access to the nearly 1500 rooms in Eastchester Campus Housing at the Albert Einstein Campus demonstrates undeniably that this University is fully capable of equipping its residence halls with Ethernet connections when it wishes to do so. Regrettably, Yeshiva College's Uptown Campus, which is host to less than half the number of rooms found in the Eastchester complex, remains a desolate technological wasteland, bereft of the computational resources so essential to contemporary university education.

If the University wishes to ostentatiously tout its top tier ranking in the U.S. News rankings, it must, at the very least, see to its undergraduate students educational facilities befitting this designation. We know of no other top tier American universities that have yet to furnish undergraduate students with direct Internet access from campus housing units. It is therefore disingenuous, we believe, for the University to withhold educational resources from students, especially when the effect is measurably adverse.

The University's successful efforts at Einstein suggest that administrative foot dragging at the Main Campus is attributable either to blind greed or gross ineptitude. We find both of these explanations to be unacceptable for the University to make an investment in the future of this institution, Modern Orthodoxy, and the wider Jewish community by supporting us, the students.

Many Yeshiva students, who already encounter significant time constraints as a result of the dual curriculum, must battle mightily during their precious few moments of free time to gain access to the handful of Ethernet connections.

Getting Their Money's Worth

The news of recent donations to the University for the creation of honors programs has been greeted with enthusiasm by students, faculty, and administrators alike. Rightfully so, we believe. With the infusion of financial resources earmarked specifically for the enhancement of the College's academic landscape, there exists the opportunity for this institution to take great strides forward in its crusade for intellectual excellence. The onset is now upon the administration and deans to fully utilize these gifts by creating well thought-out, inclusive programs. An unwieldy hodgepodge of ill-conceived, exclusionary initiatives surely will not do.

As the beneficiaries of the magnificent gifts of S. Daniel Abraham and the Schottenstein family, we the students have a responsibility as well. The donors are not, as the cynical may believe, purchasing ornate nameplates and staged ceremonies from President Lamm. They are making an investment in the future of this institution, Modern Orthodoxy, and the wider Jewish community by supporting us, the students, and seeking to improve our education. Their investment is not linked to the vagaries of the global economy or the fluctuations of the stock market; rather, their returns can be gauged by the impact their efforts have on the caliber of this university's products. Only if we the students embrace the new programs and fully exploit the opportunities they afford us will the Schottenstein and Abraham investments be considered successful.

Message From The YCSC President

Dear Fellow Students,

I would like to welcome back all of the returning students and greet the new incoming students for the first time. By now most of us have settled in and are ready to face the challenges that the coming year brings.

There is a story I would like to relate to you that took place this weekend, which made me stop and think about our roles as students and more importantly as Jews. While driving down Route 17 in my Suburban, I was stuck in the middle of a busy highway, with no means of communication, and miles from the nearest phone or gas station. Immediately I turned on my hazards and stood aside my car hoping someone would pull over.

Within minutes a car pulled over and a middle aged Hasidic man came out with the rest of his family. Without hesitation he dumped all of the contents of his trunk to the side of the road and pulled out his jack. One of my friends, excited to see all the help we were receiving thanked the man's wife for helping us. She responded rhetorically "For a Jew we wouldn't stop???

To make a long story short, after multiple attempts to try and fix the tire, he lent me his Allstate card and we contacted a tow truck driver through a cell phone provided by another Jew who stopped on the side of the road to help. Before leaving, the man's wife begged us to take some fruit and soda, and we kindly accepted.

To most, the experience of a flat tire is not one we look upon with an uplifting experience, yet it is something that we will always remember that day. Not only was there a tremendous amount of Gmidlath Cheshet that went on in that brief hour, but there was a certain kinship felt between all who were participating in our predication. It truly meant something to the idea of "Er Chod Blev Echod". Achdut is something that is rarely felt in our community today. Unfortunately, it seems as if the only time we are truly together is when a tragedy hits our community. It is this lesson that I was reminded of that day on the road. It is only through unity that we truly achieve our goals.

It is with this idea in mind that I look to our coming year both academically and religiously. It is only through student unity that we can achieve the goals that we have set forth. How can we expect the administration to listen to us if we are not together? Other top tier American universities have yet to furnish undergraduates with their voice in student life. Whether it is through various committees, or as a member of a club, you must always remember that your involvement and your unity is what will continue to make this University great.

Kathia Vichatila Tova III
Toward Improved Campus Life: A Satirical Take on Military Occupation and Restoring Western Culture

To those who have recently ventured from the confines of the luxurious dormitory facilities, it is apparent that Yeshiva University Security Chief Don Sommer’s military occupation of the uptown campus has been a thorough one. Uniformed warriors saturate the vast expanses of the two-block campus from Beiler to Schottenstein to the “Main Building.” These mercenaries of death are trained in the useful skills of identification card demand, sitting, standing, and the occasional surreptitious sleeping episode. This totalitarian police state has given rise to a campus that is virtually bereft of crime, life, spirit, or any other form of human life. It might suggest that the university exists at the corner of 185th Street and Amsterdam Avenue.

Even with the obvious strength of the on-campus commando presence, there are periodic lapses in security efficacy. A few months ago, a surfeit of teenagers was caught fast asleep with the theft of two ornately sculpted ritual kiddush cups from the Yeshiva University Museum, which is reportedly housed in a small locked chamber in the bowels of the Gottesman Library. Recognizing the need to prevent a recurrence, the administration recently instituted beefed up checkout requirements at the Library exit.

The checkout station now obligates students to surrender their belongings for inspection and submit to an intrusive full body cavity check by a rotund stick-together Bulgarian woman named Mucusa before being allowed to leave the Library. While this is clearly a necessity for the retention of the remaining cutout cardboard synagogue exhibit in the Museum, and may, as security has suggested, uncover the perpetrator who brings the valuable goblets back to the library with him/her to utilize as a part of lavish fourth floor repast, some students have taken umbrage at the apparent deliriousness of their character of campus experience. To be fair though, during the winter months, all wild carousing, drug deals, and gang wars involving non-students on campus grounds must be concluded by 4 A.M. to facilitate the efforts of the handful of students who are still present in the study halls, which are not in actuality attended by any students, and are thus delirious to the character of their campus experience. To further illustrate the problem, during the summer months, the campus population drastically decreases and thus, students remain content to indulge in the music and smoke filled din that generally engulfs the campus.

