



The Observer

Thursday, December 9, 1971

Volume XIV - No. 5

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Prime Minister Golda Meir Visits U.S.; Talks With Nixon To Restore Relationships

By Esther Epstein

Prime Minister Golda Meir landed at Kennedy International Airport last Tuesday night, Nov. 30, to confer with President Nixon, for the first time since Oct. 1970.

Hoping to repair the injured relationship between the two governments, and to patch up recent differences, Mrs. Meir and the President met for two hours in the absence of any presidential aides and with the mutual agreement to keep the gist of the discussion undisclosed.

In the light of recent Israeli feelings of betrayal by the United States, and growing suspicions nurtured by unkept promises and

can handle the Arabs, but we have to know that the United States is ready to handle the Russians." But the Israelis have received no such assurances and are sickened and angered by the string of concessions they have had to make, naively believing it would help bring about some sort of peace settlement with their neighboring Arabs.

Israel Is Prepared

The general consensus here is that although war must be avoided at all costs, if it should occur, Israel is prepared to battle her opposition, and will settle for nothing short of victory.

In the hope that the United States will reactivate her former alliance with Israel, the Israeli Prime Minister has said: "If we are attacked, we will win, but a price will have to be paid for victory. The fewer planes we have, the greater the price in human lives."



Photo by Y.U.P.R.

Mrs. Golda Meir

forgotten commitments, the Israeli Premier has expressed her desire, and underscored the great need, for closer communication between the United States and Israel.

In a carefully prepared statement to the public, Mr. Nixon's press secretary, Ronald Ziegler, read that the President "confirmed that the United States will continue to maintain its ongoing relationship of financial assistance and military supply to Israel." He also added that "it is recognized that the Israeli armed forces must maintain a long-term program of modernization and that the United States will continue to help in that process."

This statement will have to temporarily substitute for the F-4 Phantom jet planes Israel so desperately needs. For, while it hints at giving Israel the aid she needs to modernize her air force, Israel has not received any Phantom shipments since June, and no mention has been made of a delivery in the immediate future. In addition, certain American spokesmen are of the opinion that warplane shipments to Israel would not be necessary to maintain an even-handed balance of power in the Middle East.

An Israeli official has been quoted as saying, "We know we

Rabbi Daniel Tropper Sparks SCW Mobilization for the Gesher Foundation

By Sherri Scheinberg

On Wednesday, December 1, Rabbi Dr. Daniel Tropper, director of the Gesher Foundation in Israel, addressed an audience of Stern College students to inform them of the need for their participation in and mobilization for World Jewry's relatively new and most vital cause — Gesher.

At a time when the polarization of Israel's religious and non-religious factions increases, and when conflict between these two sectors threatens the spiritual existence of the State, it is our responsibility to provide the force by which Israeli and ultimately world Jewry will be reunited.

That is the very purpose of the Gesher Foundation, an organization which works to bridge the widening gap between the dati and the lo dati in Israel. Rabbi Tropper geared his discussion Wednesday evening toward a historical explanation of the religious crisis in Israel, and then outlined the



Photo by L. Billaier

Daniel Tropper, Director of Gesher Foundation in Israel addresses students.

work that Gesher has done to unify the Israeli community.

The problem, noted Rabbi Tropper, began with the onslaught of secular Zionism. "To those who had

lost all religious ties, Israel filled and continues to fill the vacuum of not belonging to a faith or heritage. Today, the absence of religiosity is even more widespread, the dichotomy of dati and lo dati groups has created a series of problems that need urgent solution."

The "me yehudi" question, the religious riots in Jerusalem, and the fierce antagonism displayed has reached such proportions that unless something can be done to preserve the Jewish character of the state in a positive way "the people of Israel will be a nation of Hebrew-speaking gentiles, rather than Jews. Not only will this mean the downfall of the Jewish state, but the end of Judaism the world over, with the exception of small segments of orthodox groups. World Jewry should and does look to Israel as the source of Judaism."

Having thus studied the problem, the Gesher Foundation structured its approach to its solution. Basic to the program are the com-

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Dress Code, Finals Aired

The Senate meeting of November 30, 1971 was held in Room 501 at 3:00 P.M. In attendance were Phyllis Gordon, chairman, senior Bella Ganz, juniors Shirley Stark and Noreen Paikin, sophomore Esther Fuchs, freshman Esti Goldsmith, Dean Mirsky, Dr. Vogel, Dr. Perlman, Dr. Goodman, Rabbi Victor, Dr. Epstein, Mr. Dubitsky, and Mrs. Shirley Shimoif. After dispensing with the introductory formalities, the matter of the enforcement of the dress code was discussed. It must be noted that all of the Senators shared the belief in the necessity of resorting to positive measures to enforce an issue of obvious moral and religious implications.

Furthermore, several Senators were of the opinion that it is not the Faculty Assembly duty to enforce a dress code that was originally legislated by the students

themselves. However, it was additionally pointed out that Student Council has not the means to enforce the dress code.

As such, a motion was made to request more information concerning enforcement measures — this is to be executed in the form of a request to each class council to discuss said topic at individual class meetings, after which reports will be redirected to the Senate for consideration. The motion was carried.

The next order of business was a discussion of the exemption of upper seniors from taking finals. The senior Senator moved that upper seniors be given the option to be exempted from finals. A lengthy debate ensued, after which a motion was carried to end discussion on the issue.

Subsequently, a vote was called for, and the motion to give seniors regarding finals was passed

by a significantly slim margin. It must be noted, though, that this measure, as all others passed by the Senate, is contingent on the approval of the Faculty Assembly and the subsequent approval of Dr. Belkin.

Because of the lateness of the hour, a motion for adjournment was carried. Issues to be discussed at the next Senate meeting (to be held on December 14th), will include a discussion of the feasibility of a provision on the academic calendar for "Study Days" before finals.

Students and faculty members are reminded that Senate meetings are open, and anyone interested in the workings of the Senate is urged to attend.

Y.U. Benefactors To Be Honored; Guest Speaker Senator Jacob Javits

Ten Benefactors of YU, each of whom has contributed at least one million dollars during the "Blueprint for the Sixties," program will be honored at the Hanukkah Dinner, Sunday, December 12, at the Hotel Pierre. U.S. Senator JACOB K. JAVITS, who took part in the cornerstone-laying ceremony for the first building completed under the program in 1961, will be the guest speaker at the event. CHARLES H. SILVER is dinner chairman. Participants in the dinner program include DR. BELKIN and MAX J. ETRA, chairman of the Board of Trustees.

The ten Benefactors being honored are: ARTHUR B. BELFER, chairman of the board, Belco Petroleum Corp., benefactor of the

Belfer Graduate School of Science; EUGENE FERKAUF, chairman of the board, Bazar, Inc., benefactor, with his wife Estelle, of the Ferkauf Graduate School of Humanities and Social Science; The late SOL FURST, benefactor with his wife Hilda, of Furst Hall; The late MENDEL GOTTESMAN, a founder and treasurer of Yeshiva for 18 years in whose memory his children named the Mendel Gottesman Library; JOSEPH S. GRUSS, head of Gruss & Co., benefactor of YU's Jewish studies programs here and in Israel; LUDWIG JESSELSON, president of Philipp Bros., benefactor with his wife Erica of the Ludwig and Erica Jesselson Museum; JAKOB MICHAEL, chairman of the board

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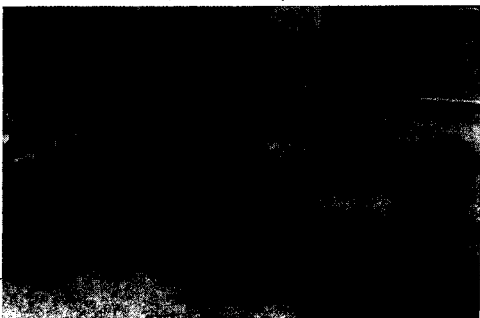


Photo by L. Billaier

SCW Senate discusses Dress Code and Senior Finals.

DRESS CODE: SKIRTING THE ISSUE

It seems that virtually every year the issue of the dress code is raised, and with it renewed debate and increased misunderstanding. *The Observer* feels that it is time to grow up and deal with this as well as related issues with maturity and rationality.

Student Council, in conjunction with rabbinic consultation, has passed a code which is designed to reflect yeshiva standards. The appeal was subsequently made to the student body to abide by these approved regulations.

There are a number of students, who, for one reason or another, choose to disregard the dress code, and therein, of course, resides the conflict. Some feel that punitive measures should be taken against students who do not dress in keeping with the code. *The Observer* maintains that such action is utterly childish and would serve no purpose but the encouragement of polarization and increased misunderstanding. The most viable solution to the entire issue may be found in a simple appeal for respect and sensitivity to the feelings of others. In other words, let's grow up.

