



The Observer

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I.B. Singer To Honor Dr. M. Epstein

By Sandy Katz

The newly renamed Dr. Morris Epstein Forum of the Arts will present Isaac Bashevis Singer as its opening speaker on Wednesday, February 20. A renowned Jewish author, Singer is a descendant of a Chassidic family. He writes in Yiddish and his works are translated into English.

Isaac Bashevis Singer is famous for his many books, among them *In My Father's Court*, his autobiography and presentation of extremely observant life. Singer is interested in mysticism, in Kabbalah, and evil in the world. In contrast, he also writes and has received awards for children's books. He has retold classical Yiddish folk tales and has shown the relationship between folklore and art.

Isaac Bashevis Singer's appearance as the first speaker at this year's Forum of the Arts holds special significance. A personal friend of the late Dr.

Morris Epstein, it seems most appropriate that he should be the first participant in the lecture series which Dr. Epstein initiated and directed.

The second speaker in this year's Forum will be Amos Elon, on February 26 at 8:00 P.M. Mr. Elon is a renowned Israeli writer, is the author of *The Israelis; Founders and Sons*. His topic will be "The Israeli Intellectual after the October War."

A new intermediate Kollel has been started. Each Monday evening, at 8:00 p.m. in the Orange Lounge, a Chumash Shiur is given. Chumash Devarim is being studied, with the emphasis on textual work.

The Stern College Faculty Assembly met Tuesday, February 19, and passed the Senate's new language requirement proposal. Under the new requirement, students beginning a language on the 01-02 level will be required to complete the 1-2 level. Students entering a language course on the 1-2 level, will be expected to complete the 3-4 level. In many instances, this will cut student language requirements by one year, so that a student will be able to take more elective courses and acquire a more rounded liberal education. Fear of the previous lengthy language requirement when starting a new language will no longer discourage prospective students from enrolling at Stern.

The Editorial Board of The Observer commends the Faculty Assembly on their decision to pass Senate's proposal.

Careers Explored March 11-14

By Helen Stark

The Guidance Departments of both Stern and Yeshiva Colleges have announced that their Careers Days Program will take place during the week of March 11. The program will consist of lectures involving both career opportunities and training and will be given by outstanding leaders and professionals in their respective fields.

The program of Monday, March 11, will deal with the field of psychology, special education, and social work. On Tuesday, the lectures will concentrate on medicine, dentistry, chemistry,

and speech pathology. Wednesday night, students will be addressed concerning the opportunities in computer science, math, and physics, in addition to careers in Jewish education, community service, and the rabbinate. Career Week will end on Thursday, March 14, when careers concerning law and government will be discussed.

All lectures will take place in Room 501 at Furst Hall, at 8:00. Further information can be obtained from Rabbi Marcus in the Y.U. Guidance Office.

TAC Lecture Teaches Mitzvah V'ahavta L'reacha C'mocha

The mitzvah to love one's neighbor as one's self is certainly most puzzling. The source, as translated in *Parshat Kedoshim*, Chapter 10 reads: "One shouldn't show vengeance towards anyone, towards your people, love your neighbor as you love yourself—I am the L-rd."

A number of difficulties arise. Firstly, the commandment is to love your neighbor as you love yourself. What about the person who feels a sense of hatred towards himself? Is he to feel this hatred towards others as well? Surely this mitzvah could not command such a thing!

A second problem is the idea of love as a commandment. Can one actually be commanded to love?

It is written in the *Gemorah* that one is not allowed to damage, i.e. wound, one's parent. What if a surgeon must perform an operation on his own parent? Does he have the right to inflict injury even though it is for an eventual cure? Here, in-

identally, the *Gemorah* speaks of drawing blood as a method used to make a person well by draining him of all his "bad" blood. It has been extended to modern surgical methods of today.

Gemorah Kedushin brings down still another facet of this mitzvah: "A bridegroom is prohibited to marry until he has seen his bride, lest upon marrying her he may find things wrong with her which shall



Rabbi David Ribner discusses "love".

The surgeon must therefore come to the conclusion that he would, in the same circumstances, perform this necessary surgery on himself. Here, too, we see "V'ahavta L'reacha C'mocha" applied.

enable him to begin hating her."

Rambam states that this mitzvah is a positive commandment, though others refute his thinking. One's love and kindness for another should be as that which he has for himself in regard to financial dealings, physical comforts and his place of dwelling. Anything which one wishes for himself should be the same that he wishes for neighbor.

Yad Halev, however, immediately contradicts Rambam. It is not natural for love to depend on the will of a being; one cannot be forced to love another human being. Rambam seems to place the degree of loving in a materialistic sense, to love every man in Israel as you love yourself, by making sure he is economically secure and healthy. In a positive sense one should be careful with a friend's money as he is careful with his own.

This concept may also be understood in a negative sense which leads to a positive act. Just as one wouldn't want any damage or harm brought upon himself, so he should be careful not to cause any unnecessary damage or harm to his friend. In *Gemorah Shabbot* a non-Jew came before Shmuel and said "I will convert only on the condition

(Continued on page 5)

Herman Wouk Stresses Jewish Identity

In Address to Dean's List Luncheon

By Milly Willner

Although Mr. Wouk later chose a career in writing he did not give up his identification

with Judaism. Wouk proudly informed his audience that he carries with him a *Gemorah* which he studies as often as possible.



Herman Wouk

to anyone who has kept an eye on the Best Seller List. *The Winds of War* is a familiar title. At the annual Dean's List Luncheon the students and faculty of Yeshiva College and Stern College were privileged to hear the author of this work and many other well known novels, Herman Wouk, expound on the subject of the two languages of morality.

Mr. Wouk, a former professor of English at Yeshiva College, began his discussion of his high school days at Manhattan Talmudic Academy. He related how he travelled to school by subway after learning *Gemorah* with his grandfather. However, instead of reviewing the *Gemorah*, he would read novels. To him, the novel presented a more accurate picture of reality,

with Judaism. Wouk proudly informed his audience that he carries with him a *Gemorah* which he studies as often as possible.

Wouk then discussed the nature of art. In his opinion, art should be used as a medium of expression of the artist's values and of his own concept of morality. However, the difference between good art and bad art lies in the degree of subtlety employed by the author. Art which blatantly proclaims its message loses its richness. Wouk labelled the two different types of art as prescriptive and descriptive. Prescriptive art will clearly define the opinion of its creator. However, in descriptive art, one must read between the lines in order to catch the artist's moral stance.

After a question and answer period, Mr. Wouk left to return to his home in Washington, D.C. There he is currently working on

the sequel to *The Winds of War*, in which he intends to deal extensively with the Holocaust.

Dr. Bernard Lewis To Speak At Gottesman Series

By Gail Epstein

The Annual Benjamin Gottesman Lecture Series will take place this year during the week of March 10. The guest speaker is Dr. Bernard Lewis whose topic is "History Remembered, Recovered, Invented." There will be a lecture in Lampport Auditorium on Sunday, March 10, at 2:00, in Stern College on Tuesday, March 12, at 4:00, and in Silver Hall on Thursday, March 14, at 2:45.

Dr. Bernard Lewis is a Professor of History of the Near and Middle East at the University of London, and has written several books in his field. Aside from his various teaching positions, he has served the British government in its in-

telligence operations and in the Foreign Office. After spending time in Israel, he will be the guest of Yeshiva University for one week, during which time the Lecture Series will take place.

Dr. Lewis has agreed to meet with small groups of students and faculty in addition to the three main lectures. Seminars and symposiums can be set up upon request. Dean Mirsky has asked the faculty members for suggestions regarding seminars and has informed them that Dr. Lewis may participate in any of their courses. Students as well are urged to offer their suggestions and take full advantage of this unique opportunity.

Shabbos Draft

Due to the efforts of a most effective Shabbos Committee, spending the weekend at Stern is not an ominous prospect. Yet it is very disheartening when there are only thirty girls in a big cafeteria from a dormitory of a few hundred students.