Propagandistic pamphlets bearing the University’s logo, which has been likened to the Adirondack Mountains of New Hampshire, provides a unique university experience. This may be correct in the sense that no other university in the country is subjected to such a degree of public scrutiny and its developers are delirious to the character of their campus experience. To be fair though, during the winter months, all wild carousing, drug deals, and gang wars involving non-students on campus grounds must be concluded by 4 A.M. to facilitate the efforts of the handful of students who are still present in the study halls, which are not in actuality attended by any students, and are thus delirious to the character of their campus experience.

But there are a few points where our community must stand firm behind our religious convictions. The university, recognizing the need to prevent a recurrence, the administration recently instituted beefed up checkout requirements at the Library exit.

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The Farther You are from YU, the More Prestigious It Becomes

BY AARON J. LEHRWITZ

"The farther you are from YU, the more prestigious it becomes." I'm not exactly sure when I began to heed those famous words that I heard last semester. Just a few blocks from Wall Street, I was nervously standing at one of the lavish bathroom stalls on my first day at a firm. Feeling happy that I hadn't been fired yet, I suddenly heard a calm voice coming from my left. "First day on the job?" I quickly turned and saw a tall, bearded young man with a familiar looking round object perched on his head. Not having any profound conversation skills, I said, "I'm not sure. I've been wandering around a rest stop in the middle of Hicksville."

The quote I have so revered was eloquently stated in a civil liberties political science course by Dean Hecht, an individual in our institution who is a supreme example of a successful merger of Torah U'Madda.

"If you need anything, don't hesitate to send our children to Yeshiva as well? Was this the farther you get from YU, the more prestigious it becomes."

The guys in the country where the cases are analyzed like a bioterrorism and the justices "teach up the Constitution," one day Dean Hecht was addressing our class about the future opportunities and advantages of the Yeshiva student in the "real world."

"With his patented smile, yeshivish dialect, and the intricate language of a Harvard graduate," Dean Hecht proudly said, "I can not stress the fact more, one day you guys will see, that the farther you get from YU, the more prestigious it becomes."

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The quote I have so revered was eloquently stated in a civil liberties political science course by Dean Hecht, an individual in our institution who is a supreme example of a successful merger of Torah U'Madda.
Frustrated Already!

To the Editor:

Allow me to introduce myself. I am a freshman. That means that I have spent less than three weeks on this campus. In the days since my arrival I have experienced the most intense moments at unwarranted, unsolicited frustration and aggravation of my life.

I ignored all the monotonous murmurings of cynical upperclassmen and the negative cliches I had been hearing my entire first week here. But lack and alas, I am, now do I a bitter, cynical, negative person, due to the most ridiculous thing.

The conflict of emotions is staggering. Coming to YU, a top tier University, an awesome Yeshiva, and the greatest bunches of guys in the world—yet I am so angry I want to punch a wall. Why in only three short weeks do I feel so aggravated and frustrated?

Maybe it’s because every time I start to do some work in the library my computer freezes.

Maybe it’s because I have been late to class six times while waiting 20 minutes for a Belfer Hall elevator.

Maybe it’s because I only have twelve minutes between classes to run to the Caf in hopes of purchasing dinner only to find lines stretching to the Cross Bronx Expressway.

Excuse me, which office was I supposed to go to??

Maybe it’s because I ruined my new shirt last week because I leaned on a wall of wet paint.

Maybe it’s because I am still waiting for that blasted elevator.

Oops, this computer just froze. Again.

Welcome to YU, land of aggravation, frustration, and 5y Sysm fliers clogging my mailbox.

Joseph Stettin
YC 90

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Not Our Blunder

To the Editor:

I read with interest your article “Major Real Estate Deal Provides Stern With Sorely Needed Space,” in The Commentator Issue of August 23.

While covering the real estate picture in an accurate fashion, your article contains a gross error. You state that, according to your sources, the Board of Directors of Stern College for Women committed a “colossal blunder” by refusing to buy the lot next to Stern College when it was put on the market. This is far from the Truth.

In actuality, the Board of Directors of Stern at all times enthusiastically advocated the purchase of this lot. The Board consists of a group of men and women dedicated to the welfare and advancement of Stern College. It was the opinion that the College would be well served by acquisition of this land, which would then provide an ideal location for the necessary expansion of the College.

Mr. David Yagoda, then Chairman of the Board and head of its Real Estate Committee, personally, and with the full endorsement of the Board, pleaded for the purchase of the property. The Board was so anxious to obtain the lot that even after it was sold, efforts were made to negotiate with the new buyers to get the property back for Stern to own. Indeed, throughout all this a colossal blunder occurred, the Board of Directors of Stern College bears no responsibility.

In view of the disturbing distortion of facts printed in The Commentator, we feel that a retraction is in order and look forward to reading it on the front page of your next issue.

Eli Alony
YC 99

Love basketball?
Have school spirit?
Want to get involved?
If the answer is YES, then here is the opportunity of the year—Yeshiva University’s Men’s Basketball Team, The Maccabees, is currently seeking qualified people to fill the position of MANAGER.

Earn one full PE credit and be involved in a long-standing YU tradition. All interested candidates should contact Etan Walls ASAP.

at Rubin 402 or by calling 568-8649.

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A Kinder, Gentler Era?

To the Editor:

I just read your initial 1998-1999 publication released during the first week of school, and I congratulate you on your fine product which is upbeat and positive in almost all respects.

Only too often in the past, the Commentator served as springboard for gripes, complaints, and articles which on occasion caused me to cringe. I hope this year’s first edition will set the tone for a kinder gentler publication.

While one is certainly entitled to voice contrary opinions, one must act in a responsible fashion and never lose sight of the fact that your words and their impact extend near and far. Given the tone of this latest edition, I am certain that you will bring credit to yourselves as well as the Yeshiva.

Moshe S. Netts
MTA ’86, YC ’72
RIETS ’75, BRGS ’75

MYP Blues

To the Editor:

I am writing in response to the column “Good Advice” for incoming students by Josh Abraham. In no way do I mean to denigrate Mr. Abraham or to speak Loshon Hora about any program in YU, rather I would like to shed some light on the issue of “YU guys cropping out on a good education.”

In YU, students in all programs must fulfill the same core requirements when it comes to Bible, Jewish History, and Hebrew language. (Namely 4 courses, 2 courses and 2 courses respectively.) In IBC and JSS, a student can fulfill these requirements in 8 semesters as part of their Judaic curriculum.