We cannot institute punitive measures for the disregard of the dress code. We are college students, and are above the age when we should be told how to act and what to do, much less what to wear. Punitive measures would, thus, serve only as an affront. However, we can request students to consider the feelings of fellow students, and more importantly, of instructors with regard to this issue. A student entering Stern does so freely and with a knowledge of the nature of the school. It is not, therefore, asking too much of her to comply with certain regulations which serve to mold the character, and atmosphere of our institution. However, it is asking too much of her to be subjected to coercive enforcement of a rule which she simply may not understand.

It is the opinion of *The Observer* that the judgement of each student, assuming she does give serious thought to her actions, must be respected. In this frame of mind, the very thought of associating punitive measures with failure to comply with the dress code, is absurd. It is hoped that the confidence which we place in the Stern student will not prove unwarranted, and that she will live up to the principles for which she presumably entered the school. Let us grow up and finally learn to respect one another. It is only with the aid of such an aura of respect and humanity that we can then direct our efforts to matters of deeper significance than the enforcement of a dress code.

Dining Dilemma

It is December, 1971, more than a year since the opening of our new school building, highlighted by its library, gymnasium, and "cafeteria." As yet no explanation has been given for the failure to install the cafeteria facilities.

It now appears that physically the actual labor could be completed by a small work crew in less than a week. *The Observer* is deeply disturbed by this lack of both action, and of explanation of this lack of action on the part of the appropriate offices of the university. If there is a reasonable explanation, we demand that it be revealed and we could then perhaps be more willing to cope with present crowded and inadequate cafeteria conditions. If no explanation for this delay is provided however, *The Observer* will join student council in an increasingly directed form of pressure. We demand either action or explanation immediately.

If the problem causing this delay is one of finances, we sympathize with the University; Yet we will continue to insist that this matter be of primary concern, and the cafeteria equipment be installed immediately upon the availability of funds.

FALL FINALS?

As of December 7, 1971, we are uncertain as to the occurrence of final examinations in January, 1972. The reason for our hesitation is that a final examination schedule has not been released to date. If the schedule has been computed, we request that it not be kept a secret from the students, for there are some who may possibly feel intimately concerned with it contents.

If the schedule has not as yet been drawn up, which is admittedly the more likely possibility, we strongly urge the alleviation of whatever problems are holding up its publication. If the delay has been caused by the failure of certain faculty members to submit their requests indicating the nature of the examination to be administered, we request that they do so at once out of consideration for their students.

We appreciate the complexity of compiling an examination schedule, and are aware of the variety of items which must be taken into account. Yet we feel that our demand is entirely reasonable, and we cannot excuse further delay of final scheduling.

COMMUNICATION

By RACHEL D. BECKER



In the November 24 issue of *The Commentator*, the issue of co-education was explicated. It seems that this topic is raised, and quickly lowered, with consistent regularity every year. We agree that many academic and cultural gains might be achieved through some form of a coeducational system.

At present, however, in practical terms, the concept of a coed campus is not of immediate feasibility for a variety of reasons, important among them being our unwillingness to move from our ideal midtown location to an area such as Washington Heights unaccompanied by Altman's, Macy's, Lord & Taylor and various other parts of our incomparable campus.

Be that as it may, let's be practical. Let's deal with the related area of this problem which is of immediate concern and which can be alleviated by immediate and conscious steps on the part of both Stern and Yeshiva Colleges. In other words, it is time that we introduce ourselves to one another and give ourselves at least a chance to become friends. We speak of co-education. Why, we don't even know each other! We wouldn't know how to go about joining forces if we wanted to, for we are strangers.

Indeed the problem is a total lack of communication and concern. Our affiliation with the same university is merely a nominal misleading indication. For the closest we have ever become has been in a Yeshiva University news bulletin where the letters YC and SCW happen to have been typed in close proximity to one another. This has been the extent of our communicative endeavors.

Perhaps the physiological complexities of developing an effective and mutually beneficial relationship between the two colleges are not surmountable. Maybe the physical distance coupled by the psychological hang ups are too much to overcome at this point. But let's not label a cause as "lost" until it has been tried. Who knows. If we try it we may like it.

This subject has perhaps been discussed ad nauseam; isn't it time we stopped talking and complaining and did something constructive? The foremost areas which must be considered are the academic and cultural benefits which can be mutually gained by a little effort on both fronts. There are many excellent lectures, for example, which take place at both colleges. Do we ever make any real attempt to invite each other to take part in these talks? And even when we are informed of an activity which is to take place at either location, do we seriously attempt to go and bring our friends or do we too often dismiss the program, saying "Me, go to Yeshiva?" or "Who wants to sleep to Stern."

Have we ever attempted, for example, any joint theatrical production? Have we ever seriously looked in to the feasibility of opening certain presently scheduled classes to students of both sexes? Have we ever discussed the hiring of buses for transportation to special events? Are we planning to join each other at our Chanukah celebrations? Have we considered embarking jointly on a campaign for any vital cause such as Geshet?

Have *The Observer* and *The Commentator* ever discussed university issues which, if tackled from two fronts, double their chances of success? Have the two student councils offered to work closely and effectively? Isn't it time we stopped looking at each other as the enemy camp and tried to at least acknowledge each other's existence? Even if we disagree on many counts, let's air our debates and see if we can't both learn something. Let's see if we can ignore our pretenses and learn to respect one another as human beings. Try and remember that we've all enrolled in the same university presumably for similar reasons. What have we got to fight about? United forces can only serve to strengthen both schools.

We live in a coed world and will most likely continue to do so infinitely. What better way is there to practice for this world than to take advantage of the opportunities placed before us in college? If we can't relate naturally and intellectually among ourselves, how can we expect to face far greater challenges after graduation?

This column is hopefully a start. Hello *Commentator*. This is *The Observer*. We read you. We've even responded to something you've presented. Indeed I daresay we've acknowledged your existence. Amazing? You seem to have a lot of complaints. We're sorry to hear it. Maybe we can cheer you up; things aren't looking quite so bad over here. Maybe we can exchange ideas and suggestions. Maybe we can editorialize jointly on mutual problems. If it doesn't sound too traumatic, let's try it.

The observer

Published by Stern College, an undergraduate division of Yeshiva University
First Class Rating Printed by Core Press
Published Every Two Weeks Subscription \$3.50 per year

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EXAMS ON SATURDAY

To the Editor:

I was surprised and shocked on reading the article in your paper on the subject of U.S. Civil Service exams. The article mentioned three test dates, all of which are on Shabbat. Yet the article failed to mention that a simple letter explaining the religious reasons for not taking the test on Shabbat will result in an alternate test date being given to that person.

If you have already received a ticket for a Shabbat test, send the ticket in with your letter. If you are just now applying for the test, send your explanatory letter in with the application. I hope this is of help to your readers.

Sincerely,
Zvi Rogin

"The Observer" board would like to take this opportunity to wish all our readers a Joyous "Chag Sameach."

HAPPY CHANUKAH TO ALL!

Please Note—The Programs Scheduled for every night of Chanukah, and participate in as many of them as possible. Chanukah is a Yom Tov and your joining us will enhance the holiday for you and everyone else.

STUDENT COUNCIL

JACKSON FOR PRESIDENTIAL NOMINATION

By Lillian Amcis

Senator Henry Jackson, a Democrat from Washington, recently announced his candidacy for the Democratic Presidential nomination. As Jews and concerned citizens of the United States, we have a commitment to support the candidate who has best distinguished himself on vital issues of great concern to Jews, namely Israel and Soviet Jewry, and on issues of national import to the United States, such as pollution, civil liberties, and labor rights. No candidate has so dedicated his efforts to his ideals as has Henry Jackson.

Carl Gershman, who is co-chairman of the Youth Committee for Peace and Democracy in the Middle East, and who is vice chairman of the Young People's Socialist League, wrote the following editorial on "Scoop," Jackson's political pet name. It is hoped that all those who feel that a dedicated individual would serve our interests and those of the United States, will be motivated into immediate action on behalf of Senator Jackson. The following is excerpted from Carl Gershman's article:

Friend of Israel

It has now become clear that those Jewish youths who enter American politics in 1972 out of a concern with Jewish issues will support and work for Senator Henry M. Jackson of Washington. Jackson has distinguished himself on the two issues of greatest concern to young Jews — Israel and Soviet Jewry.

His record on Israel goes back to 1944, long before he had presidential ambitions and when his constituency consisted of almost no Jews at all. At that time he promised that if "I can forward the work of making the dream of a Jewish homeland come true, you can count on my earnest efforts in this great humanitarian cause." The following year his commitment was strengthened when he visited Buchenwald two days after its liberation by the Allies. Since then he has been unbending in his support of Israel, and the importance of his support has grown in recent years with the deepening penetration of the Soviet Union in the Middle East and the increasing

trend toward isolationism in the United States.