As the year goes by, we would not like to see a recurrence of the annual "there are not enough girls staying for Shabbos." It is very important that Stern College have Shabbos facilities open to her student body. Only through the cooperation of the dormitory residents can this situation be averted.

The response of the Y.U. boys to the minyan adds to the difficulty of making a nice Shabbos. Davening in a minyan and hearing **Kriat HaTorah** is vital to the total Shabbos atmosphere. We, of the Observer, call upon the student body of Stern and Yeshiva to cooperate in creating the proper spirit of Shabbos.

Kol Ha'kavod

The Observer staff and the entire student body wish to commend the nine students who recently left to volunteer on **Kibbutz** in Israel. They are Esther Axelman, Dale Eichenbaum, Sharon Feinerman, Sandie Priestat, Beth Kirshenbaum, Anna Lipshitz, Gwen Sek, Susan Schochet, and Sharon Yellin.

Most of the students are now on **Kibbutzim** of the Beit Shean Valley. In addition to working on **Kibbutz**, they will have part-time classes with professors from Bar Ilan, together with thirty Y.U. students, who are on the same program.

SHALOM!

"Where can I sign in?"
"Where can I sign out?"
"Where is the library? The gym? The cafeteria?"

These questions have baffled our incoming freshmen for the past three weeks. The commotion of registration, the bizarre roommates from the netherworlds, the long skirts, the will-I-make-new-friends-or-the-maybe-I-should-have-stayed-in-high-school-another-semester syndromes have befuddled Stern's early admission freshmen. We of the Editorial Staff, heartily wish them an intellectually and spiritually productive stay in the best college on 34th Street. Welcome!

SHALOM?

Israeli policy has been humbled by the agreement signed at Kilometer 101. The strong pressure which the United States exerted on Israel for disengagement of the troops on the Egyptian front, illustrates the unilateral responsibility the World places in Israel's hands for a peace solution. Israel was forced to make concessions. The conditions of the January 18th agreement have been a blow to the post-1967 image of the victorious Israeli. Israel hopes to return her people to a civilian life; to live in peace with her Arab neighbors. We acknowledge the disengagement of troops in hope and prayer that this will bring a genuine cease-fire in the Middle East.

the observer

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Gittel's Z man

The Four Year Paranoia

by Anita Gittelman

Stern women carry with them an inexplicable paranoia during their undergraduate years. How often they mingle with a varied group of college students, and when asked which school they attend, Stern women suddenly develop acute cases of laryngitis. This indicates that the Stern woman either is ashamed of her school or is ashamed of her fellow students. Both are unfounded. In fact, Stern College carries a high reputation among graduate schools due to its intensive dual program of religious and secular studies. Outside of New York State, it is considered prestigious to attend Stern College because it indicates that the student is interested in continuing her Jewish education as well as earning a B.A.

In view of this, why has Stern College become a private joke among its students? Stern College still has certain weaknesses in its curriculum, and the administration is guilty of "letting-go" certain excellent teachers who may qualify for tenure. However, the overall improvements made these past four years illustrate the administration's and the faculty's willingness to listen to students and to work with them in improving Stern's educational facilities.

Students who harbor complaints against the school as such, must first examine their personal actions. Obviously, specific problems cannot be rectified unless a student registers the complaint or suggestion. She would be even more successful if she devised alternate solutions to her problem and worked through student government channels to initiate reforms.

Students must realize that they often have themselves to blame. For example, the faculty voted on the new language requirement proposal yesterday. How many students were aware that this issue was being discussed (as was stated in **The Observer?**) How many students

went to speak to faculty members regarding this proposal? Students are not making full use of their rights to attend Senate meetings or to introduce new issues to the Senate's agenda. Instead, student government leaders and representatives are forced to do most of the work themselves and simultaneously they must listen to uninvolved students complain. This is demoralizing and it weakens student power.

As it is unjust for students to be ashamed of the school, it is equally unjust for students to be ashamed of their fellow students. Several Stern women have displayed admirable dedication towards improving Stern's religious, intellectual, and aesthetic atmosphere. For instance, Student Council is funding several active organizations. TAC this year has initiated the new **Mesifita I'Banot** evening Kollel program and plans to publish a booklet dealing with **Megilat Ruth**. In addition, TAC is offering a weekly lecture series and publishing different interpretations dealing with weekly **parsha**. There will be an issue of **Ashes and Sparks** published in the Spring, which will represent students' literary and artistic talents. And, of course, there is also the bi-monthly publication of **The Observer**, which strives to be a Jewish student journal as well as Stern's official newspaper. With students participating in activities such as these, there is certainly no cause for shame.

Students must realistically evaluate their school and their fellow students. No institution or student activity can be stronger than its staff. Stern women have illustrated that they care about their education, whether received inside a classroom or by their individual pursuits. With increasing involvement and dedication, Stern students can make Stern College a source of pride to everyone.

Letters to the Editor

Dear Editor:

I have just finished reading Anita Gittelman's column in the January 3rd issue of **The Observer**.

I have had the privilege of counting Anita among my students and I, therefore, arrogate to myself the right to comment upon her statements.

I know Anita to be a devoted and dedicated person who feels strongly and deeply for Torah and her remarks regarding Stern College do not come to me as a surprise.

Nevertheless, I feel constrained to react to her article. There is always room for more Torah study and greater Torah observance. I am, of course, only a part-time member of the Faculty but my experience at Stern has shown that by and large there is a sincere and honest devotion to Torah values within the student body at Stern. I never cease to be amazed by the depth of feeling for Judaism and for the observance of every day-dinut that I detected in most students with whom I have had contact. In fact, I sometimes wish that the outside world would get what I consider to be the true picture of what is being done at Stern by and for the students.

It is true that, as Anita says, the dress code was changed to permit the wearing of dress pants, which she states as an example of the spiritual deficiency at Stern. Without going into the various halachic aspects of this problem, I do not think it is fair to cite this as an example of "certain death." I have always felt that modesty as reflected in the indefinite term **Zniuth** is something that has to be conveyed through the study

of Torah and will not be successfully accomplished by being imposed upon from above. Whether or not a student at Stern is influenced by her studies will depend upon how she looks upon the Faculty and how the Faculty looks upon her. In other words; if a Faculty member is called "Professor" or "Lecturer" or "Instructor" then the likelihood of exercising any appreciable influence is very minimal. If, on the other hand, the Faculty member is looked upon as "Robbe" then the student becomes a **Talmid** or, in our case, a **Talmidah**. It is this **Robbe-Talmid** relationship that perhaps needs more stressing at Stern and which will remedy many of the problems mentioned by Anita.

Finally, the very fact that Anita feels and writes as she does proves the viability and success of Stern College. We do not want our students to be satisfied with the standard of Yiddishkeit at Stern; we want them to increase their own devotion and dedication to Torah. Anita Gittelman and her writings are a sure sign that we are succeeding.

Very sincerely yours,
Rabbi Fabian Schonfeld

To The Editor:

The editorial "To Type or not to Type" in **The Observer** suggested that a typing room be set aside in the dorm. Room 10C is unofficially used for typing now. Let us make it the official typing room.

I am always happy when I can help with solving problems of the dorm residents. Stop by my office if you want to speak with me, whether about the typing room or about anything else.
Rabbi Louis Finkelman

Dear Editor:

I was disturbed to read a commuter's letter to the editor berating the Office of the Dean and Registrar's office for not telling her whether or not it "paid for her" to come to school on any day. I wonder about the deciding factor. Did she really believe that all of her teachers couldn't make it in that day, or does she have a minimum requirement before she makes the trip? Not a single faculty member would consider not coming in because half his class would not show up. Indeed, I know of members who travelled long distances only to find classes of two or three. The indignation on the part of the commuter is a sign of growing laxity on the part of Stern College students.

Ellen Robinson

Dear Editor,

I recently had the "pleasure" of seeing the movie **The Way We Were**. For the most part the picture was enjoyable but one particular element distressed me. Since I am a Jew living in a world grown amenable to assimilation.