In MYP not only must students take these courses after 3pm as part of their General studies course load, but the classes offered are for the most part harder classes. (Having been in both IBC and JSS and now MYP, I can attest to this fact.)

This means that a MYP student upon returning from Israel, has 8 semesters of Bible, JH and Hebrew to cram into their remaining 6 semesters on campus. Factoring these hard courses into one’s already heavy schedule, and considering that we are already dealing with a double curriculum, and that MYP students don’t even start classes until 3, you’ve got yourselves a student with a tremendous amount of work on his hands.

Another point to consider is that after graduation, MYP guys are fighting for the same jobs as IBC and JSS guys. IBC and JSS students can knock off these 8 courses in the mornings, thereby easing up their general studies course load and providing them with ample study time and the opportunity to get good grades. MYP guys on the other hand are left with such a heavy course load and insufficient study time. They effectively have no choice but to find the easiest classes they can with the most Mesorah.

Contrary to what Mr. Abraham thinks, for MYP students, taking good classes with good teachers where one can truly learn is not always an option. So yes, many YU students do “shop around” for easy classes. And yes, the concept of actually taking a class for the sake of learning and not the “easy A’s” is not so common. But for MYP guys at least, it is just not their fault.

What I cannot fathom is why, by choosing MYP and demonstrating one’s commitment to Torah learning, this institution—which prides itself in being both a YESHIVA and a University—“punishes” MYP students by forcing them to shoulder a harder than normal course load. This in turn “forces” them to take the courses not necessarily better classes thereby lowering the standard of their educations.

Eli Alony
YC ’99

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The Commentator welcomes letters from its readers. Letters must include the author’s name, address, and telephone number.

Students should also include the school in which they are enrolled and date of expected graduation.

The Commentator reserves the right to edit all letters for syntax, content, and length.

The Commentator
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SSSB Holds “Top Tier Accounting Firm Night”

BY ADAM BENSLEY

On Wednesday, September 2, approximately 150 students from the Sy Syms School of Business attended “Top Tier Accounting Firm Night” in Beller Hall's Weissberg Commons. The event, which allowed students to meet with representatives from the most prestigious accounting firms, is the first in a series of informational events arranged by the Office of Placement and Career Services for those interested in securing positions in the fields of accounting and management information systems (MIS).

The purpose of the evening, as explained by Associate Dean of SSSB Ira Jaskoli, was to “allow students the opportunity to meet with and make themselves known to representatives from the top seven public accounting firms in a formal environment.” Students were also able to gain a sense of what the firms’ expectations were regarding prospective applicants. SSSB/C President David Neiss felt that the evening gave students “a little practical information that the evening gave students "an excellent chance to be introduced to representatives from the top tier accounting firms. Also, it leaves an impression on students as to which firms provide career opportunities that best fit their needs and interests.”

Most of the representatives present felt that the evening was mutually beneficial. Matthew Koening, who represented Ernst & Young, felt that the evening gave students “a little taste of what to expect in the real world and to get some practical information from the representatives of top accounting firms.”

In addition to the regular attendees – Arthur Anderson, Deloitte & Touche, Ernst & Young, KPMG Peat Marwick, and Price Waterhouse Coopers – a consolidated version of the former “Big Six” – the event featured representatives from the accounting firms of BD O Seidman and Grant Thornton for the first time. Representatives from all seven firms were available to discuss opportunities in the field of accounting and three of the firms – Arthur Anderson, Deloitte & Touche, and Price Waterhouse Coopers – also provided representatives from their separate MIS divisions. Many of the major public accounting firms seem to be headed in the direction of creating separate computer consulting divisions.

Shaun Elbaum, President of the Sy Syms Accounting Society, described the evening as having given students "an excellent chance to be introduced to representatives from the top tier accounting firms. Also, it leaves an impression on students as to which firms provide career opportunities that best fit their needs and interests.”

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A New Chapter for Campus Bookstore

BY ROBERT GUTTMAN

For years, the semi-annual trek of the Yeshiva college student to the campus bookstore has been accompanied by a heightened sense of anxiety and trepidation. Undermanned and overworked, the bookstore’s staff faced the formidable handling of the needs of a growing undergraduate student body. Beyond the physical limitations of the bookstore, many students were bothered by what they claimed was the almost hostile attitude of the bookstore staff towards questions or problems posed by early semester book purchases. Whether the complaints were warranted or not, there has been a visible attempt by the bookstore’s ownership to improve the general service of the store.

Although the sign hanging atop the bookstore reads “YSC Bookstore,” ownership maintains no formal ties to the current student council administration. YCSC President Dor Barbir reaffirmed that the store’s designation was imprecise, asserting that no official relationship exists, rather, the sign is a throwback to the bookstore of decades ago when the student council owned and operated the bookstore.

Indeed, the Collegiate Bookstore Association owns the current store. The CBA is a nationwide chain of on-campus stores providing academic material at the university level. When asked about the recent changes, the store’s acting manager noted that ownership of the store had not changed. Rather, upper-level management hired new personnel to work at the bookstore in response to student complaints over the previous management.

The most notable change in the store is the new staff behind the counter. A bit of inconsequential remodeling was undertaken but did little to alter the character of the store. Of greater importance, the store changed its attitude toward dealing with teachers getting enough books in, and on time. Accompanying the shift in focus was a new way of dealing with students. "Service with a smile," is the new motto, and it has not gone unnoticed.

The students have met the new personnel and change in atmosphere of the bookstore with praise. Ari Engel, a YC Junior, is a computer science major who relies on the store for deep discounts on computer books. He noted that "there is a definite change in the way that the store’s staff deals with students. I think that it’s a positive one." This sentiment was echoed by Eli Kryksman, also a Junior, who contrasted his experience this year with the trouble he had last year. "There is a definite willingness now, on the part of the people working there, to help you out if necessary. Last year you almost felt that if you needed to ask a question from the staff you were infringing on their time." While the overall impressions of students regarding the bookstore were positive, continued problems were nonetheless raised. Many students noted that the bookstore, despite the recent improvements, is a poor representation of what a top-tier university bookstore should look like. "On other campuses, the bookstore is a source of academic and living material throughout the school year, said students." While still lacking, most students are pleased with the modest improvements.