At a time when many Americans are turning inward, Senator Jackson has spoken out most forcefully about the danger to Israel's security and to the American national interest presented by the ominous Soviet presence in the Middle East. In 1970, against tremendous opposition from Senator J. William Fulbright, he sponsored an amendment to the Defense Procurement Act which, for the first time, put Congress on record as "gravely concerned" with the Soviet penetration of the Middle East and called upon the President to "restore and maintain the military balance in the Middle East by furnishing to Israel the means of providing for its own security." The amendment



Senator Henry Jackson

called for aid to Israel on the most favorable terms possible. On September 23, 1971, on the floor of the Senate, Jackson called for an additional \$500 million in aid to Israel under the terms of his amendment. In response to Jackson's speech, Senator Ribicoff noted that "Israel does not have a better friend than the Senator from Washington." To the best of my knowledge, this view is enthusiastically shared by all of Israel's leaders.

Soviet Jewry Issue

Jackson has also taken a firm stand and principled position on the issue of Soviet Jewry. He has authored a resolution that is now before the Senate which calls up-

on the President to use all available channels to convey our position that the Soviet government honor the words of its own constitution by permitting the free expression of ideas and exercise of religion by all its citizens and also the right to emigrate to countries of their choice. It also calls upon the State Department to bring the issue of Soviet Jewry before the General Assembly of the United Nations.

Jackson is fond of saying in his speeches that we must "never again" permit a disaster like the Holocaust to befall the Jews. In a speech recently delivered in New York at Babi Yar memorial service, he brought an audience, which consisted of many young people, to its feet with shouts of "Scoop in '72!" That meeting was only one of many signs that a groundswell of support is spontaneously arising for Jackson in the Jewish community.

Liberal and Humanitarian

There are probably some Jewish youths who know little of Jackson's record on other issues (except what they read in a largely hostile and unfair press) who are asking themselves, "Should I act as a Jew and support Jackson on the basis of Jewish issues, or should I follow my humanitarian conscience and support someone who is more liberal?" The truth is that in this case, there is no contradiction at all between Jewish interests and liberalism. Jackson is one of the strongest liberals in the country, and he has been so throughout his 31 years in Congress.

On foreign policy he stands firmly in the tradition of John F. Kennedy's Inaugural Address ("We shall pay any price, bear any burden . . ."). Indeed, he was Kennedy's first choice as Vice-Presidential running-mate, though Johnson was finally chosen because it was felt a Southerner was needed on the ticket. Those who call him a "hawk" on Vietnam forget that of all the contenders for the Democratic nomination, Jackson's position is closest to that held by the National Committee for a Political Settlement in Vietnam — Negotiation Now!, the one peace organization that is as interested in peace in Vietnam as in getting American troops home. Jackson has voted for the Cooper-Church Amendment to keep GI's out of Cambodia, and he has supported similar measures to keep U.S. ground troops out of Laos and Thailand. He also authored a bill in the Senate to provide funds for land reform in South Vietnam, and he recently delivered a major speech in which he threatened to reserve his support for future assistance to South Vietnam if Thieu went ahead with a one-man election.

But Not a Dove

This is not to make Jackson out to be a George McGovern dove. He is not. Jackson profoundly believes that the issue of democracy is at stake in Vietnam as well as the issue of peace, and he feels that the United States has a responsibility to the people of South Vietnam to help them resist a Communist takeover. Though he now supports the unilateral withdrawal of American troops, he feels that the withdrawal must be carried out orderly and in such a way as to prevent further disruptions in South Vietnam.

While there may be confusion over what is meant by liberalism

in the area of foreign policy, our concepts are clearer on the domestic front. Here Jackson's liberal record is indisputable. He has a perfect civil rights voting record. His cumulative rating by the AFL-CIO's Committee on Political Education (this is the best indicator of a legislator's liberal record on domestic legislation) is 99%. This places him ahead of Senators McGovern, Muskie, Bayh, and Harris. He is also one of the leading environmentalists in the Senate. He authored the 1970 National Policy Environmental Act, a landmark bill setting precedents for environmental control similar to the precedents established for the economy by the Full Employment Act of 1946. He is also the only legislator ever to receive a conservation award from the Sierra Club. This is not the place to go into the complexities of the SST, except to say that Jackson was against cancelling the SST until we had built a prototype to test the plane's environmental effect (a wise position, I think), and he also opposed those who wanted to clean up the environment at the expense of our economic prosperity. He keeps referring to the 26,000,000 people in poverty who will hardly be helped if we shut down the economy. His position is, and always has been, to clean our environment while we build a prosperous society. Finally, Jackson has always been a strong advocate of civil liberties, and his commitment to these principles is as firm today as it was 20 years ago when he was one of the most outspoken opponents of Senator Joseph McCarthy.

Jackson's candidacy is controversial since he has set out to clearly distinguish himself from the so-called New Politics liberals, an element of the Democratic Party.

The reason is simple: The New Politics movement has found no way to win the support of Middle America. It has generally been

dismissed as either irrelevant or reactionary to the legitimate concerns of working class Americans who form the mass base of the Democratic Party, and who could probably defect to the Republicans (or to Wallace) if the New Politics wins out. Jackson represents the common people and can put together the strongest coalition of any Democrat now in contention for the nomination. That is why virtually all Republican leaders regard him as the toughest candidate the Democrats could put up in 1972. Far from being anti-liberal, a successful Jackson candidacy would preserve liberalism as a powerful force in American politics.

"Scoop in '72"

Jewish youths who are committed to social justice should, therefore, have no qualms at all about giving whole-hearted support to "Scoop in '72." He stands with the working people against the elitists and with the people who are for civil rights, economic justice, and democracy. He is not only Israel's very best friend, but he could be Nixon's very worst enemy.

(For further information contact: Citizens For Jackson, Suite 503, 1101 17th Street NW, Washington, D.C. 20036; or Lillian Amcis in D.C.)

Senior or graduate students considering attending recognized medical schools overseas may be interested in contacting the European Medical Students Placement Service, Inc. of Albertson, N.Y. Their program is designed to admit qualified students to secure admission and achieve successful adaptation to a recognized European medical school.

Write to: European Medical Students Placement Service, Inc., 3 McKinley Ave., Albertson, N.Y. 11507. No charge for application and interview.

Conference for Student Activists Held in Chicago

By Sharon Freedman

In a fight to secure youth representation at next year's national presidential conventions, the Association of Student Governments is sponsoring an Emergency Conference for New Voters. The purpose of the conference, which will be held at Loyola University in Chicago December 3-5, is to organize students as voting delegates to the national party nominating conventions in 1972. It will be the last opportunity for the student community to get together prior to the start of delegate selection processes across the nation, i.e. in February and early March.

Leaders and organizers of the conference feel provisions are being made to keep "left-leaning delegates" out of the convention.

"The events of the past month clearly indicate that neither of the two major political parties welcome the young, left-leaning voters as fully enfranchised partici-

pants in the parties," said Duane Draper, President of ASC and Chairman of the Steering Committee for the emergency conference.

The sponsors of the conference emphasize that they have no solitary program on many matters, but they set their commitment to end the war, achieve "a new beginning for social justice in America," and "a new direction for America's political parties."

The conference at Loyola will have facilities for about 2000 participants; many of them will be student editors as well as campus presidents, but it will also be open to individual activists. The three-day sessions will include a number of workshops, seminars, and panel discussions on voter registration and political organization. A group of national speakers is expected to talk to the students about issues confronting them in the upcoming election.

Ski Trip Planned For February

Student Council will be sponsoring a ski trip to Avon Lodge in Woodridge, New York, on February 20, 1972. For the small sum of \$12.75, you will receive a complete "package deal" consisting of round trip transportation by chartered buses, two hours of instruction with the use of all professional equipment, and an afternoon of sledding, tobogganing, and more skiing.

Although the \$12.75 does not include lunch, the Junior Class will provide many delicacies that

will surely warm the lining of every skier's stomach, for a nominal price.

The buses will be leaving at 7:30 A.M. Sunday and returning late that afternoon. Faculty members as well as students of all colleges are invited and welcome. Anyone who is interested may contact Susie Cavell or Debbie Moseson in 16G. All reservations must be in by the first week in February. It promises to be a thoroughly enjoyable day, and well worth the price.



View of Slopes at Avon Lodge, Woodridge, N.Y.

Soviet Jews Imprisoned for Desiring To Go To Israel

By Bracha King

Just as American Jewish activists begin to become complacent, just as we hear the State Department claim that the Jews in Russia are not suffering any more than anyone else, four new arrests have been made known. Four more Jews, desirous only of an opportunity to go to Israel, have been fined or imprisoned in the Soviet Union. They are: Alexander Gorbach of Kharkov, Shimon Grilius of Raizan, Dr. Boris



Alexander Gorbach

Azernikov of Leningrad, and Valery Kukuy of Sverdlovsk.