The movie is a simple love story, but somehow the fact that the girl is Jewish and her lover is not, gets intermingled in the action. This fact has absolutely no relevance to the story. My question is—was this done because the only parts Streisand can play are Jewish girls, or was it done because of the growing trend of this type of relationship and its general acceptance? I can offer no answer, but I feel it was done because of a growing condonation of interreligious marriage. I advise anyone with conscientious Jewish feelings to stay clear of this movie. (Resides from a purely artistic viewpoint, you're not missing much.)

Deborah Kamaras

Syrians Perpetrate Cruelties



Yakov Levy [r.] listens to POW parents.

It started with a whisper, a tap on the shoulder, and a voice no one expected to hear. The Arabs attacked Israel and the Yom Kippur War began. The actual fighting might have stopped although there is still sporadic fighting in the Golan Heights and at the Suez Canal; but the war is not over. A battle is still being fought—not in the hills of the Golan, but at conference tables and rallies. The battle is being fought by The Committee for the POWS and MIAs in Syria, a committee not affiliated with any government agency. There are approximately 80-100 families involved in an effort to receive information regarding their sons, fathers, and husbands who are still prisoners in Syria. Their aim is to mobilize public opinion, support and to pressure the Syrian government.

According to the Geneva Convention, exchange of prisoners' names and getting proper medical care for them must take place even during the actual war. Israel gave Syria the lists of their prisoners' names, but Syria did not even allow the Red Cross to aid these prisoners. This is inhuman! Not only are the Syrians torturing the prisoners, but they are torturing the families of these prisoners with fearful uncertainty.

Two representatives of the committee spoke recently at a press conference called by Yakov Levy, Vice Consul General, at the Israeli Consulate. Both Mrs. Achya Havkin and Mr. Aharon Ariel have sons who are still Syrian prisoners. Mrs. Havkin learned of her son's capture in the Golan when Syrian propaganda films were shown on an Israeli news broadcast. She has not heard from him since his capture. Mr. Ariel's son was also fighting in the Golan Heights. He learned of his son's capture when friends saw him on a news film on television. Mr. Ariel knows his son was wounded because he saw pictures of his son wearing bandages with his left sleeve empty.

Many families aren't so fortunate as to know that their sons are alive in Syria. Many parents and wives are waiting for men who will never come back.

Syria has committed gross atrocities against Israeli prisoners. There is evidence from Syrian soldiers who fell into Israeli hands, that at the Hermon strong-point five Israeli prisoners with their hands tied, were maltreated, struck with rifle-butts and then killed. The blows and cries of the Israeli prisoners were heard throughout the strong-point. When it was recaptured the bodies of five Israeli soldiers were found by the Israeli defense forces. It is assumed that these are the bodies of the same five Israelis.

Investigations into the circumstances of the deaths (murders) of Israeli POWs uncovered information regarding their inhuman treatment. For instance, an Israeli soldier

murdered at the Hushbaya Junction had his eyes gouged.

Syrian prisoners in Israeli hands have testified that Syrian soldiers physically abused a group of twenty-four Israeli prisoners when they were being marched from the Hermon strong-point to the Syrian lines! They were beaten, knifed and struck with rifle butts. Another Syrian prisoner testified that he and other Syrian soldiers rampled upon the heads of six Israeli soldiers, the crews of two Israeli tanks that had been hit. This barbarism was committed while the Israeli soldiers were still alive.

The list of atrocities committed can continue indefinitely. Their most heinous crime was to destroy such evidence as

identity discs and cards which would identify Israeli dead. The families of these Israeli dead are in limbo. They pray that one day they will be reunited with their fathers, husbands, and sons. Until that day, they will continue to fight for them. The Israelis are such a people. This committee, in particular, will fight for their basic rights, granted by the Geneva Convention.

Israeli consular Benjamin Abheait said, "The greater the realization of their humanitarian right—the greater our involvement—should be." Individuals should involve themselves in this fight for the rectification of this injustice. Mr. Ariel urges the public to write to all officials that are connected with this, including President Assaf of Syria and Mr. Kurt Waldheim, Secretary-General of the U.N., expressing your resentment towards the way this issue has been handled thus far. Do not Syrian leaders sympathize with 500 Syrian mothers, whose sons could be brought back by exchange?

"The aim of the Syrian people is to break the will of the (Israeli) people—but they achieved the opposite," said Mr. Ariel. "There has been no weakening in our faith."

V'Hamayvin Yavin

Time - A Most Precious Gift

—by Boni Nathan—

Time. It will probably take you ten seconds to read this sentence. Where have these ten seconds gone? Multiply them by six and a minute passes. Time can never be recaptured.

Think of the minutes one wastes in the course of the day, or the hours which could have been used for introspection, self improvement, or study. These minutes could have been captured for eternity had they been lived on a higher level of consciousness.

One purpose of the *mitzvot* is to awaken us to higher levels of time awareness. For that reason, *halacha* encompasses every aspect of human existence, from man-to-man relationships to the act of tying the left shoe before the right one.

Brachot are one out of many means of salvaging the unconscious minutes. The action of making the *bracha* elevates the actual second prior to eating.

This idea will help us to better

understand the concept of the *tzadik*, a person who has become ultrasensitized towards the passage of time during the length of his day. From the early morning when he opens his eyes he is compelled to thank G-d for granting him another day of existence. The *Modeh Ani* elevates the very second in which it is pronounced. He must proceed to wash his hands in a manner which requires much concentration because of the intricacies of the laws pertaining to washing.

And perhaps this idea might hint to one of the many reasons why women are not commanded to perform all the positive commandments which are bounded by time. Because of their biological construct, women are said to be more sensitive towards the passage of time than are men.

As the Baal Shem Tov said: "A man is where his thoughts reside at the moment."

JEWISH NEWS

JORDAN—Sources in Amman have released information stating that the United States has been supplying the Jordanian army with the same type of sophisticated antitank missiles used by Israel during the Yom Kippur War. These missiles are capable of destroying a tank at a distance of several thousand yards. It is the first time that the United States has ever supplied weapons of such strength to an Arab country. These missiles fill a sizable gap in the Jordanian arsenal. This shipment was ordered by Jordan before the war as part of the United States annual military assistance program.

BUENOS AIRES—The friendly ties that Argentina had with Israel might be affected due to a number of agreements made with Libya including the opening of embassies in the two countries, guarantees of oil and cultural exchanges.

(J.T.A.) TEL AVIV—Top-ranking Sephardic leaders warned at a convention that Israel would evolve into two separate societies unless measures were taken to equalize the alleged domination by Ashkenazic Jews of the government, Labor party and national institutions. Those present (a cabinet minister, *Knesset* members, Sephardic members of the Labor party, and *Histadrut* executives) discussed such sensitive issues as the persistent social gap between Israelis of Oriental and European origin and alleged discrimination against Oriental Jews in appointments to ambassadorial, ministerial and other important posts.

(J.T.A.) NEW YORK—Jewish survivors of the Holocaust—now living in the United States—are calling an all day conference on February 17 because they believe that "the world has shown the same indifference to the fundamental right to live in peace and freedom as the world showed in World War II to the

murder of innocent Jews by the Nazis." The conference is sponsored by the American Federation of Jewish Fighters, Camp Inmates and Nazi Victims, Inc. They will discuss issues such as "The Ways in Which Jewish Survivors Can Remind All Mankind That The Consequences of Indifference Can Lead To Total Mass Murder," and "Furthering The Education of American Jewish Youth To The Events Of The Holocaust."

SSSJ—Reports that I.S. Ezhov, the lawyer for Aleksandr Feldman of Kiev, who put in a

strong appeal for Feldman's sentence, has been forcibly retired after a six hour hearing in Kiev. Ezhov stated in a letter that the court investigation was "conducted" solely one-sidedly, superficially and not objectively" in violation of the Ukrainian criminal code.