OFFICE OF PLACEMENT & CAREER SERVICES

Please look for notices regarding these events on the Office of Placement & Career Services bulletin boards outside our offices.
September 12 marks the official beginning of permitted campaigning for the freshman and sophomore class elections. Preliminary rules state that campaign activities may be conducted from 4:00 to 9:00 p.m. on weekdays, with one-day campaign meetings beginning on Saturday, September 12. All signs must be approved and stamped before being copied and displayed. Additionally, in order to minimize the clutter that is concomitant with any election, candidates are limited to placing no more than one (8 1/2 by 11 inches) per floor and that sign may only be hung on bulletin boards or on friends' doors. There is also a $100 cap on election expenses per candidate.

Yeshiva College Student Council President, Dorr Barber, a veteran of YC elections, commented, "I'm looking forward to a clean and fair election this year. Additions to the Student Council have been made in order to minimize the clutter of the campaign, and the network programs are working to reduce canvassing."

The Commentator

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**Dormitory Shortage**

continued from page 1

emphasized that "it was a very, very rough start, but I am trying to adjust."  

Air Libero, a YUSSJ Senior housed on the first floor of Rubin, referred to the Rebeim and Harrisons also located on his floor, saying that having spiritual advisors right next door and world class medical help only supports the students. One student explained, "Having a Beit Medrash down the hall doesn't hurt either."  

Paul Shiffman, a YCSSJ Junior residing in Stern dorm informed The Commentator that he was recently issued a dorm room that became available in Morgenstern Hall, but would not use it because having a phone installation fee for his room in Sternge Hall and the Office of Residence Halls refused to reimburse him for the cost. When this reporter informed the Office of Student Life of the situation, Dr. Nulman, who was not aware of the matter, immediately informed Starlman and all others in his situation that the University would help pay the fees involved for his dorm room.

Meanwhile, the Office of Student Life and Office of Residence Halls is continuing to accommodate all students who live in Sternge Hall and on the first floor of Rubin. The University is considering several immediate solutions for both this year and next year. However, due to the current shortage it is anticipated to increase enrollment in long term solutions to this housing problem need to be found. The solution to the shortage relies on the existence of any suitable buildings for purchase in the neighborhood. Until a new dormitory is constructed, the current difficulties are expected to worsen.

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**Law and Med School Acceptances Turn Heads**

BY DAVID MENCHIL

The Yeshiva College and Stern College for Women of 1996 continued the success of previous classes with an extraordinarily high percentage of students accepted into top-notch medical schools. This includes the acceptance of several students to some of the top schools in the country.

Of the fifty-three YU students who applied to law school last year, an impressive 94% of applicants received at least one acceptance to an American Bar Association accredited law school. Of the thirty-four YCU/SSBSB men who were accepted, four gained admission to Harvard Law School. An additional eighteen acceptances were garnered (some students received multiple acceptances) to highly prestigious law schools such as Columbia, NYU, and Pepper.

Dean Michael Hecht, Pre-Law Advisor since 1971, asserted that the most important credential considered by law schools in the admissions process is one's score on the Law School Admis­ sions Test taken by all law school applicants. YU students have achieved excellent results on this test for many years. This year's law school applicants were exceptional, with several students placed in the 99th percentile of test takers. An addi­ tional eight students received scores that placed them in the top 5% nationally. Nearly a third of all applicants scored in the top five percent of all test-takers. The mean score attained by all applicants placed them in the 47th percentile.

So why do YU students perform so dispropor­ tionately well on the LSAT? Dean Hecht claims that the results reflect, in part, years spent engaged in meticulous Talmud study. Dean Hecht professes that the skills one develops while studying Talmud, namely the ability to consummately connect textual data and a careful textual analysis, are exactly what the LSAT is testing.

This group comes from a group of students that Dean Hecht characterized as a good or solid group, but not a great one. By no means is this one of the best classes for law school accep­ tance in YU history. This coming year's group is considerably better, as Dean Hecht says he is expecting "a bang-up year," with one or two students getting into Yale, four into Harvard, and ten into NYU and Columbia combined.

All four students accepted to Harvard Law School were enrolled in YC. Hecht acknowledged that SBSB students were over-represent­ ed at the lower end of law school hopes. The most popular major among last year's group of applicants was political science, with history and psychology in a close second and third. These three were far more common than any other pre-law major areas of study.
I trust that every record you bought this summer was crap. Guess what? It’s your fault. Yes, my friends, it’s your fault! Stop buying records because you liked one song you heard on the radio. That’s stupid. Two months after you bought the CD, you will have become so sick of it anyway that you’ll just toss it. Please stop buying records, I implore you. If you stop buying it, they won’t make it. In all seriousness, did you really not get enough baritone vocals from Pearl Jam that you needed it on Matchbox 20? If you only are buying three or four albums a year, you should stop listening to music at all. It is just me. Do all these rock bands with DJ’s songs sound like “The Jon Spencer Blues Explosion”? At least the soundtrack to a porn parody. Sugar Ray is actually serious. On the TV show “Politically Incorrect,” the lead singer stated with a straight face that NEA stood for National Rifle Association. Idiots like the ones from Sugar Ray just only Bill Maher’s irreligious republican sentiments.

Sutherland talk about Fastball. Their hit song doesn’t sound anything like the old Mexican standard “Besame Mucho.” While the half of you are out buying this awful music at all, it is just me and all these rock bands with DJ’s songs sound like “The Jon Spencer Blues Explosion”? At least the soundtrack to a porn parody. Sugar Ray is actually serious. On the TV show “Politically Incorrect,” the lead singer stated with a straight face that NEA stood for National Rifle Association. Idiots like the ones from Sugar Ray just only Bill Maher’s irreligious republican sentiments.

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The Search for the Real Adolf Hitler

BY DAVID MERSEY

The Search for the Real Adolf Hitler: Author Ron Rosenbaum talks about his new book, Explaining Hitler, and its Quest for Answers

Thirty years after the results of the Russian autopsy of Adolf Hitler's scorched corpse were released, there is still a feeling that Hitler has escaped that he has eluded explanation. In a new book by Ron Rosenbaum, Explaining Hitler (Random House, 1998. 444 pages; $30) we are drawn into the world of countless theories and conjectures of what drove Hitler's pursuit for the total annihilation of the Jewish people. Rosenbaum, a writer who has been praised as "one of the few distinctive voices of modern American literary journalism," takes us from Vienna and Munich to London, Paris, and Jerusalem, and from Hitler's home-town in Austria to the bunker that served as his grave, in an excruciatingly detailed journey into the attempts to fathom Hitler's imprint on human history. We are introduced to the theories of some of the greatest Holocaust theologians and historians of our time, such as Emil Fackenheim and H.R. Trevor-Roper, leading us on an exploration of this demonic character's role in stoking the fires of the Holocaust.