Alexander Gorbach is an engineer in his thirties. Because he expressed his wish to go to Israel, he was arrested in May, 1971, and sentenced on July 15, 1971. He was fined 400 rubles (equivalent to \$440) — but that is only part of the story. To be arrested, one must commit a crime, and when one hasn't, a crime is invented. Therefore, Gorbach was accused of economic crimes, the age-old anti-Semitic cry.

Shimon Grilius was arrested with several other students in the summer of 1969. They were all activists, and were trying to emigrate to Israel. In February, 1970, show trials were held, during which the KGB attempted to force them to "confess" to being "anti-Soviet." Grilius was sentenced to five years, strict regime. He is a religious man, and was in solitary confinement due to his insistence on wearing a kippa at certain times.

Dr. Boris Azernikov was orig-



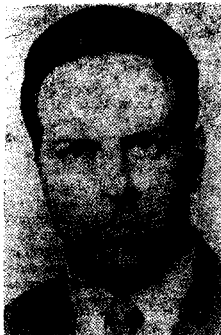
Dr. Boris Azernikov

inally friendly with several of the victims of the infamous "Lenin-grad Trials" last winter. Although he was not arrested at first, he was put under constant surveillance and was repeatedly called into KGB for questioning. In June, 1971, he made formal application to go to Israel, and was arrested on August 10th and charged with anti-Soviet propaganda. (i.e., possession of Hebrew writings such as Bialik's poetry.) He has been sentenced to 3½ years imprisonment.

Valery Kukuy came from an area where there was no Jewish culture at all, and where anti-Semitism was particularly strong. Last December, Kukuy was one of ten Jews who wrote to Podgorny

in protest of the sentences imposed upon Dymshiz and Kuznetsov. Kukuy was harassed by the government for months, and eventually arrested and sentenced to three years in prison for "slandering the Soviet social and government system."

These four men are, indeed, suffering more than the "average" Russian citizen. All they want is to be allowed to leave the Soviet Union and go to Israel. We can help. Because of protest, Yacov Gluzman was freed, Ruth Alexandrovitch and her family were freed, and many others. It is important to note these four names, to keep them in the know and to draw attention to their terrible plight. Then, hopefully, they will attain their goal of freedom.



Valer Kukuy

President's Message Chanukah in Depth

By LEAH S. BECKER



Although it seems to be the simplest and most joyous of holidays, Chanukah continues to perplex us. What is the essence of the miracle of Chanukah? What are we actually celebrating?

Because of the dual aspect of the holiday, much of our appreciation of Chanukah depends upon our personal reaction to Chanukah and what its lesson means to each of us. As "one root of the word of "Chanukah" is "chinuch" (education), the holiday can be an educational experience for us beyond the latkes, the dreidels and even the lighting of the candles.

When we describe the miracles in the prayer *Al Hanisim* what do we actually express in these words? We thank G-d for defending the Jewish people against our Greek enemies who sought to spiritually destroy us. G-d gave the many into the hands of the few and thus made His name great and holy in the world and gave victory to His people. And then the Jews came back to the Beit Hamikdash and purified it and kindled lights and designated these eight days of Chanukah in order to praise and exalt the name of G-d. Although we recite the *Al Hanisim* several times a day during the week of Chanukah, how often do we stop to analyze its words?

The lesson of Chanukah applies to every aspect of life today. It is the lesson of the point of reference with which we view history of the past and of the present. Many would prefer to paraphrase

the "Al Hanisim" by simply stating: "There was a war between the Jews and the Greeks; the Jews won because of a clever surprise attack they waged at night, and then they cleaned up the mess left by battle."

Sounds far out? Not at all! Take, for instance, the Six Day War since it is so close to us. How many people, after almost five years in which Jews have never left the site of the "Kotel Hamaaravi" (the Western Wall), will view the event in Biblical terms as we recite daily in the *Shacharit Service*: "And on that day, G-d saved Israel from the hands of the Egyptians . . . And Israel saw the powerful hand of G-d which He raised against Egypt and the nation feared G-d and believed in G-d and in his servant Moses." Not too many. Most would prefer to simply say: the clever Israeli army surprised Egypt with its powerful air-force, and thus recovered lost territories and then cleaned up the newly reunited city of Jerusalem.

The story of Chanukah is far deeper than a children's legend or a matter-of-fact news item. It is the story of G-d's constant presence in the world and serves as a reminder to us of the spiritual devotion we constantly owe to G-d. The events are not always the essential elements in a plot, but Chanukah reminds us that it is our framework and outlook towards these occurrences that provides the spiritual joy of Chanukah.

Student Leadership Mission in Israel

By Shirley Stark

The Stern College United Jewish Appeal Committee, recently chartered by Student Council, is off to a fruitful start for 1971. In the past year Stern contributions to the U.J.A. Israel Emergency Fund have totalled over \$1100. This year we hope to be able to increase this figure considerably. In addition, we are once again co-ordinating our drive with that of Yeshiva College.

Leaders of the committees of both Stern and Yeshiva Colleges recently met with members of the U.J.A. who supplied us with additional suggestions for increasing our joint contribution. The highlight of this meeting was a discussion of the U.J.A. Student Leadership Mission to be held in Israel December 19-29th. This mission is designed to provide a select group of American university students with a concentrated program of lectures, interviews and seminars dealing with current Israeli problems. This ten day experience will present students with the background data and personal experience necessary to convey to the U.S. Campus Community the human needs and problems faced by Israel and her people. American students will be given an opportunity to meet with top level Israeli government officials, prominent University professors as well as Israeli students, both Jewish and Arab.

In essence the goal of this leadership mission is to provide student leaders with a comprehensive understanding of Israel's history and people. It is hoped that upon the students' return to their respective colleges, they will assume

their responsibilities to Israel by developing new programs on campus in Israel's support. As a result of the mission, these students will be better prepared to deal with the increasing anti-Semitic sentiment here in the United States as well.

Several Stern College students are potential candidates for the Student Leadership Mission. We of the UJA Committee feel that a student who has experienced this type of seminar can give Stern a new vitality in its support of Israel.

Marriage Trends Surveyed; Israel Has Highest Rate of Increase

According to a recent survey on international marriage trends done by the Metropolitan Insurance Co., it was found that Israel has the highest rate of increase in marriages in the past decade of any country surveyed.

Indeed, it seems that in many parts of the world marriage is definitely "in" and on the rise. The marriage rate in the United States has risen 26 percent in the last decade. Last year, the United States recorded 10.6 marriages per 1,000 population, compared to a record low of 8.4, and now has the highest rate in the world, coupled with that, in the past seven years alone, Canadian marriages have increased more than 27 percent, with the annual number of marriages reaching new highs in each of the last three years.

Diverse European Trends

It seems that all of the English speaking countries around the world are reporting increases in marriage. Another example is Australia, which recorded a rise of 24.3 percent in the past decade.

Puerto Rico's marriage rate is also high, paralleling that of the United States and Canada — 10.5

per 1,000 population, or a 15.4 percent increase.

European areas showed diverse marriage trends. According to Metropolitan Life, the marriage rate for the period between 1960-64 and 1969 (or 1970 where available), increased in 10 countries, decreased in 11, and showed little change in Denmark and Yugoslavia. The newlywed rate of increase in the Netherlands is the highest in all of Europe — 18.8 percent. Sweden reported the lowest rate of marriage in all of Europe last year — 5.3 per 1,000 population compared with an annual average of 7.1 in 1960-64. The Soviet Union's current marriage rate of 9.7 per 1,000 population is the highest of any European nation, but represents only a slight upswing following several years of a downward trend there, the statisticians note.

As for the Middle East and Asia, only Israel and Japan have reported complete marriage statistics for the past ten years. Japan's increase is a relatively low 3.1 percent. Israel's rate of increase, however, proved to be remarkable and the highest of any country reviewed — a startling 32.9 percent.

Council Corner: News Shorts

Departmental Teas

Club Hour, Wednesday, December 8, 4:00 PM
Sociology, French, English, Political Science, and History. Every student should attend the program of her major or interest.

Senior Sale

Includes leather belts, purses, trimmings, ribbons, and candy. Chanukah gift candy is also available.

Sophomore Blind Date Party

will be held Thursday, Dec. 9
Freedom Lights for Soviet Jewry
December 13 — don't forget!

Registration

will take place Tuesday, December 18, 1971 (Asara Betsevet)

Chanukah

will be celebrated every night together. Candles and menorahs are available in the blue lounge and in the cafeteria. Halachically everyone must light candles after dark and before eating.

We will have programs throughout the week:
Sunday, December 12

At 5:00 we will all welcome Chanukah together in the Blue Lounge in a festive ceremony of singing, dancing, and musical entertainment, and an address by Rabbi Shmildman. Refreshments will be served.

Monday: Freedom Lights for Soviet Jewry, Madison Square Garden

Tuesday: A Geshur slide program and speaker at 6:30 in the blue lounge. Also a Chanukah grab bag — bring your gifts!