SSSJ has launched "Operation Write-In." Following several months of intensive research by student volunteers utilizing sources inside the USSR, in Israel and around the United States, a kit containing information on almost 200

scientists and professionals and over 45 children, as well as instructions on how to write to them, has been published by SSSJ. A spokeswoman stated that "Operation Write-In can be used as the basis of letter-writing projects and 'Adopt-A-Family.' It is very productive for students and professionals to 'adopt' their Soviet Jewish counterparts in their respective fields."

The kit is available FREE in single copies from SSSJ, 200 West 72nd Street, New York, N.Y., 10023, Suites 30-31.

ISRAELI CORRESPONDENT

Victory At The Polls?

by Rachel Shapiro

While Americans rejoice over *Maharach's* latest victory at the polls, many Israelis remain disappointed. They cannot understand why the people once again showed support for this corrupt party. They cannot fathom how *Maharach* lost only six seats in the wake of her past and present political mistakes.

In order to understand this anti-alignment attitude which many *dati* Israelis share, it is necessary to examine *Maharach* and her position. At present, *Maharach* is made up of three parties: *Mapai*, *Achdut Avodah*, and *Mapam*. All of these factions have socialist leanings and range from neutral to negative in their religious stance. United under the slogan, "Better a shakey peace than a definite war," *Maharach* contends that peace must be achieved, even at the cost of territorial compromise (excluding Golan, the partitioning of Jerusalem, and *Sharm-El-Sheik*.)

Other parties challenge this assertion. *Likud* and *Mafdal* [*Mizrachi* plus *Poslei Mizrachi*], for instance, fear that *Maharach* will sell Israel for empty promises. Moreover, they feel that *Maharach* has unfairly convinced the voter that only *Maharach* can achieve peace. This brainwashing was accomplished when *Maharach* opened the Geneva Conference before the elections, thus supposedly proving that unless *Maharach* received a plurality of seats, the possibility of a peaceful settlement would be lost.

Existing dissatisfaction, though, extends further. Mistakes are not easily forgotten—especially mistakes costing 3,000 Jewish lives. It was the government headed by *Maharach* that

unwittingly let war break out without even warning front line soldiers of this possibility. Israelis still recall how boys during the first days of war were told they probably would not return alive. Now this same party pleads, "we have made mistakes, but the alternative is unthinkable." Many here tend to disagree.

Maharach has made too many mistakes, not only in the area of the war, but also in that of religion. Jews remember too clearly the "Who is a Jew" issue and autopsy scandals. Added to this, the *dati* population is incensed about the recent conflict over "Careless days." When first discussed, this law was to forbid those picking *Shabbat* to drive from sundown Friday till after dark Saturday night, instead of the usual 2:00 A.M. to 2:00 A.M. prohibition. The government, however, soon broke its promise to Rav Goren by changing the *Shabbat* hours to 2:00 A.M. Saturday till after dark that night, while continuing to encourage people to pick *Shabbat* on their careless day. In doing this, the government not only broke its agreement with Rav Goren, but also gave itself the religious authority to define *Shabbat* while urging others to follow this definition as far as the driving prohibition is concerned. Despite such scandals, both religious and secular, *Maharach* remains the largest party. Despite the corruption that has been going on for twenty-five years resulting in this latest and most atrocious series of blunders, *Maharach* managed to pull a few political strings and keep fifty-one of its seats. It is this continued corruption that packs religious Jews. It is, for this reason, that some of Israel's *dati* mourn *Maharach's* success, in the face of American jubilation.

LETTERS TO THE EDITOR

To the Editor:

Chazal teach an important principle: In all our daily actions we must realize that we are constantly in the sight of Hashem. The Shulchan Aruch elaborates on this principle in great detail. However, in essence, what the Rabbis are trying to teach us is that a person who does wrong surreptitiously is worse than one who does wrong openly. Our Rabbis teach us that a "ganav" has greater punishment than a "gazlan." For a "ganav" fears only man but not Hashem. The gazlan has as much fear of man as he does of Hashem.

There has been a rise in the number of incidents of destruction to library property in recent weeks. We are unable to find out who causes these incidents, thus whoever may have done them feels that the chances are slight that they will be penalized. We recently discovered that pages were torn out of a volume of the Encyclopedia Judaica. Several days later similar damage was discovered in another volume of the same set.

The library staff has discovered other incidents involving the mishandling of library property. Reference books have been taken from the library. A student returned a volume of the Encyclopedia Judaica which she found in the dormitory. If not for this student we may have never found the missing volume. If "borrowed" volumes are not returned, then the library is left with partial sets, which thus are ruined. It is virtually impossible for the library to replace these in individual missing volumes because book dealers will not break up a set to sell one volume.

Is wanted destruction and misuse of library materials worth the negligible savings in time or money for xeroxing pages? Is the surreptitious manner in which these acts are done worth the possibility of receiving punishment as a "ganav"?

Every intelligent Jew should not allow himself or herself to rationalize a willful act of mutilation for these are wrong no-ways-and-ways, the purposes for which they are done. An intelligent Jew who has fear of Hashem should not allow the evil inclination to lead him or her astray just to save time, money, and effort.

We urge all of you to obey the rules. Acts of mutilation hurt the library, your fellow students, and yourselves.

Lawrence Wise
Administrative Assistant
Stern College Library

LONELY

Dear Editor:

I am writing this letter in connection with having an ad run in your newspaper.

I am presently confined in an Orthodox institution very largely. All the people here are very religious and they are very strict. I have been here for a long time and I am very lonely. I would like to meet someone who is also Orthodox and who is very religious. I would like to meet someone who is also Orthodox and who is very religious. I would like to meet someone who is also Orthodox and who is very religious.

THESBIAN?

To the Editor:

I read with interest the article in The Observer of 21 December on Ida Kaminska's "special performance" at Stern College. Sharon Yellin's description of this noted actress' career, her dynamic progress in a difficult profession, her escape during the Nazi terror, was thorough in detail, if wholly lacking in any reportage of what Ms. Kaminska actually did at Stern.

One of Ms. Yellin's descriptions of the actress intrigued me. I don't really understand it. To quote: "Madame Kaminska is a world renowned Thesbian (sic)." According to my dictionary a perfectly serviceable Webster's New World, an actor may be called a thespian, after Thespis, the first Greek tragedian. Unless Ms. Yellin is hinting at Ida Kaminska's off stage pursuits (that of an inhabitant of the island of Lesbos), I take the expression "thesbian" to be an obvious error, and one which, in fairness to Ms. Kaminska, should be immediately retracted.

Yours faithfully,
David Hartley Mark
YC 73

AGAIN

To the Editor:

No, Ms. Yellin, Ida Kaminska is not a "world renowned Thesbian." The great lady of the Yiddish stage, like all others of the acting profession, is a thespian. In your article of December 21 I suspect you confused this with another word.

Yours truly,
Danny Klein

MACHON GOLD

Dear Editor,

There are many ways in which the Administration of Stern College is very backwards. Some of these, I am told, cannot be helped. I have come across, recently, something for which there seems no excuse. I have been seriously investigating the prospect of going to school in Israel next year. For the same reason I came to Stern. I wish to learn Yiddishkeit while at the same time receive college credit and continue in my secular studies. This seems to be Stern's goal, also. Now, why in the world would Stern, in effect, discourage this type of goal for girls who wish to go to Aretz for one year? This is what they have done by not giving full credit for courses taken at a school like Machon Gold. Why should Queens College or Case Western University care to give a girl full credit for a year at Machon while Stern, a Jewish institute of learning, limit you to half credit of courses value or even not acknowledge the fact that you've spent the time in certain other courses. Would Stern rather I drop my Jewish Studies altogether and take only secular studies so that I may receive full credit? I feel it is time for this type of backward policy to be changed. Israel is an important part of every Jew's life and for a Jewish institute to exclude our studies for going there seems to be a detriment for our desire to continue our Yiddishkeit.

KATHY SIGAL AND
TERRI ROMANHOFF

Bo Nilmad B'Machon Gold: A Unique Experience

by Debby Fredman

"Bo nilmad b'Yisroel." This quote reflects the opportunities available to the American student. Many Stern girls have extended their Jewish learning through attending such educational institutions as Machon Gold which is located within walking distance of the Kotel, Mea Shearim, the central bus station, and downtown Jerusalem.