Spending more than ten years of his life searching the scant and murky evidence about the life of Hitler, Rosenbaum had to constantly battle the years of previous scholarship on Hitler's life, which basically contended that explaining Hitler is a daunting, if not impossible task. "Yehuda Bauer of Hebrew University, the creator of formalized Holocaust Studies and one of the foremost authorities on the Holocaust, proposes that "Hitler is explainable in principle, but that does not mean that he has been explained." Rosenbaum includes Bauer's statement in a selection of quotations at the beginning of the book, as if he is holding this thought over the reader's heads before they embark on the journey into Hitler's life. When asked about the merits in tackling Hitler's elusive make-up, the author cites Bauer who opines that "Hitler is not necessarily inexplicable in theory," admitting that "we could explain Hitler if we had all the information, but it may be too late because there may be too many gaps in the record."

Rosenbaum, however, also gives support to the Holocaust theologian Emil Fackenheim's point that "all the conventional modes of explanation (psychology and psychoanalysis) may not be adequate to explain Hitler, even if we had all the facts." Hitler, according to Fackenheim, might be placed in a "realm of Radical Evil," a theory where Fackenheim puts Hitler with the "godlike creators of human nature, where we cannot apply our conventional modes of what constitutes evil.

It is this very idea that Hitler was "off the grid" and "outside the continuum in a category of his own," as Rosenbaum presents in his book, that runs in direct contradiction with some of the theories attempting to explain Hitler's actions as being rooted in some bad life experience. Rosenbaum relates that the notion of Hitler's unique evil has been coined by the philosopher Berel Lang as a "new chapter in the history of evil," an evil so far "unprecedented" before Hitler, but, as Rosenbaum puts it, Lang unfortunately has "indicated possibilities in human nature which suggest there's no reason it can't happen again." Even if one adds a p:X:os to the idea of Hitler's evil as being ultimately unique in the spectrum of human nature, it does not offer much solace to those seeking to point to a single cause of Hitler's drive for the "final solution."

Enter Simon Wiesenthal, the Holocaust survivor and Nazi hunter with whom Rosenbaum finds himself "empathizing." Wiesenthal is convinced that if he could confirm the famed "sphynx-like Jewish prosthesis" theory, as Rosenbaum quotes from a book about Wiesenthal, he "would be happy" with such an explanation for motivating Hitler's behavior. While Rosenbaum sympathizes with Wiesenthal's desire to validate the "sphynx-like Jewish prosthesis," he is unsure if he would be happy with such an explanation as it "almost tends to blame this mythical Jewish protagonist for being the occasion of Hitler and the subsequent genocide."

Along the lines of the Jewish prostitute theory that attempts to explain Hitler's anti-Semitism, are the theories such as Simon Wiesenthal's "Hitler's Jewish doctor for driving Hitler's hatred of Jews. Rosenbaum devotes an entire chapter to the work of Professor Rudolph Bionin and his quest to prove the theory that Klara Hitler, Adolf's mother, was caused needless pain by Dr. Bloch, when he attempted to treat Klara with iodiform, a disinfectant that is caustic when applied to broken skin. Bionin concludes that the image of the iodiform soaked gauze causing unbearable agony to Hitler's mother "metastasized and fested" in the young Hitler's mind and the resulting hate came spewing forth in Auschwitz. Bionin did not speak of "the Jewish cancer." While Bionin veers away from ascribing the Holocaust to this one incident in Hitler's life by revealing that Hitler himself was partly responsible for the approval of such a treatment, and that he in fact protected Dr. Bloch during WWII, Rosenbaum contends that Bionin's take on Dr. Bloch's treatment of Klara Hitler does "tend itself to a blame-the-doctor oversimplification."

Rosenbaum describes in the chapter about Bionin's theory, that he felt that there was "something emblematic and tragic" about the attempt to model Hitler's "obviously innocent child" to the "guy who became, perhaps, the greatest figure of evil in memory."

"Hitting Alive in Argentina," Rosenbaum urges that Hitler didn't escape to South America; it's important that he not escape responsibility, even when the author might have to accede that Hitler will ultimately escape satisfactory explanation. We are offered an unprecedented and original probe into the make-up of a man who incarnated the heart of the Jewish nation, presented in a work of meticulous fact-finding and profound inquiry. While the trees around the Nazi death camps grow thick and cold, the Rosenbaum leaves a lasting impression that the author veers from the school of thought ascribing Hitler's drive for the "final solution" to the "banality of evil". The idea that there is nothing deeply rooted in the actions of many of Hitler's confidants. Rosenbaum cites the trial of Nazi criminal Eichmann, which was covered by Hannah Arendt. She felt comfortable accepting Eichmann's defense that he was a "poor bookworm" and was "just following orders." As reprehensible as Eichmann's claim of innocence was, Arendt still chose to develop her concept of "banal evil" a notion that Rosenbaum does not buy into.

When asked whether he had any idea where the project would go as he plodded through the scatted evidence of a disputed past, Rosenbaum responded that by talking face to face with some of the greatest historians and authors, he had hoped that his conversations would bear the fruit of being "revealing and illuminating" and relate to him "something more than what could be found just in their written works." While Rosenbaum understands the concerns of Claude Lanzmann, the creator of the Shoah documentary, that an attempt at explanation could lead to some degree of exoneration on the part of Hitler, the author parts from Lanzmann's idea that such study is to be considered "shameful." Lanzmann's strong opinion against such inquiry could stem from his fear of what the cover of "Explaining Hitler" could stimulate in people's minds: the baby pictures of Hitler serving to force the memory of an extermination Hitler into one of a frighteningly cute baby. It is this baby picture that Rosenbaum claims clarifies the confusion hasn't been answered; it is not to nauseate people into thinking of Hitler as a fellow of the human race, but the baby picture serves as a basis from which to launch into Hitler's quest to turn an "obviously innocent child" into the "guy who became, perhaps, the greatest figure of evil in memory."