Wednesday: Geshur program at 6:30 in the blue lounge

Thursday: Chanukah skits competition at 8:00 in the auditorium, followed by lighting of the dormitory in menorah form and singing and dancing on 34th Street. All students and faculty of YU and Stern are invited.

Stern Welcomes Rabbi Wallace Greene, New Jewish History Instructor

Emphasis on Importance of Education of Jewish Women

By Esther Fuchs

Rabbi Wallace Greene, who is among the newest faculty members in the Stern College History Department, is a graduate of Yeshiva University, where he received his B.A. in English and in Biology in 1966 and, subsequently, his smicha in 1969. Having received his master's degree in Jewish History from the Bernard Revel Institute of Yeshiva University, Rabbi Greene is currently working toward his doctorate in Jewish History, his Ph.D. thesis dealing with "The Responsa of Rabbi Yehuda ben Asher" (who was the son of the Rosh and brother of the Ba'al Haturim).

Prior to the beginning of his teaching career, Rabbi Greene held

philosophy upon which the very essence of Judaism is based which makes "the motions" of Judaism more meaningful "and enables the Jew to explain what he does and why he does it, to others as well as for his own benefit."

Education of Women

Rabbi Greene further commented on his attitude toward the education of young Jewish women: "There is no reason that there should be any discrimination; knowledge of Judaism is incumbent on everybody — female as well as male, especially today when so many young women are pursuing careers in Jewish education." With specific regard to those students in his Jewish History classes at Stern, the Rabbi commented: "In general, the girls are motivated toward studying Jewish History. What I am trying to do in my courses is to give them an approach to the methodology of studying Jewish History as well as an exposure to certain ideas and texts which have not been covered heretofore." Rabbi Greene also noted that he often finds himself correcting misconceptions that the students have by virtue of their previous, if limited, exposure to Jewish History. However, the Rabbi continued, while the historical approach that he presents in his course may possibly seem to contradict the traditional explanation of certain Jewish prac-

tices, such is not the case by any means; the historical documentation offered in his class is, rather, geared "to supplement, not contradict traditional approaches." Rabbi Greene, in speaking of the significance of the Jewish History course, remarked that he hopes that here at Stern, Jewish History is not merely an academic discipline; "you cannot understand what a Jew is, or should be, unless you understand the development of Judaism which involves Jewish thought as well as historic events."

Expansion of Department

Generally commenting on the History department at Stern, Rabbi Greene expressed a desire for the expansion and growth of the department to include seminars and colloquia, as well as specific programs for students who are motivated to pursue a higher level of study in the area of Jewish History. The Rabbi further noted that he would be quite willing to participate in the formation of a Jewish History Club here at Stern, which could, via seminars and, possibly, guest speakers explore matters that cannot be readily covered in the normal course curriculum. Finally, Rabbi Greene remarked: "I am very pleased with the students' reception of the course that I'm teaching. I'm enjoying it, and I hope they're enjoying it as well."



Rabbi Wallace Greene

a pulpit in Montreal. However, believing that he would enjoy the teaching aspect associated with the Rabbinate perhaps more so than the pulpit itself, he decided to teach Jewish History. Rabbi Greene is currently teaching such courses at Queens College and Yeshiva College, as well as here at Stern. Asked to comment on the need for Jewish education, Rabbi Greene said: "There is a need to create cerebral as well as visceral Jews." For clarification purposes, he explained that it is often inadequate merely to "go through the motions" of Judaism; it is an understanding of the history and

Chanukah Will Light Up 34th St.

Thursday, December 16 promises to be a very entertaining and enlightening part of our Chanukah celebration at Stern. At 8:00 P.M. in the auditorium, the curtain will rise as the Freshman, Sophomore, Junior, and Senior classes each present entertaining dramatic presentations. While students unleash their talents as actresses, faculty members will unleash theirs as judges. Major participation of students and faculty is expected.

The evening's highlight (to be taken quite literally), will be the illumination of the 20-floor Stern College dormitory in the form of a Chanukah menorah. A committee has diligently engineered this endeavor, and all students living in rooms facing thirty-fourth street will be asked to adjust their lights as specified.

Stern College will then proceed to share Chanukah singing, dancing, and ruach with all who happen to be passing through midtown Manhattan, as thirty-fourth street comes alive with Stern Spirit. Mass participation is, judging from previous successes, envisioned for this annual event. Yeshiva College students are welcome to attend.

To the Editor:

A grave misconception was presented to Stern students in the issue of *The Observer*, dated 11/11/71. In an editorial, reference was made to a "Jewish Defense League pledge to assassinate two Soviet diplomats should Silva (Zalmanson) die." The Jewish Defense League, in all written and oral statements concerning the plight of Silva Zalmanson, has specifically used the term "Jewish militants" in reference to the threat on the diplomats' lives. Jewish militants belonging to and affiliated with no particular group whatsoever; Jewish militants who approached Rabbi Kahane in Europe with the request that he publicize their warning throughout the world; Jewish militants who are speaking as individuals only. Since when has the J.D.L. been afraid of public opinion? Surely, the character of the League is such that if they wanted the world to construe what was said as a "J.D.L. threat," they would have attached their name to it. In any case, if drastic action does occur, the Jewish Defense League will undoubtedly be blamed just as surely as if they had made the actual threats. But it is still worth knowing the truth behind the issue.

In the same vein, I would like to correct another serious misunderstanding in connection with the recent shots fired at the Russian Mission to the U.N. A Jewish Defense League member was arrested for allegedly purchasing the weapon believed to have been used in the shooting with false identification. No one has as yet been charged with the actual shooting. And a fact that many people have been too quick to overlook is that the date on which the gun was supposedly bought

was Shemini Atzeret. The boy charged with the shooting is from. And there are tens of Orthodox people in his community, Boro Park, who saw him in the area the entire day, making it rather impossible for him to have travelled out to Long Island, where the gun was allegedly purchased.

To many, his arrest appears to have been a simple mistake. After all, the police have been known to make mistakes before. To others, it represents harassment of the J.D.L. However, you may wish to view the situation, it is shocking that so many people — especially Jews — have been so quick to assume and condemn. In this country, one is still innocent until proven guilty.

Karen Taylor

Pass the Buck

To the Editor,

Much time was devoted to the last Senate Meeting to a discussion of the various methods available to enforce the dress code at Stern, a long sound of "pass-the-buck" ensued as student senators asked that teachers, since they are in a position of authority, enforce the code in their classrooms, and ask that anyone who is not properly dressed to leave. The teachers, in turn, found this distasteful. They then tried to pass the responsibility back to Student Council, which had a hand in the original formulation of the code. The senators insisted that the students themselves were not authoritative enough to enforce the code, so it was suggested that the guard on the main floor assume these duties. Finally, it was decided that the issue should be discussed at each class meeting, and the findings be re-routed to the Senate.

(Continued from Page 1, Col. 5) munity service activities in colleges and on kibbutzim; lectures, films, publications, clubs, and a variety of other endeavors. But the most successful programs have been the seminars for high school students. These seminars, held several times during the year, balance groups of 40 to 60 dati and to dati students for a week of discussion, debate, learning, and spiritual stimulation.

"The students," explained Rabbi Tropper, "come armed for conflicts and therefore emotion is underplayed until the conclusion of the program." However, the days of discussion and argument have a profound and striking effect on both religious and non-religious students.

For the first time, the lo dati youth is bombarded with questions and facts about religion; each fiery criticism is met with an equally fiery retort. For the first time, the lo dati youth davens with teffilin and benches after eating. At the conclusion of the event, some may decide to become observant. More vital, however, is the fact that in every case the attitude of the participant is permanently changed. "Never again will he or she scorn thize with dati standards on Halachic issues, for they now know that the dati have something they don't have."

Just as important is the effect on religious teenagers. For in most cases religious education in Israel is poor. After graduation, many dati youngsters abandon their "religion by rote" in order to gain acceptance from their non-reli-

gious peers. Through Gesher, the religious teen-ager finds "a fuller understanding of the mitzvot and a renewal of faith in Judaism." He replaces a misunderstanding of his religion with a little more knowledge and comprehension.

The seminars are supplemented by day-long programs in high schools, by Chugim, by television and radio broadcasts, and by Gesher publications such as "The Jerusalem Letter." Yet the outstanding reputation Gesher has gained among Israeli youth does more than any of the above to insure its continued success. Through word-of-mouth publicity, hundreds of teenagers clamor for the 40 places at seminars. As participants describe their experiences to their friends, the word Gesher takes on a new meaning of respect.

"To continue its outstanding work, however, Gesher needs more money and more help," noted Rabbi Tropper. Gesher's activities attract the more intelligent Israeli teenagers, and competent leadership has to come from the United States, where religious training has in many cases, proved more competent to face the non-religious needs. "When Israel stands at a historical crossroads, where it can either become a united Jewish state or an ordinary nation, it needs the assistance of every aware Jew to mend the break between our brothers in Israel."