Gold College offers a religiously and intellectually stimulating experience in the hope of strengthening its students' consciousness of Judaism and their links to Israel.

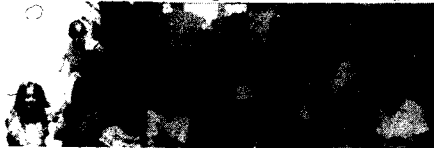
Zilpah Weinstein, a junior, and Annette Becker, a senior, at Stern College participated in a special Stern program which consisted of learning on the Judaic Studies program, and taking three secular courses taught in English. Unfortunately, these courses were taught in Hebrew, and as Zilpah said, "Psychology is hard enough in English." Nevertheless both girls enjoyed their year very much. On such a program, one can receive up to 32 credits upon returning to Stern. Annette especially enjoyed the course in Chumash Bamidbar taught by

required participation in an outside social work activity was a gratifying experience. Annette volunteered at Shaare-Zedek Hospital (a short distance from Machon Gold) for two hours a week in the maternity ward and emergency room. Zilpah worked with Russian Olim (three hours a night, twice a week in an absorption center in Jerusalem. In this way, both girls had contact with the problems of Israeli society.

Annette and Zilpah recommend Machon to students who have just graduated from high school because it offers an exciting learning experience, as well as the available parental guidance by the responsible madrichot assigned to each group.

Debby Hill, now a junior at Queens College, received her teacher's license on the Teachers Training Program. She was particularly happy at Machon because most of the girls were her age—freshman and sophomores in college and especially because they came from all over the States and Europe.

Debby mentioned that the administration was always available to listen to her and to hear her complaints. They may not have always agreed with me, but they were always willing to compromise. Debby, who was also involved in an absorption center working with Russian Olim, felt that after having demonstrated in New York their release for years, this was her first real contact with Soviet Jews. For her, Machon was not only a learning experience but also a cultural one. Looking back, Debby feels that her plans for Aliya have been greatly strengthened by this unique experience.



Machon students ready for "tiyul."

One of the programs available is the Judaic Studies program a one year course for those wishing to enrich their knowledge of Jewish thought and Hebrew, without any specific professional teaching aim.

The Teacher Training department, on the other hand, is a one year course leading to certification as a teacher in Jewish primary schools in the Golan. Two six month programs sponsored by TIW are available for college students and one for high school students in the final six months of their senior year. The school conducts guided tours of Jerusalem, the Negev, and the North. Weekly trips around the country led by Dov Begon, enabled the girls to imagine the land as it must have been during the times of the Tanach.

the well known Professor Nechama Leibowitz.

When I asked Annette about her problem of establishing a chevra in her new surroundings, she said that although most of the girls were younger than she, they were very friendly and vivacious. "Many of the girls come from different countries (Germany, France, Uruguay, Argentina and England) to list a few) and different religious backgrounds, which made their friendships more of a learning experience."

Both Zilpah and Annette felt restricted in comparison to the freedom that they enjoyed while attending Stern College. They had to adjust to curfew, a predetermined schedule of classes, and the rule of limited cuts.

Both girls agreed that their

Dr. B. Rosoff Appointed Pre-Med Advisor; Medical Career Guidance Available

By Frederica Blachowicz

Medicine has long been a field open mainly to men. However, with the growing liberation trends of our age, women have begun entering many new areas, including medicine. In order to comply with this growing interest, Dr. Betty Rosoff has been appointed the new pre-med advisor. She will make available literature dealing with medicine and related health careers such as nursing, dietetics, and occupational, physical and recreational therapy.

Anyone who is uncertain of her major or simply seeks advice in pre-med may consult Dr. Rosoff. This consultation is especially important for freshmen and sophomores who anticipate a career in medicine. Most pre-med majors who are graduating can obtain information regarding medical schools, entrance examinations, and the other special requirements of a specific medical school. Applications for medical schools are generally made the preceding summer or early fall of one's senior year. The Med Boards are taken even earlier at the end of one's junior year. The Boards require a basic knowledge of physics and organic chemistry. Therefore, one should have already taken these courses by the end of the junior year. The specific



Dr. Rosoff, new med-advisor.

requirements for the pre-med major are as follows: one year inorganic chemistry, one year organic chemistry, physics, math through calculus, and two years of biology. Some medical schools require more courses than these. Although Stern is a small college, our curriculum is always improving. Our academic level is acceptable among medical schools. Of the seven Stern girls who applied to medical school last year, all seven were accepted. The schools these girls are now attending include Einstein, the University of Illinois and Uadabajara. In spite of Stern's limited facilities, spaced majors are

being planned. Students will be able to take courses for the major at other schools. The course might include nutrition, human anatomy and nursing courses. Another new idea being planned concerns teacher recommendations. Presently, a student must go to two or three of her teachers and ask for such recommendations. Dr. Rosoff would like to have these references channeled into one report. This means that all the teachers of a particular student would meet and discuss her recommendations as a cohesive group. This would be more beneficial to the student as well as more efficient.

Jewish Women's Role Explored In City-Wide Symposium

By Arlene Planko

The Jewish Women in the Seventies: An Orthodox Response was the topic of the February 3 conference sponsored by the Young Israel of Fifth Avenue. Over two hundred men and women spent the day listening to lectures by Rabbi Saul Berman, Dr. Atarah Twersky, and Dr. Devora Wohlgelemer, and afterwards participated in the afternoon workshops.

Co-chairperson Myriam J. Altman defined the purpose of the conference as twofold. Firstly, "There is a great need for Synagogues to sponsor intellectually challenging programs," she explained. "Today's highly educated membership will no longer tolerate spoon feeding. When the halacha faces contemporary problems, apologetics will not do. Particularly in questions involving the status of women, Orthodox Jews must ferret out the true halachic answers." Secondly, discussion must recognize the balance between "the inequalities and the compensations within normative Jewish law."

After a brief welcome by co-chairman Abraham J. Bayer, Rabbi Berman opened the conference with an analysis of the halachic status of women. From the onset, he presented the actual halachic view in order to dispel any misconception regarding the Orthodox women. He emphasized that according to Maimonides the only difference between the halachic obligations of men and women is that eight of the 613 commandments which are incumbent upon all Jews, are not obligatory for women while they are for men. However, this lack of obligation does not exclude a woman from performing these duties, if she so desired. The purpose of this differentiation, he argued, is to enable a woman to be as family-oriented as she desires. Since the survival of Judaism depends upon the maintenance of a strong family unit, the law is careful to avoid placing additional burdens upon a woman who chooses homemaking as her career.

One of the central themes running through Rabbi Berman's talk was the dichotomy between the status orientation of Judaism and the contract orientation of Western legal systems. Few people choose to be Jews.

The only choice a Jew makes about his religious status is either to conform or reject the status he acquired at birth. Judaism imposes a set of rights and obligations upon the individual. In addition, the legal structure establishes further divisions of status.

In a status-oriented system the needs of the individual are respected in the context of the group. It was necessary to limit the **Kohen's** contact with death in order to prevent an abuse of the powers of office. The needs of the society must take precedence over the needs of the individual in order for the society to survive. Hence, a **Kohen** may not find self-fulfillment by assisting in the burial of the dead. Just as the restriction does not mean that a **Kohen** is a second class citizen, the duties and responsibilities that mark the special status of women impose no value judgments. Rabbi Berman concluded, however, that the status of women is broad enough to permit every woman

room for individuality in defining a woman's role. The Torah established that homemaking is an elective role which even a married woman may fulfill by proxy.

The second speaker, Dr. Atarah Twersky, divides her time between her family, her responsibilities as Chairman of the Board at Maimonides—Boston's most respected Yeshiva day school, and her work on her forthcoming book on Puritanism and Hebraism. Since she is a noted historian, she examined the various responses of Orthodoxy to the challenge of reform.