Referring to the fantasy Police Gazette series: "Hitler Alive in Argentina," Rosenbaum urges that Hitler didn't escape to South America; it's important that he not escape responsibility, even when the author might have to accede that Hitler will ultimately escape satisfactory explanation. We are offered an unprecedented and original probe into the make-up of a man who incarnated the heart of the Jewish nation, presented in a work of meticulous fact-finding and profound inquiry. While the trees around the Nazi death camps grow thick and cold, the Rosenbaum leaves a lasting impression that the author veers from the school of thought ascribing Hitler's drive for the "final solution" to the "banality of evil".
In the wake of last issue's cover story concerning Yeshiva University's policy towards cross-dressing by homosexual couples, I deemed it necessary to do my part as a commentator to counteract YU's artistic policies that may have homophobic origins.

Initially, I intended to review last year's YCDS productions of both Ghetto and Seinfeld. I soon realized that I would become friendly with almost half the actors and crew members of the Yeshiva College Dramatics Society, there was no way in which I could avoid an objective theatrical review. After seeing both shows, I think that the cast and crew of both shows are showing a lot of credit for putting in so much effort and for putting on wonderful performances.

However, I would like to address an issue concerning the YCDS at large. While the productions they put on contain captivating plots, impressive lighting, and talented acting, they all lack one very essential element...female characters. I understand that this is an all-male college and as such I am not arguing for female actors; this is however no excuse for stopping male actors from playing female characters. We all know that Shakespeare's original productions consisted of all male casts. This was the case even in such plays as Macbeth and Romeo and Juliet, where pivotal characters are male...female characters. I understand that this is an abomination before G-d.

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The very reason why I would like to address this issue is not a factor in transgressing the prohibition. The mere act alone is sufficient. Similarly, the Sefer HaChinuch (542) does not consider intent as a factor in the transgression. Although one can even kvetch that they are both referring to cross-dressing in normal sociological situations and not to theater (which may not constitute "them cross-dressing"). I admit that these rabbi's rulings allow room for a more stringent approach to this problem. After all, one would mean outlawing cross-dressing in both male and female productions.

The question now transforms itself into one of different nature. Should YU enforce its students to comply with the most stringent interpretation of this law even though it is customary for most of the students to rely upon cross-dressing for certainlenient rabbinic interpretation of this law? If so, why then should the school decide to be stringent when it comes to this issue, but not so lenient concerning others? The Yeshiva didn't seem to have a problem with an official Seinfeld club...so watching a show that contains both Pritutz and Nivel Pes...fine with YU. I wonder if the school thinks that Maimonides or Seinfeld would approve of students watching Seinfeld? I think not! Yet concerning the Dramatics society, the school is so vehemently opposed to some thing that most of Orthodox Jewry find both acceptable and permissible.

Why isn't the school sensitive to the needs of its artistic male students? An Orthodox boy in YU who has a passion for the theater is already limited. First of all, there is only one drama club in YU and it only puts on one play a semester. This severely limits the amount of roles there are (Sleuth only had four characters). The dramatic school is itself limited in what types of plays they are allowed to put on. It can't pick plays that are inappropriate for a Halakhic institution, which means no plays about prostitution, love affairs, homosexuality, or sultry women. More stringently, it is even within a Halakhic approved play, the drama club is further limited in that no women are allowed to act in YC productions. I am also opposed to that policy, being that other clubs in YC are not so limited. I don't see why YU women should be allowed to discuss debate with men but be allowed to act together in a respectable play with men...unless of course the school has some hidden agenda to keep women out of the public life, but I will leave that for another article.

Finally, the YC Dramatics student is most severely limited by the intensity of a YC double curriculum. Despite all of this, the Orthodox actor still comes to YC: a compassionate school would try to make his college experience as fulfilling as possible, in light of all the previous limitations mentioned. Instead, YC has decided to torment the male artist even further with superfluous limitations. It limits the actor to playing only characters of his own gender, thereby crushing experimental acting opportunities and cheapening the plays by changing all the female characters into male actors and thereby crushing experimental acting opportunities and cheapening the plays by changing all the female characters into male actors.

I hope that YC will rethink its policy concerning the Halakhic institution. If we were allowed to have female characters in the next semester's play, our acting experience on the whole, would be greatly enhanced. This would be a welcome step in the spectrum of capabilities for YC actors. If however, YC decides to keep the status quo, Stern should in turn change their lenient policy to match YU's stringent stance. If YC fails to be consistent, its ideals will ultimately become meaningless. Without ideals, all is lost.

This column is written by a student who is a member of the Dramatics Society of Yeshiva University. The opinions expressed herein are those of the author alone and do not necessarily reflect the opinion of the Dramatics Society or Yeshiva University.
Madras Mahal
Continued from page 10

the course, but never endearing. The language
was forgotten here, a condiment there. Par for
the world's finest rice, grown in the foothills of
the Himalayas. Its name is Sanskrit for "fra­

milk but not chokolol yam. These are for open
business on Shabbat诺odik but there are no
Jews employed there and it is owned
and operated entirely by Gentiles. Those who
are concerned about the possibility of mix­
interacting with others in an—such as providing a

The hoshpicha is provided by Rav Chnaim
Dovber Gylevsky of Brooklyn. Although I was
unable to reach the rabbi for comment, I recall
a telephone conversation I had with him about
two years ago concerning Madras Mahal. They
are milchig but not chokolol yam. Because
people tend to be more lenient in their deal­
ing with a dairy establishment, a mashgich
remind (constant supervisor) has not been pro­

The coconut was bland but the rest pulled
their weight and made the meal.

Until our next meal together,
Madras Mahal
104 Lexington Ave @ 27th st.
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LITERARY

We were walking along the beach, late
September. It was something of a ritual.
When the weather got cold, we'd go out to
the beach, and walk for miles. The sand
always got into everything and walking in
sand is harder than walking on something
solid; but the empty sand and sea were
always glorious, even on days like that.

Dessert was a tiny cup of Heaven. Kulfi is an
ice cream-like confection, containing rich
saffrons pureed nuts, rosewater and kewra (screw­

a "repertoire of the many and varied
cuisines of the Subcontinent. The novice will
be pleased by their Westernized versions of
traditional recipes. The seasoned palate, howe­
er, may find something lacking in authentic­
ly as they cater to a clientele mostly unac­

"It makes you think about the universe.
Doesn't it?"

"Not particularly. It didn't. 'Reality is
translucent and blue'" lamented.