It is to this end that Stern College has embarked upon an extensive program of Gesher mobilization. Students are expected to be alert for Gesher publicity at Stern and to respond actively.

Needless to say, I found this extremely dissatisfying. The senate was unwise to discuss enforcement of a code that is over two years old. Enough has changed at Stern to merit the reconsideration of such an issue.

I feel the appropriate line of action would be to bring up the issue in Senate where a committee should be formed to investigate with authorities as to exactly what the halachic point of view is concerning girls wearing pants. Then a mass meeting should be held to report these findings and provide the opportunity for open discussion. Then, a vote of all those present should be taken. If a student has any opinion on the matter, she will come to the meeting. This way, the students will more readily accept the outcome, since they had a part in determining it. They wouldn't feel resentful about complying with a rule about which they had no say and felt was archaic.

Now, it can be estimated that only 15% of the student body have worn pants to class this year. It would be impossible to determine how many of "the girls in skirts" have resisted simply because they were obeying the standing dress code.

If a definite halachic prohibition is found, there certainly should be no other alternative. If not, however, there are definite benefits to students wearing pants. Perhaps students in pants are more relaxed in the classroom. This is certainly preferable to girls tugging at their mini-skirts during class!

On the other hand a forceful argument in favor of a dress code is that Stern is a Yeshiva. This is fine, but in my opinion, Stern and Yeshiva College do not consider themselves as yeshivot. Last year,

when Y.U. was bidding for the Bundy money, Stern became extremely "secularized." For example, we stopped saying tehillim at the end of my Jewish philosophy class, for fear an investigator from Albany might hear us. Apparently, there is a large discrepancy here that needs amending.

A great number of changes have been enacted this year, due to the efficiency of the Senate. The matter of a dress code should be investigated immediately by Student Council. Senate will then handle the decision promptly, so that the student body will become clearly cognizant of the policy.

Anita Gittelman



The Senior Class Sale has been a great success. It has been going on since Monday, November 22, with merchandise including trinkets, ribbons, stuffed animals, pads, markers, and, just recently, bells and pocketbooks. Above is a noted customer, Dr. Samuel Eilkin, as he makes his purchase before our hidden camera. Proceeds of the sale will go towards Senior functions as well as a donation from the Senior class to the school.

Chassidim Celebrate the Liberation of 'Der Alter Rebbe'; Festivities of the Day Include Address by Lubavitcher Rebbe



Ten of thousands of Jews in communities throughout the world celebrated the '19th of Kislev'—this year on Tuesday, December 7, at the 173rd anniversary of Rabbi Schneur Zalman of Liadi's release from Czarist prison. Festivities of the day were culminated at the Lubavitch world headquarters in Brooklyn with a special public address by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson. The address was transmitted live through telephone networks to many Jewish communities around the world.

To Chabad-Lubavitch Chassidim the '19th of Kislev' is enormously significant because the liberation of Rabbi Schneur Zalman in 1798 marked a revivification of the threatened Chassidic movement struggling to expound its teaching amongst the Jewish masses.

Rabbi Schneur Zalman (5505-5573 1745-1812), or 'Der Alter Rebbe' as he is called, was founder of the Chabad-Lubavitch movement. He promulgated Chassidic teachings among Jews in Russia, Poland and Lithuania despite overwhelming opposition.

After a number of attempts to curb his rapidly growing influence, some of his adversaries falsely ac-

cused him of betraying the Czarist government, mainly through his support of the Jews in Palestine, then under the rule of Turkey, an enemy of Russia.

As a result of these denunciations, Czar Paul ordered the arrest of Rabbi Schneur Zalman, who was taken under heavy guard from his home in Liozna, in White Russia, where he was chief rabbi, and brought to a fortress prison in St. Petersburg. There he sat in confinement for 53 days.

However, on the 19th day of

Kislev, Rabbi Schneur Zalman was found innocent of these charges, and was released from prison. Rabbi Schneur Zalman was permitted to carry on his work.

The liberation of 'Der Alter Rebbe' is therefore considered more than a personal victory in one man's fight for justice. The 19th of Kislev symbolizes the verity and ultimate triumph of Torah Judaism as embodied and practiced in the Chabad Chassidic way of life.

A fourth volume of Chassidic teaching taken from Rabbi Schneur Zalman's original manuscripts has just been printed, in addition to three such volumes published in recent years, by Kehot Publication Society, the Lubavitcher publishing house.

The first of two volumes on his valiant life has also recently been published by Kehot Publications.

In Israel, thousands of Chabad-Lubavitch followers, including President Schneur Zalman Shazar, named after Der Alter Rebbe, gathered for the day's festivities in Kfar Chabad, the Lubavitcher town near Tel Aviv. Followers in Kfar Chabad and Jerusalem were tuned in to the live broadcast of the Rebbe's public address emanating from New York.

The Rebbe delivered his address at Lubavitch world headquarters, at 770 Eastern Parkway, in Brooklyn.



Lubavitcher Rebbe addresses ardent followers.

Dean's List Awardees Named

Eighty-two students at SCW were named to the Dean's List for their academic achievements during the 1970-71 school year. Students were accorded this honor for maintaining at least a 3.4 average for the entire year. We congratulate these students and wish them continued success in their academic endeavors.

DEAN'S LIST — 1971-72

Miriam Abramson	Sharon Litwin
Isa Allentuck	Sharon Marks
Helena Alter	Sandra Maza
Iris Arbutjman	Cheryl Merzel
Harriet Bayarsky	Gina Metzger
Leah Becker	Sara Minkowich
Rachel Becker	Sheila Moskovitz
Frederica Blachowicz	Pearl Neuman
Susan Blitz	Deborah Nobel
Beryl Bloomberg	Marilyn Nusbaum
Gail Buckman	Eileen Pollack
Leah Carmi	Chana Reifman
Frances Chafetz	Cheryl Ritter
Beth Sheba Cohen	Joyce Rosenbaum Yarmak
Esti Davidowitz	Judith Rosenkranz
Maralyn Dern	Rochelle Saffer
Rivka Domb	Sherry Scheinberg
Renée Dresnick	Sharon Schwartz
Nitza Druyan	Rachelle Schwartzman Bulman
Carol (Duchan) Perecman	Barbara Sepowitz
Linda Ehrenreich	Rachelle Shilerat
Randi Feldhamer	Ahuva Shurin
Mindy Fleischer Rosenbloom	Florence Simon
Irene Flink	Roselyn Stahl
Esther Fuchs	Shirley Stark
Anna Haberkorn	Zena Stern
Roslyn Hillelsohn	Karen Taylor
Yafa Hirsch	Ricki Thomas
Charyn Goldstein	Karen Ulevitch
Ruth Goodman	Linda Ulevitch
Marlene Gross	Raina Urbaitis
Renée Jaskowitz	Frayda Waltuch
Francine Kaplovitz	Sara Warsawick Gottlieb
Marcia Katz	Miriam Weinfield
Barbara Knobel	Renée Weiser
Beverly Kolat	Fredda Weitman
Charlene Kornspan	Faygie Willig
Gayle Lacks	Judi Willig
Dina Landman	Rose Wimer
Sherry Latt	Roselin Yager
Barbara Lehman	Timorah Zapinsky
Barbara Lehrer	Laura Zeikowitz
Yafa Liberman	Suzanne Zemel

The SOPHOMORE CLASS SALE, featuring Stern College T-shirts and sweat shirts will begin soon. Reasonable prices. Great Bargains.

SCW's Open House for Potential Students Deemed Successful

By Judy Paikin

"This Open House gives students who have indicated that Stern is a college of their choice the opportunity to see the college first hand." These were the words of Mr. Donald Wachtel, Assistant to the Director of Admissions, explaining the purpose of the Stern College Open House held on Sunday, November 21.

The Open House, and the program that followed it, were a great success. The Open House was held in the Stern College building, and the program was held in the Stern College building. The Open House was held in the Stern College building, and the program was held in the Stern College building.

Dual Program

Guests were placed on the Open House program, and the program was held in the Stern College building. The Open House was held in the Stern College building, and the program was held in the Stern College building.

tion to that, we have a unique religious program designed for girls from every background and level of Jewish studies." The Dean also suggested that students consider this extra responsibility of the dual program before deciding to enroll at Stern.

Positive Response

The Open House seemed to be a great success. The Open House was held in the Stern College building, and the program was held in the Stern College building. The Open House was held in the Stern College building, and the program was held in the Stern College building.

The Annual Blood Drive

will take place December 29 in the Orange Lounge.

Donations are desperately needed.

Ten minutes of your time may help save a life.

This is an opportunity to serve your fellow man.

BE A RED CROSS BLOOD DONOR

Contact Shelli Mann 108

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I want to join as a _____ member. Here is my contribution.