Both the Secularists and the Political Zionists argued that the **halacha** had lost all relevance for the modern community. Orthodox leaders responded in two ways. One group accepted the assumptions of its opponents and, therefore, issued blanket condemnations of the entire movement. The other Orthodox response questioned the validity and indivisibility of the reformers' contentions. They emphasized that every challenge must be analyzed. Therefore, they accepted one aspect of the secularists' platform because they felt that learning secular subjects would help one gain an appreciation of G-d. Instead of seeing Political Zionism as a replacement for **halacha**, they formulated the premise of indivisibility between Israel and **halacha**.

Dr. Twersky requested that Orthodoxy be wary of reacting unerringly to the challenge of the Women's Liberation Movement either by unquestionably accepting its validity because of its liberal label, or by rejecting the entire scale because some ideas are radical. She suggested that we must distinguish between two of their basic stands, accept the former, and reject the latter. The contentions to which she referred are: 1) that women are the social equals of men and 2) that the **halacha** must eliminate all differences between the sexes.

Our response to the Women's Movement should be one of introspection and therapy. Careful analysis will reveal that in the area of Jewish education there is rampant ignorance because of a basic inequality of curricula. Women, she said, must demand that males and females be educated on an equal level, using the same curricula, teachers, and even perhaps, the same classes. Proper educational opportunities for women will resolve many problems. A proper understanding of Judaism will indicate that there are no inequalities in G-d's system. Concerning separate seating in the synagogue, for instance, it is not the physical isolation but, instead, the intellectual isolation that causes women to complain. Once women have studied about prayer, she argued, they will realize that there is no correlation between one's place in the synagogue and one's **ka'vanah** in prayer. While praying, the individual is communicating with G-d who is omnipresent. During the questioning period, she stated that she saw no reason why women could not fill the front section of the sanctuary, with the men behind the **mehitzah**, if the number of women attending would warrant the switch.

Segregation of the sexes, on the other hand, was a basic principle which could not be tampered with as long as sexuality remained a basic human drive.

"I weep for the world and not for women," whispered Dr. Devora Wohlgelemer, the final speaker for the morning session. Despite her work as Rebbeizn of the Young Israel, a teacher of classes in Prophets at the synagogue, and in mathematics at Baruch College of the City University, Dr. Wohlgelemer fulfills her role as a Jewish mother and wife with dedication and self-awareness. While she admits that she prefers solving complicated mathematical problems to taking children home from school, she does the latter because of her commitment to Judaism. As she sees it, preoccupation with self-fulfillment is contrary to Jewish survival. Judaism, she contends, demands a level of sacrifice that is totally lacking in Women's Liberation philosophy.

The women who devoted themselves to their families are the ones who kept Judaism alive. According to Dr. Wohlgelemer, "total commitment does not go well with children." It is not a coincidence that many of the great teachers of our time, including Nechama Lebowitz and the Lubavitcher Rebbe, are childless. Through their total commitment all the children of Israel become their own. However, if Judaism is to survive, Jewish women must take Chava, whose name means the mother of all living, as their model. While there is room for some women to opt for careers, as the **halachic** system exists today, this must remain the exception rather than the rule.

After lunch the conference broke up into three groups. The topics discussed were family law, the homemaker versus the professional, and the single girl. Stern College was well represented with Mrs. Shelley Berman leading the first group and Arlene Planko conducting the latter. Susannah Leete, who is a member of the synagogue, as well as a Stern sophomore, was a member of the coordinating committee for the conference.

Before **Mincha**, Rabbi David Wohlgelemer summed up the findings of the conference. In Genesis, he stated, it is written that man and woman were created equally. It was not until later that specific roles were designated for them. In the **halachic** system all human beings are created in the image of G-d. Therefore, each person must fulfill himself according to the will of G-d.

When the conference ended, there was general agreement that more discussion of the Orthodox woman in the seventies is necessary. The Stern students who attended felt that while it was an enlightening learning experience, its real significance will be realized in the future.

Students Discuss Possible Nixon Impeachment

By Chaya Hilsenrath

Many people these days seem to be up in arms to do away with anything, including President Richard Nixon. A problem arises however because "doing away with" a president is not a simple task. The term many people use too freely is impeachment, and it is being coined with a misunderstanding. According to Webster's Dictionary, impeachment means to charge a public official before a competent tribunal with misconduct in office, and to challenge his or her credibility in that position. In understanding this definition, impeachment takes on its proper meaning. It is not an immediate expelling of an individual. An impeachment procedure gives the charged individual an opportunity to prove him or herself and thereby allows the 'tribunal' to judge his or her position.

Various students were asked if they felt that President Nixon should be impeached on the grounds of his recent conduct.

Cheryl Merzel was careful to explain that President Nixon should be impeached on the grounds that he has "gone beyond legal bounds and therefore is guilty by taking upon himself certain powers not permitted to him." She felt that Nixon "might not necessarily be involved with Watergate but by not listening to the courts or Congress he is denying the right of executive power. He is forgetting about the American institution called checks and balances, which in turn does not make him guilty of Watergate, rather guilty by acting in an unconstitutional way." Cheryl concluded however by stating that "for the stability of the

country which at this point is so unstable, an impeachment would do more harm than good."

This attitude did not seem to question other students. Ivy Kaufman and Debbie Kalb mutually agreed that "the possibility that he knew about the bugging and coverup of Watergate seems to be strong. What is not definite is if he ordered the actual bugging. Ivy insisted "if he isn't totally corrupt he is surrounded by a corrupt staff. Often you can tell a persons personality by the type of friends he has."

In mentioning Israel, Debbie felt that "he is not a lover of Israel but does it (sends arms etc.) for a good name. If Nixon left his presidency, Ford would follow the same Israeli policy."

Michal Goodman agreed that Nixon should be impeached and found guilty because he is not able to disprove the evidence brought against him.

Michal concluded on a very sarcastic, yet true statement, "if he doesn't realize what is going on in his own house how can he know what is going on in his own country!"

These comments are important for us to hear and understand. I say "us" because we are the voting age generation and the type of government that runs the U.S. largely depends upon us. The attitude towards impeachment varies. If you are a conscientious citizen, perhaps your reaction to these comments could present an interesting or different point of view. I therefore invite you, the reader, to reply in the next issue of **The Observer**.

S.C.-Y.C. Sponsoring Shabbaton In Monsey

By Hildy Schtamf

An intercollegiate Shabbaton sponsored by Stern College and Yeshiva College Student Councils will be held March 1-3 in Monsey, New York at the Community Synagogue of Monsey. The cost of the convention is ten dollars, which includes the three Shabbat meals, Sunday breakfast, and

transportation. On Saturday night there will be a show, followed by a kumzitz. The deadline for applications is February 25, and applicants will be accepted on a first-come, first-serve basis. Judging by the success of last semester's two intercollegiate Shabbatons, this Shabbaton promises to be a great success.

TAC Lecture

(Continued from page 1)
that you teach me the whole Torah as I stand on one foot. **Shamai** beat him and hurried him on his way. The goy proceeded to **Hillel** and made the same request "What is hateful to you don't do unto others," answered **Hillel**. In conclusion, Rabbi Ribner emphasized the importance of bringing closer those who are far away from **Torah** and **mitzvot**. If a friend who has followed the correct path strays from Judaism, you hate him for having been overcome by evil inclination. Yet you are commanded to love him because of the hidden good, the divine soul within him. The two **mitzvot** are

mutually exclusive. You may hate him for straying, but it is your obligation to try to make him understand his mistakes.

This **mitzvah** applies only in the Jewish community. One is not so obligated to love **goyim**.

The **Ari** states in **Kabalah**: In every prayer one should accept upon himself the commandment of "Vahavtah..." and have in mind the positive thought of loving each and every member of Israel, that every Jew is part of one **Neshamah**. We must treat our fellow Jew as we would ourselves. By fulfilling this obligation, our prayers will be accepted in the midst of all of Israel.