Her grin flashed again. I don't have any
pictures of her smiling like that. Camera
grin. smiles, artificially solemnity yes. But
a smile from the depths didn’t seem to get
caught on film.

"Well, that...but a thing also like beauty,
change, time, and beauty."

I supposed, beer?

"Well, beer bottles are where bits of
the nicest sea glass comes from. And trans­lene.

"Nonsense.

We slipped the glass into her pocket, and
then weaved in, quiet again. After about a half
an hour she pulled it back out, and looked
deeply into it for a second, and then wheeled back
and picked it up into the ocean. She always had a
strong arm, but there was something
extra in that throw. The bit of glass
cured out, glittering blue suspended between
the cold sky and the cold water. It hit water far enough away that we couldn’t
see the splash.

I didn’t say anything. It was her bit of
and glass. She was gone to spontaneously
explaining things she did.

"It’s about transience, sorta." She paused,
but I had nothing to say. "I could take the

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Supply Limited!!!
You showed them what you were made of at Yeshiva. Now show the world.
An Educated Consumer Knows How To Write

BY DAVID ANGSKA

"Have a nice weekend, and remember: don't forget the memo you have to write."

"I can't move up the corporate ladder. Thus, for the necessity of being able to express oneself while surely this would have taken his letter very seriously. U. of Chicago would have been proud of, and Syms students for their parochial education. SSBB's sor deftly deflated the ego of an arrogant YC coherently and succinctly. Brief memos, informative studies and critical grammatically lamentable article bashing Classics major! who had written a pompous, student then I doubt very much that people be able to cultivate and nurture a skill that is smart enough to go to graduate school and bequeathed by Mrs. Bella Wexner and her parents, Lena and Harry Wexner Kollel Elyon has been established with Rabbi Mordechai Willig, head of the post-graduate institute since 1987. Hailed as a world leader on issues pertaining to the Agunah, a Jewish woman who cannot obtain a religious divorce because of a recalcitrant husband, Willig received his Yeshiva B.A. in mathematics in 1968, followed by a Master's degree in Jewish History and rabbinic ordination in 1971. Willig is also the spiritual leader of the young Israeli of Riverdale. Created through an endowment bequeathed by Mrs. Bella Weiner and her children, Ms. Susan. "I am pleased to honor the memory of Mrs. Weiner's husband, Harry, and her parents, Lena and Harry Cabakoff, of Columbus, Ohio. Mrs. Weiner and her late husband operated the largest chain of retail clothing stores, and have long supported numerous charitable causes.

Yeshiva College Adds New Professors

BY YOSHI BLUM

In the continued effort to improve and expand the breadth of Yeshiva College departments, several new professors - full-time, part-time, or adjunct - have been hired for the 1998-1999 academic year.

Norman Adler, Dean of Yeshiva College, comments on the new appointments in light of the continued improvement of Yeshiva College's academic standards and reputation. He asserts that these additions "will enable this institution to be viewed as a site of traditional Jewish intellectual ferment worldwide."

Although Yeshiva University has recently received much acclaim for being ranked "number forty-two" by U. S. News and World Report, Dean Adler has even higher expectations for the future. "These new appointments to the faculty are part of ongoing efforts to place Yeshiva University in the highest levels of American academic," he added that, "an honors program will infuse a sense of quality and intellectual stimulation."

Two full-time appointments have been made: Dr. Joshua Zimmerman and Dr. Richard Wexman. Zimmerman, who received his doctorate from Brandeis University, was recently granted the Zborowski Chair in Interdisciplinary Holocaust studies, a joint appointment between the Bernard Revel Graduate School and Yeshiva College. Professor Zimmerman, whose research interest lies primarily in Eastern European history, will teach an elective course on the Holocaust.

Wexman, has been appointed visiting full-time professor in psychology. He is a significant addition to the department, as he will teach four courses this semester. They include Introductory Psychology, Psychology of Language, Experimental Psychology, and Testing.

Professor Waxman earned his Ph.D. from Yeshiva University's Ferkauf Graduate School of Psychology. His primary research interest is in the psychology of intelligence, particularly in race. In addition to these full-time appointments, several new adjunct professors have recently joined the Yeshiva College faculty.

Frank Felsenstein, Ph.D., who is primarily interested in Eighteenth Century British literature and the perception of Jews in British literature, is a new addition to the English department. He received his doctorate in English literature from the University of Leeds, U.K. He will teach a survey course in that same subject. Waxman's position at the university was filled by Dr. Michael Waxman, who, on his recent appointment, became the first Jewish student at the University of North Carolina at Greensboro, where he is currently working on his Ph.D. in economics at that same institution. Professor Yomi, whose research interests are focused on the field of comparative economics, will teach Microeconomics and, as well, Contemporary Macroeconomic Issues.

Lamm Appoints Willing to Helm of Wexner Kollel Elyon

BY DAVID MIRSKY

Touted as a vehicle by which a select group of rabbis will be enabled to "come under effective guidance in the field of social and economic, as well as religious and philosophical concern in the modern world" by President Lamm, the new Bella and Hobby Lamm Kollel Elyon has been established with Rabbi Mordechai Willig at its helm.

Rabbi Willig, the Rabbi Dr. Sol Roth Professor of Talmud and Contemporary Halakha at the Rabbi Isaac Elchanan Theological Seminary (RIETS), has been a rosh yeshiva at the Mazer School of Talmudic Studies since 1971. As assistant head of the post-graduate institute since 1987. Hailed as a world leader on issues pertaining to the agunah, a Jewish woman who cannot obtain a religious divorce because of a recalcitrant husband, Willig received his Yeshiva B.A. in mathematics in 1968, followed by a Master's degree in Jewish History and rabbinic ordination in 1971. Willig is also the spiritual leader of the young Israeli of Riverdale. Created through an endowment bequeathed by Mrs. Bella Weiner and her children, Ms. Susan. "I am pleased to honor the memory of Mrs. Weiner's husband, Harry, and her parents, Lena and Harry Cabakoff, of Columbus, Ohio. Mrs. Weiner and her late husband operated the largest chain of retail clothing stores, and have long supported numerous charitable causes.

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Yosh Blum's column continues below.
TOWARDS HONORS AND INTELLECTUALISM

BY COMMENTATOR STAFF

From the very beginning of his tenure at YU, Dean Norman Adler has mounted a campaign to re-establish the Honors College. By pushing teachers to strengthen course requirements and promoting the development of a core curriculum, Dean Adler believes that more students, most events are geared academically.