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<input type="checkbox"/> Basic	\$10.00	<input type="checkbox"/> Sustaining	\$50.00
<input type="checkbox"/> Basic Mr. & Mrs.	18.00	<input type="checkbox"/> Sponsoring	100.00
<input type="checkbox"/> Supporting	25.00	<input type="checkbox"/> Life	1000.00

All contributions are tax deductible and are to be made out to The Geshet Foundation.

Mailing address for the JERUSALEM LETTER:

Name:

Address:

City, State:

Zip

In its bold attempt to build spiritual bridges between the polarized sectors of Israeli society, the Geshet concept evolved.

Without internal unity, the very existence of the Jewish State is threatened. Geshet is working to bridge the gap between the dati and the Dati in Israel. You can help by joining now and committing

yourself to Jewry's most vital cause.

As a Geshet member, one of the services you will receive is "the Jerusalem letter," a publication (in English) keeping you up to date on Geshet activities and plans. The following is excerpted from the September, 1971 issue of "the Jerusalem letter":

Shalom: We welcome all of the many new Geshet members and thank our readers for their generous response to our appeal for membership. A large North American membership is essential to an effective and influential movement in Israel, and so, we will continue to broaden our base.

The widespread interest, indeed,

excitement, that Geshet has been generating in the United States, has stimulated the growth of a dynamic nation-wide membership organization. As a result, Geshet will launch several programs for members and friends in the United States during the coming season, and will embark upon an ambitious drive to publicize the work of Geshet. Those who know us have become committed to us. The time has come to bring the Geshet concept to the attention of the Jewish community at large.

Please fill out, clip, and return this application with the membership fee to THE GESHER FOUNDATION, 10 E. 40th Street, 9th Floor, New York, N.Y. 10016; or bring it to Geshet Representative Linda Billauer in 16F.

Benefactors Honored

(Continued from Page 1, Col. 5) and president, New England Industries, Inc., benefactor of the Erna Michael College of Hebrew Studies, named in memory of his late wife; the late ISRAEL ROGOSIN, benefactor of the Israel Rogosin Center of Ethics and Human Values; MAX STERN, president of Hartz Mountain Products Corp., benefactor of Stern College for Women, named to honor the memory of his parents, Caroline and Emanuel Stern; GUSTAV WURZWELLER, in whose memory the Wurzweller Foundation named the Wurzweller School of Social Work.

The generosity and efforts of the benefactors have enabled the University to found new colleges, establish new programs of study and create new centers of research. Most important, they have helped make possible the ten thousand alumni and countless students in the years ahead to assume positions of leadership in the U.S. and within Jewish communities here and abroad.

The honor being accorded the benefactors will also initiate Yeshiva University's "Decade of Dedication," to meet new demands.

Voice of America to Begin Token Broadcasting

By Shari Rosoff

"We welcome the U.S. administration's decision to devote more broadcasting by the Voice of America to the Jews of the Soviet Union, but we cannot help expressing our disappointment that this will constitute only a few minutes of broadcasting time for the whole week," declared Rabbi Steven Riskin in response to the V.O.A.'s announcement that it would begin broadcasting to Russian Jews.

The Voice of America will begin its broadcasts for Russian Jews on December 12th. There will be two ten-minute transmissions per week in Russian.

The Voice of America already broadcasts one-hour programs to other Soviet minorities in their own language. The program promised for Soviet Jews is by comparison almost totally meaningless. The U.S. administration has consistently refused to allow Yiddish on V.O.A. transmissions. The Soviet Jews are in danger of losing their identity and still the United States administration refuses to allow anything but what promises to be a token program.

The broadcasts promised for Russian Jews represent the first step by the Voice of America, to help Soviet Jewry. But it is only a small step. It is hoped that in the near future, the V.O.A. will start broadcasting a meaningful program in Yiddish or Hebrew for the Jews of the Soviet Union.

Tune In to Your Favorite Student and Administrative Leaders on Radio and TV

Listen to and watch your student and administrative leaders on television and radio next week, as Yeshiva University shares its Chanukah celebration with millions of Americans.

On Sunday, December 12, at 10:30 AM, be sure to watch "Point of View" on WOR-TV, Channel 9, New York. Susan Stareshefsky and Robin Berkowitz of Stern College will provide musical entertainment. The program, which represents a celebration of Chanukah and a tribute to the ten

benefactors who will be honored that evening, also features Dean Jacob Rubinstein (EMC), and Dr. Leo Landman (BRGS).

Then tune in on Monday, December 13, at 12 noon to WEVD radio, when Stern College will be featured on a holiday program on the "Ruth Jacobs Show." Featured will be Dean David Mirsky, student council president Leah Becker, senate chairman Phyllis Gordon, and once again the "dynamic duo" of Susan Stareshefsky and Robin Berkowitz.



Photo by Y.U.P.R.

Mirsky, Gordon, Becker, Stareshefsky, Berkowitz taping for WEVD Radio Broadcast.

The Best From Est Hottest Spot in Town

By Est Davidowitz

'Hottest Spot in Town'? It's created the latest "age" . . . dim lights, cozy atmosphere, warm, intimate.

If you ever want to get close to someone, you know, really close, this is the place for you . . .

The Stern Cafeteria! Where else can complete strangers be thrown together in such close, physical contact, brush shoulders, rub elbows, play footsie . . . You wind your way warily through the dreary, decrepit, drafty corridors from the modern main building — if you've never been there it's Yashar, yashar, smola, yemina, ve'oz tish'al — through the musty, maze of the old building, down a creaky flight of stairs, and crash — head on into the mass of humanity.

You've experienced the five o'clock rush hour? Well we have the five o'clock "Crush Hour!" The narrow, dilapidated door, against which you are all but flattened, is flung open and you are pressed forward . . . It's a mad dash! First

to reserve a seat, — then to pick up a tray and utensils, — and finally to get speedily on line.

But, if you wish to avoid wasting precious minutes with this rigorous routine — then, play "The Catch It, Snatch It and Detatch It Game!" Here's how . . .

Find a chair with a removable seat cushion — "detatch it" — from the frame, and carry it with you at all times. You now have a permanently guaranteed seat by simply replacing it when it's time to sit down (don't forget to replace it . . .).

Who Needs A Tray?!

Next, to eliminate the need for a tray . . . Learn to balance your main dish in your right hand, your salad in your left, the dessert on your elbow, and a can of soda on your right shoulder. But, be sure you have two easily accessible pockets — one for your change, and the other for your life insurance policy. (It may come in handy . . .)

Now, as you loom down the long line, see what you like, quickly "Catch it" and "Snatch it!" The record is 7.2 seconds . . . Match it!

You're in the "Holy Subterranean Sanctum." Everything is holy . . . The tablecloths are holy . . . the walls are holy . . .

The room is adorned with "wall to wall" people, not to mention the many "waiters" stand in around . . . (you "wait," I "wait") The tables are cleverly arranged so that two tables of the same height are never next to each

other. The interior decorator, we are proud to say, received the award for Designer of the Best Obstacle Course. This might explain the unique arrangement of protruding tables, jutting chairs, sloping floors and sagging ceilings . . .

There are two alternatives available to alleviate these conditions of congestion and consequent indigestion.

The first, is simple, practical, and economical — provide oxygen masks. Although this will make local atmospheric conditions bearable, it makes eating rather difficult. (Intravenous feeding can be arranged from the numerous overhead pipe lines.)

Or, the alternative, which to the pragmatic, rational Y.U. administration will probably seem utterly absurd, is to open up the New Ultra Modern Cafeteria. Of course, we realize that there is a reason that the new cafeteria is still unavailable: The administration is concerned with the traumatic effect involved in moving from the snug, secure, sheltering atmosphere of the Old Cafeteria, into the wide, airy, open spaces of the New Cafeteria.

We will have to learn to adjust our eyes to the bright lights, adapt our contours to the comfortable chairs, learn to walk with head held high and arms outstretched. And to finally recognize where our bodies end and the next person begins. Yes, these are profound psychological adjustments and physical adaptations which must accompany this transition. BUT WE'RE WILLING TO TAKE THE RISK . . . Therefore, we recommend choosing the second alternative — OPEN THE NEW CAFETERIA.

And, for those concerned with the financial crisis . . . By providing a sufficient supply of sheets and towels the old cafeteria can easily be converted into a steam room and sauna . . .

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THE JEWISH DEFENSE LEAGUE: ANALYSIS IN DEPTH

By Karen Taylor

In the previous issue of *The Observer*, the position of the Jew in America was discussed. Organizations such as the Jewish Defense League have incorporated the negation of world-wide anti-Semitism into their ideology and practice.

J.D.L.'s actions on behalf of threatened Jewry are nothing new or sudden. One of J.D.L.'s first actions after its formation in the summer of '68 was to protest the N.Y.U. appointment of John F. Hatchett, a known and avowed anti-Semite (he had previously stated that Jews controlled N.Y.C.'s educational bureaucracy and thereby "poisoned" the minds of Black children), to the university's new Dr. Martin Luther King Afro-American Center.