RINGS 'N THINGS

Ruth Goodman	74	to	Mark Grebunau
Fran Koppelman	78	to	Lenny Friedman
Judy Fruchtler	76	to	David Lebor
Sara Magness	75	to	Aryeh Weiz
Tammy Snyder	75	to	Zvi Roggen
Debbie Ruth	73	to	Yossie Ungar
Plo Simon	74	to	Larry Zetler
Miriam Pfeiffer	75	to	David Sunshine
Raina Urbans	74	to	Ronnie Berger

Wiesel's Souls On Fire Inaccurate

by Rabbi Alter Metzger

Chassidus: Part of the Historical Continuum
TO THE OBSERVANT JEW, history is a fused phenomenon. The tenses of "past," "present" and "future" are necessary for the orderly arrangement of his daily concerns. In the realm of spiritual awareness, however, the entire panorama of Jewish existence is contemporaneous. The Patriarchs, Prophets, Talmudic figures and subsequent Rabbinic personalities have a vibrant relevance to the traditional Jew far surpassing that of current events. The grandeur of the past is also an impelling force, demanding a constantly ascendant level of aspiration; self-refinement, a sense of involvement in Klal Yisroel, a humbling awareness of one's place in the totality of humanity and existence. Accuracy as to the fact of Jewish history and fidelity as to its spirit are therefore requisites in the authentic observance of Jewish life.

Chassidus is a movement of primary import in the historical continuum. Superficially a sharp break with the past—particularly in its added significance invested in the simple heartfelt commitment of the unlearned in Jew—it actually infused an adrenal vitality into the *Komah Shleimah*, corpus Israel, which had been weakened by external and internal vicissitudes.

Its leaders are charismatic religious personalities, differing at times in temperament and in the focus of their teachings, yet consistent in their explication of mystical doctrine as it relates to ethical and moral conduct, concern for the physical and spiritual well-being of all Israel, and altruistic self-negation in the pursuit of these ideals. As part of the continuum of Jewish history, Chassidus is a reference point for all times, all conditions, and their myriad challenges.

Ellie Wiesel's *Souls on Fire* seems to subject Chassidus to a challenge from a new vantage point. Wiesel as a writer and subsequent literary spokesman for the Holocaust has painfully described the ordeal and suffering of the Holocaust in his previous works to a constantly growing audience. Much as he has assumed the right, in this role, to question Divine surveillance and mercy in general, so has he focused his questioning, reductive gaze on religious leaders—Chassidic leaders, in this case.

Not everyone is so torn apart by the doubts Wiesel proffers in his writings. While the responsive reader must concede that Wiesel is an artist of exceptional talent, one hesitates from total involvement in his bizarre world. **Is the author a mere human expressing inhuman pain?—an artist yielding to creative impulse without the inhibitive discipline of axiological criteria?—or a masterful painter of portraits with words, more concerned with effect than fact, now depicting an amorphous nihilistic universe, then belying these imposing canvases, asserting strong belief in ethics and human values...prorupting from one stance to another with graceful faultless movement?** The spectator reflects and tries to discern between authenticity and artifice, between reality and illusion.

This has always been difficult, and in this book—*Souls on Fire* it is not in any way easier. Here, too, Wiesel alternates in his depiction of Chassidus: now respectful of the many present Chassidic communities and then derisive, assuming the posture of friend, foe, cynic, satirist, admirer, adversary—all in one broad flowing movement. But this one must concede: He is ever mindful of human anguish and suffering, and thus even his most discriminating reading public often grants him literary license with facts, for pain has many voices and compassion for the suffering is, indeed, a Judaic imperative. Does this, then, not classify him as the quintessential Jewish writer?

Judaic Compassion and Wieselian Anguish

JUDAISM IS INDEED acutely sensitive to both individual and collective tragedy. Among many other purposes, its halacha provides cathartic structure and ritual to religiously give vent to otherwise inexpressible emotion.

In its sacred literature it records and perpetuates the consciousness of past anguish and tragedy. The Jew believes in G-d's beneficence and mercy, and in the ultimate equation of virtue with reward and evil with inevitable punishment; but the ways of heaven are inscrutable and bounded by the limitations of human vision. We can not pretend to understand the justice of His ways. Thus we refer to Job, Lamentations, the many tragic figures and occurrences in Biblical, Talmudic, and subsequent religious historical sources, which are archetypal prefigurations of anguish in the life of man and the community. Thus, in the Torah of Life, life, reality, experience, and emotion ideally are subsumed in this all-encompassing framework.

In perceiving the searing anguish of hester panim (concealment of the Divine countenance) in lingering or abrupt unanticipated tragedy, the outcry and exchange of Job with his companions is here and now, and we are mute bystanders...The broad sweep of Lamentations has been re-experienced in Crusade, expulsion, incitement, pogrom and Holocaust. Merciful mothers who cooked their children are kindred to the incidents of babies whose lives were tragically stilled to protect others concealed in the bunkers... And if we tend to forget, then voices of the by-passers through Emek Habacha the Valley of Tears—constantly remind us.

But there is a Divine imperative difficult to observe

but religiously incumbent: after every Tisha B'Av there must be a *Shabbos Nachamu*, and beyond the stillness of the vast graveyard there is always the city of life.

The sufferings of a generation ago may gain depth of understanding from tragedies of the past, much as the more recent events add emotional immediacy to other sufferings of other times. But does the immensity of these more recent events add anything essentially new in the way of challenge to our older concepts of religion?—the interrelationship of the human and the Divine? Is there not some legitimacy to this question that was in the hearts of so many, and that Wiesel's pen has brought to their lips?

Errors of Fact and Focus

IT WOULD BE RELATIVELY SIMPLE to tick off Wiesel's total errors of fact, but to include them all would draw on the unsafe assumption that the reader is thoroughly familiar with the book. Nonetheless, one must cite a few to indicate the scope of the inaccuracies: Contrary to his assertion, Rabbi Avrohom Kalisher was not granted an audience with the Vilna Gaon. It is utterly unimaginable that the Seer of Lublin never forgave the friend who protected him from self-inflicted harm... Let us not dwell excessively on his inadequate description of, among others, the work *Tanya* in the inappropriately titled section "Background Notes." Any initiate to Chassidus is aware that this classic text, among other things, elaborately formulates the Chassidic interpretation of Lurianic *Tzimtzum*; and that its present

Most knowledgeable readers will immediately interject in the opening story of the Baal Shem Tov's recitation of the *Alphei Beis* as having occurred on the way to Eretz Yisroel... The Baal Shem Tov's instructions to his servant to go about relating tales of the Baal Shem Tov after his demise was not to grant him the liberty to "add," "embellish," tell "exaggerations," "impress admirers." Rather it was to finally encounter one individual and tell him a narrative, thus informing him that his long tortuous penitence was finally acceptable in the eyes of G-d...

The imprecise use of phrases such as "the task of the [Metricher] Maggid's emissaries was to upset the established order" may awaken a responsive chord in the heart of a romantic anti-establishmentarian nourished on a diet of Marcuse, Marx, Hegel et al. But it does not represent the Maggid's true concern, which was to awaken an abiding awareness of G-d, and the introspection and self-evaluation that could affect inner self-transformation... The Kotsker's interpretation of the Divine malediction that the snake eat earth and eternally avoid hunger is not that "complacency is an avoidance of life's task," but that the snake shall be denied prayer and communication with the Almighty.

The phrase: "whoever believes in miracles is an imbecile" would never be stated by any faithful Jew—Chassid or Misnaged. The original expression begins: "He who believes all Chassidic narratives..." thus explicitly expressing concern with the authenticity of Chassidic tales... The insightful Chassid cites his source and refers with tolerant humor to those works rooted in imagination... which serves to underscore this first objection regarding *Souls on Fire*: The author is exceedingly careless with documented fact and long cherished insights in his subjects.

This will not deter the academicians who, with long trays of reference cards, will produce ponderous articles on the many works influencing Wiesel. How much is to be ascribed to Buber, Kafka, Poe, Hoffman and Gothic authors? Which nuance of Sartre or Dostoyevsky is to be perceived in this or that passage? And does the outlook parallel Kierkegaard? Lists shall be made of the books read during Wiesel's intellectual development and scholars will joust with erudite vortmanship to identify the primary factor influencing this work.