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Controversial "South Park" Minyon Divides Student Body.

BY DAVID ANISIKI

Those little rascals from South Park are mired in yet another maestrofl of controversy. Only this time, it is not just the usual laundry list of activists and concerned citizens, politicians, religious leaders, educators—who have been taken aback by the popular cable show's sexually charged content and sassy jokes. A good deal of students at YU are now up in arms, resolute in curtailing South Park's burgeoning popularity at the college.

These students, besides being repulsed by the large crowds that often gather in the various lounges across campus for the show's airing every Wednesday night at ten o'clock, are equally dismayed by the Minyon that is formed in the Morg Beit Midrash right before show time. Known derisively as the "South Park Minyon," it usually begins at eleven minutes before the hour, and rarely takes longer than three minutes. Just in the nick of time for the show's opening credits. The Minyon's "one minute" Shmoneh Eren and "twenty second" Shma have become legendary: throughout the Minyon's duration, nervous students often move about anxiously, back and forth, their minds drowned in a sea of doubt of whether the davening will finish in time for more important matters.

Not surprisingly, a large segment of the student population at Yeshiva—an institution where traditionally any action that has deviated, even slightly from the conventional practice has often been relegated to taboo status and become fodder for endless controversy—are enraged. For these students—prized predominately on the condition of anonymity sternly put it: "I do not think students have a right to watch such a show in this academic setting. The davening is a sacred time and should be respected as such."

Other fans of the show saw the opposition to the Minyon as reflecting the right-wing course many students in the university have taken in recent years, and as yet another attempt by the student body's more religious segment to impose its will on the mainstream. As one student who responded on the condition of anonymity sternly put it: "I think the opposition comes from the more "Yeshivish" part of this school. It is unfortunate that people would be against other Jews davening to G-d, no matter how quick or unfelt their davening was." The student chafed at the notion that it was hypocritical for him to attend such a Minyon. "I can daven wherever I want, whenever I want. I feel it is even a greater hypocrisy for a Jew to rank himself off his fellow Jew just because he does not care that we are davening Maariv a bit earlier," the YC junior opined. "Many of the more observant people are attending this show," said Daniel Goldstein when asked about his feelings concerning South Park. "I think the humor is quite sophisticated. It is truly one of the great shows on television these days." Regarding the Minyon, Goldstein, a tallish, good-looking twenty-year-old clad in jeans and a tee-shirt, did not even know that there were people in the college who opposed it. "Why should anyone care that we are davening Maariv a bit earlier," the YC junior opined. "I have never stated it explicitly, many used coded phrases hinting to the fact that students who are attending this show come mostly from a religious segment to impose its will on the mainstream. As one student who responded on the condition of anonymity sternly put it: "I think the opposition comes from the more "Yeshivish" part of this school. It is unfortunate that people would be against other Jews davening to G-d, no matter how quick or unfelt their davening was." The student chafed at the notion that it was hypocritical for him to attend such a Minyon. "I can daven wherever I want, whenever I want. 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promise to provide students with added security but their presence on campus underscores the role security plays in daily life at YU.

New to the campus is a variety of security devices whose presence is already being felt by students. Other tools include devices which allow security guards on patrol to "check-in" while on the beat. This ensures that the guards complete their rounds and would figure prominently in reconstructing the circumstances surrounding any incident. In addition to the cameras, which are used primarily to monitor doorways, other "secret devices" have been strategically placed by their identities, though they were disclosed by the University Department of Security.

Jeffrey Rosengarten, Director of Supporting Services at YU, explained the security behind the new devices. "If the people we're trying to keep out know what we're doing and what we do it, then our tools are useless." He noted that since criminals generally have more sophisticated technology than the people they prey on, disclosing how they are being kept out actually helps them to sneak in.

The cameras are easily seen focused on the entrances to Belfer, Furst and Rubin Halls as well as parking from the rooftops of these and the Mahn Building. Other hidden cameras have also found their way onto campus, with some students hunting for them in what has amounted to a scavenger hunt. As such, some insist that a camera was placed in the Cafeteria's men's restroom in one instance. That possibility was strongly denied by security staff.

The sudden appearance of cameras has raised questions as to whether they are a response to recent campus events or the new security director of YU Campus Security, Ben D. Rosenzweig, insisted that their introduction was merely part of an ongoing move to beef up security. "Technology has been developed," he said, "that will allow us to do 100 things in a more efficient manner." Instead of responding to a specific incident, "the [camera] helps increase the general awareness of what's going on around us.

With administrative attention focused on increasing security, some students have begun to wonder whether or not to be afraid to live on campus. "I'm a junior," one student of the Yeshiva College Student Council explained, "and I feel reasonably safe.

The administration's perspective, this fear is misplaced. "On the contrary," one administrator noted, "students should feel safer. We are doing much more prepared we are to deal with any incident.

As part of the effort, security guards have been directed to be more thorough in checking student IDs, especially entering the library. Despite this redoubling of efforts, the new guards and students at the beginning of the semester feel.

The news noted "recent events and possible terrorist threats" and contributes to the need to check every ID. For students, the news has become more of a hassle than a help, with one student muttering as he entered Rubin, "Why does this guy check my ID every day when he knows me already?"

Rosenzweig contends that the measures are definitely necessary. "It's very good for security personnel and students alike to always be aware and in the habit of noticing when something is out of place. This way, we won't have any allowances.

Campus life in the past year has been more defined by past immediate disasters since it has had people trying to get into places where they should not have been.

For the guards whose job it is to watch over us, job duties have become almost round-the-clock, with them at the entrances they protect, it seems to come that the camera are trained to monitor guards rather than students. One student remarked, "It's a little unfair that we are simply asked about the new cameras. I think they're watching me."

That's why I have to check everyone ID. A more senior security member, though, denied this and said that there were simpler ways to monitor how the guards do their job.

In the same respect, Rosenzweig reassured students that they felt too, were being watched. "Cameras are everywhere today," he stressed, drawing comparison to the cameras used by the police to give ticket to motorists. "I have no interest in watching you, in particular," he said. "I'm just looking for a safe and secure environment. I have top people from outside the university looking out for our security needs."

The ultimate goal, however, is to create an environment in which students shouldn't even have to think about their own safety. That day, however, still seems a long way off.