In 1969 a now-famous ad appeared in the New York Times with the heading, "Is This Any Way for Nice Jewish Boys to Behave?" The ad made reference to anti-Semitic threats in N.Y.C.'s 1968 public school crisis (threats to "carry teachers out in pine boxes"), to Black demands for easier admission to C.C.N.Y., to harassment of Jewish merchants in slums, including threats to burn down their stores, and to the potential dangers to the Jew inherent in the rise of the Radical Left and Radical Right extremists.

Influence of J.D.L.

Also at about this time, J.D.L.'s sphere of influence was growing in N.Y.C. They dealt with hecklers at the Israeli Independence Day Parade; obtained a court order that required C.C.N.Y. to reopen after it had been forced to shut down by Black and Puerto Rican demonstrators (the campus J.D.L. chapter successfully stalled tactics by the Black militants trying to close the school for the second time); and policed an election to the model-cities council in the Crown Heights section of Brooklyn, where Jewish candidates had previously been defeated, and threats to Jews had been common. This time 16 of 24 Jewish candidates on the ballot won council posts. After a J.D.L. protest against radio station WBAI-FM over its airing of a violently anti-Semitic poem, the station steered clear of further racist broadcasts. The J.D.L. demonstration outside the Metropolitan Museum of Art condemning an anti-Semitic catalogue in connection with the "Harlem on My Mind" exhibit, forced the withdrawal of the booklet.

Surveillance

But one of the most important activities of J.D.L. was (and still is) its nightly surveillance of troubled Jewish areas of N.Y.C. Patrol cars, supplied by the members themselves, who volunteer

for patrol duty, cruise the streets to check on yeshivas and stores. In the aftermath of the recent cold-blooded murder of an East Flatbush Jewish merchant, J.D.L. members armed with shotguns have guarded Jewish-owned stores when requested to do so — this, by the way, carried out legally, and with the full knowledge, consent, and co-operation of the local police in each case.

But what was it that caused a local self-defense group to branch out into the more worldly causes of Soviet Jewry, Arab Jewry, etc? The answers can be given in two words — Ahavat Yisroel.

Pride, Dignity

Ahavat Yisroel, one of the 5 basic principles of the Jewish Defense League, is the concept which lies at the root of most of the group's actions — Love of Jews, whoever and wherever they may be and the feeling that their pain is our pain. The meaning of a tenet such as this extends far beyond the Jewish problems of New York City and even those of the entire country. We must care about all Jews equally, be they right on our doorstep, or halfway across the world.

The second major principle of J.D.L. is Hadar. Hadar is pride; self-respect; dignity in being a Jew. It is the pride which we feel in our Jewishness, in our history, in our suffering and in our triumph over that suffering; in our heritage and in our call to holiness as Jews with all the self-discipline and self-sacrifice which that entails. But perhaps the height of our pride is reached in contemplation of the miraculous and stubborn refusal of the Jew to succumb to the endless pogroms and persecutions levelled against him.

Barzel

The third major concept of J.D.L.'s philosophy is Barzel — Iron — essential in creating a physically strong, a fearless and courageous Jew who fights back. Jews must train themselves for the defense of Jewish lives and Jewish rights. To quote from J.D.L.'s instruction manual, *Principles and Philosophies of the J.D.L.*, in reference to the Jew's seeming need to be "loved" by the non-Jew, "Barzel implies that before one can have love, he must have respect, and one cannot ask for respect; one cannot buy respect; one earns it by having self-respect. Our fears and insecurity are Galut-born and bred. It is the land of Israel that breeds Barzel and normalcy and Jewish history is replete with Jewish heroes who are part of its mainstream. It is Moses using Barzel as he strikes down the Egyptian after looking around and seeing that there is no one — Jew or non-Jew — willing to do what has to be done. It is Abraham

gathering together his servants going to battle on behalf of Lot. It is Bar Kochba, the authentic heroes of Jewish history — men of peace, men of spirit, and when the time called for it, men of Barzel."

Mishmaat Yisroel — Jewish discipline and unity — is the fourth basic ingredient of J.D.L. ideology. The Jewish nation has often been torn by inner strife and weakened by informers from within. The great Galut of 20 centuries came about because of civil war in Jerusalem. Today Jews and Jewish groups are still devoting so much time to condemning each other's so-called misdeeds, that the work which must be done often falls by the wayside. The triumph of the Jewish people will occur only when we are unified.

The fifth major idea of J.D.L. philosophy is Bitachon — faith in the indestructibility of the Jewish people. "In every generation they rise up to destroy us, but the Holy One, Blessed Be He, rescues us from their hands" (from the Passover Haggadah). We have no constant or reliable allies on earth. Therefore, whom can we trust? G-d and ourselves. In the final analysis, no one will really help a Jew but a fellow Jew.

Action

It is important to realize that this philosophy does not just remain on paper — it is being put into practice in a number of specific ways and through many diversified programs. J.D.L. is actively working to free the Jews of Russia on as many fronts as possible most notably through economic means, i.e. trade and cultural boycotts; and through sit-ins at major companies dealing with Russia; "leafletting," phone calls, forceful rallies, and general pressure on the Russians, with the ultimate intent of making the Jewish problem such a thorn in the Russian side, that it is no longer worth her while to keep the Jews there. What a Jew must and must not do for other Jews who are suffering (such as Russia's 3½ million) can be found in the passage following and its Talmudic commentary: "Thou shalt not stand idly by your brother's blood" (Leviticus 19:16).

Fight Back

How do we know that if one sees someone pursuing his comrade with the purpose of killing him, that he is free to save a life through killing the pursuer? We are taught: "Thou shalt not stand idly by..." (Sanhedrin 73).

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Moses smote an Egyptian rather than create a committee to study the roots of Egyptian anti-Semitism. The Maccabees will never be confused with apostles of non-violence. The students of Rabbi Akiva were sent from their studies to fight with Bar Kochba's army. And too, we are told, "If someone comes to slay you, slay him first" (Berachot 58).

The truth that few people are willing to admit to themselves is that the Soviets are already "coming to kill" the Jews of Russia — physically, not only spiritually. Silva Zalmanson, paralyzed, undernourished, and suffering from tuberculosis, has only a few months to live at best, in her Soviet prison. And aren't Jews obligated to desecrate even Shabbos in order to rescue Jews who are being forcibly torn from the body of the Jewish people? "If one learns that his child has been kidnapped on the Sabbath for the purpose of removing the child from the people of Israel, he is commanded to immediately go to the rescue even if it means desecrating the Sabbath and if he refuses, the court orders him to" (Shulchan Aruch, Orach Chaim 306:14). As Rabbi Kahane said, albeit sarcastically, in his recent speech at Stern College, perhaps this means that we are even permitted to break a window of the Soviet Mission to help save Soviet Jewry.

Other Activities

To touch briefly on other areas in which J.D.L. is working, a Jewish Neighborhood Power Council has been formed which is dealing successfully with neighborhood crime and welfare distribution; self-defense instruction is available in boxing and karate; registered .22 caliber rifles for protection of homes and stores in high-crime areas can be purchased legally and inexpensively through J.D.L. (which is also providing riflery instruction at accredited National Rifle Association ranges — "It is better to know how and not have to, than to have to and not know how"); classes are being held nightly at the J.D.L. office in Boro Park (4002 New Utrecht Ave. — 854-3463) in Hebrew, Jewish History, Jewish Philosophy, Taharas Hamishpacha, and the World Jewish Community, in answer to the demands of many

J.D.L. members who have, through the organization, become interested in Jewish learning and frumkeit; and J.D.L. has been holding periodic rallies at Arab Missions to the U.N. to protest the very serious conditions faced by the Jews of Syria and Iraq.

Aliyah Alert

Another major program of J.D.L. is entitled "Aliyah Alert." This program, with its aim of promoting the Aliyah of one million Jews within the next five years, is one of the organization's most urgent priorities. It is the firm belief of the Jewish Defense League that the Golden Age of the Jew in America is fast drawing to a close. Just as our 700 years of prominence in Spain ended with an Inquisition, and our many years of success and importance in Germany ended with a Holocaust, so the distinct possibility exists today that America's current discontent will soon explode in a form which will prove fatal to the Jew. This is not being said to alarm, or to promote fear and paranoia. The facts speak for themselves. There is no space here to launch into detailed proofs of the seriousness of the situation. Suffice it to say that the facts are frightening and you, as Jews, must make yourselves aware of them. The reality of Jew-hatred is here and increasing. Assimilation of Jewry is on the upswing. So what are we doing sitting here among the American Nazi Party and the Black Panthers? It is time to say to ourselves: Jew — Go Home!

(If any Stern students are interested in learning more about J.D.L. and about anti-Semitism in America, literature is available in room 15B. Please make use of it for term papers or your personal knowledge, or just come up to have your questions about J.D.L. answered.)

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