While all this is not relevant to us, our primary concern, too, is not with facts. Our major objection is that he demeans men of towering stature to puny dimension and blurs awareness of their incredible commitment and service to G-d. The author implies that Chassidim were basically men-children in an evil world, enveloped in their tradition as protection against harsh reality. The Holocaust supposedly shattered this shield and now, during the post-Holocaust period, that entire era is to be viewed primarily through the prism of bitter-sweet nostalgia.

The contrary is obvious: The many historical events from the beginning of Chassidus to the present time constantly confronted the Chassid with abrasive reality. Economic privation, governmental tyranny, the conscription of children to the Czarist Army, the sequence of wars—the Napoleonic war, the Polish

Revolution, the Russo-Japanese and First World War—all these imposed an oppressive reality for which no realm of fantasy could serve as sanctuary and refuge.

When presenting dominant personalities, Wiesel inverts perspective, skews our angle of vision in a Goya-like manner projecting configurations that stand in defiance of the essence of its subjects. He denies them heroism in death and in each instance describes their later years as characterized by ebbing strength, futility, despair and decline. Every Chassid and every Chassidic gathering is vibrant contradiction to this literary affectation.

We look in vain for citations from such works as *Tanya*, *Toldos*, *Kedushas Levi*, *Noam Elimelech*, *Likutei Mohran*, *Meor Einayim*, and other Chassidic classics to reveal the true inner thought and life of these personalities, but to no avail.

Rebbe Elimelech's Testament

THE REBBE ELIMELECH did not demand much of his Chassidim, according to Wiesel, only leaving them a *Tzetz Koton*, a "seventeen point program... to be a good Jew with a minimum of effort." Let us look at the first paragraph in this epistle and then later cite thoughts from his radiant classic *Noam Elimelech*.

Whenever an individual is not engaged in the study of the Torah, particularly when he is unoccupied... alone in his room or on his bed, unable to sleep, he should reflect upon the command: "And I shall be sanctified amidst the children of Israel" (*Wayikra 22:32*). He should envision a great and awesome flame ascending to the very heart of the heavens. This person, for the sake of G-d's holiness, shatters his nature and casts himself into the flame for the sanctification of G-d's name. G-d values a virtuous thought as equivalent to an actual deed. Consequently, this person is neither sitting, nor reclining idly, but actually fulfilling a positive biblical command.

So much for the "minimum of effort" required for being a good Jew... By what principles does G-d govern the universe? Is He indifferent to the fate of humanity? The Rebbe Elimelech's answer is unequivocal.

The Creator, Blessed be He, has no fear aside from His apprehension lest man sin. This concern is based upon His love for man and His desire to bestow goodness upon him in the After-Life. Thus, G-d-fear is actually based on love, and similarly, punishment inflicted upon him is motivated by His desire to subsequently bestow benefit upon him. The anguish of this world is to enable man to receive the goodness of the future world. Thus, the phrase "And Thy fear is as Thine anger" (*Zehilim 98*)—just as Your fear is based upon Your love for man, so is Your wrath and the punishment accorded to man motivated by Your love and desire to act mercifully and magnanimously later.

NOAM ELIMELECH, 25a
What is the role of the tzaddik—the righteous man? Is his labor solely one of self-discipline or does he bear responsibility to others? Rebbe Elimelech clarifies: "He guides the humble in judgment and he teaches the humble His way" (*Zehilim 35:9*). This is to say that the tzaddik guides "the humble"; those who adhere to the spiritual service of G-d; "in judgment"; with personal unceasing introspection and spiritual self-evaluation. Subsequently he teaches them to go "in His ways" with *dveikut*: invoking cleavage to the Divine, causing Divine bestowal and beneficence to Israel.

NOAM ELIMELECH, 88b
The cynic is skeptical. Man is a physical being, occupying the center of his own solar system. Even if man does possess a capacity for altruism and spirituality, is it possible for him to overcome the oppressive effect of an environment that unremittingly pulls him toward regression to his instinctual level? Can man's deeds actually bridge the incredible gulf between the terrestrial and the celestial? Rebbe Elimelech's exposition upon a biblical verse casts light on all these enigmas:

And G-d appeared to him (Avrohom) in Eilonai Mamrei and he was sitting in the door of the tent during the heat of day" (*Bereishis 18:1*).

How was it possible for G-d to appear on this site possessed by Canaanites? The Divine Presence does not manifest itself in an alien realm.

"And he was sitting in the door of the tent" is the manner of the tzaddik. Though he is below, his primary abode is above in the celestial worlds which are described as the tent of encouters. The tzaddik who constantly yearns and strives to ascent in thought to the upper world is described as sitting at the door of the tent. Is it possible for him to be simultaneously both below and above—in the upper worlds? The verse declares, "the heat of the day" just as the sun is in the heavens and radiates light below, appearing to be in neither world, so is the tzaddik: he is of this world, but the light of his Torah and sanctity illuminates the upper world.

NOAM ELIMELECH, 8b

Portrayal Of Chassidus And History

The Berditchever: Melodies and Parables

BERDITCHEV: the mere name of the city awakens thoughts of G-dly love, optimism, certainty that in the darkest shadows of evil there are sparks of virtue—sparks that the tzaddik Rebbe Levi Yitzchok will discover; thus aiding the alienated to personal redemption. One cannot have the privilege of meeting Rebbe Levi Yitzchok of Berditchev, but his Kedushas Levi is convincing evidence of his towering brilliance and the unusual qualities of his soul. This is in total dissonance with the strange Falstaffian personality described in *Souls on Fire*.

Chassidus affirms that in ultimate reality there is no evil, since "it is the will of Him Who is good to do good." Human suffering is explained by various philosophical and mystical doctrines: to cleanse man from evil so subtle that it is indiscernable to human intellect; to test man; to edify and uplift him. How are these concepts of justification reconciled with the laws of mourning over Zion's loss of grandeur described in lamentations, commemorated in fast days during the year? Rabbi Levi Yitzchok succeeds in revealing the inner light of spiritual joy that even dwells in tears.

A regal prince was so accustomed to the majestic splendor of his father's court that it was as natural to him as the breath of life.

He once sinned against his father and was banished to simple, austere circumstances. As he became accustomed to his coarse mode of life, he feared: "If I do not retain the memory of the wealth and glory of my father's court, I shall never readjust to my former mode of life when my father allows me to return!"

He therefore began to deliberately dwell on the imposing majesty of his father and to mourn over his painful

decline from his station. He thus protected himself against his callousing environment. And the hope of return abided within him like an eternal flame.

So, too, do we reflect on the grandeur of the Almighty and mourn for the exile of the Shechina, in yearning and preparation for the grandeur of the G-dly revelation of the Messianic Era.

KEDUSHAS LEVI 110b

The Rebbe's Missions:

IN CHASSIDUS, the ultimate focus is not on the external miracle, rescue or aid. It is on man achieving insight as to his spiritual self-realization. Devoid of this self-knowledge, man labors in an illusory world, with accomplishments of questionable significance:

To a once affluent Chassid who bewailed his inability to maintain his generous philanthropy of the past, Rabbi Shneur Zalman of Lyadi replied: "You are concerned with your needs but give no thought as to the purpose for which you are created." In the flash of personal awareness, the Chassid fainted.

There are two strivings within each person: one, the pure aspiration toward G-dliness; the other, egocentric narcissism capable of causing awesome cruelty even under the most innocent of guises. Man must awaken the sanctity dormant within him to conquer and master these instinctual impulses that veer toward evil. Both the upward striving and the stifling of the impure are given voice by the shofar's call:

The blowing of the shofar on Rosh Hashono is explained by the Baal Shem Tov as being the heartfelt outcry to G-d, "Father, Father, save me,"—the reach

toward the Divine. The Talmud tells us that it is to still the ancient cries of the mother of the slain general, Sisera—the conquest of the impure.

It is the perceptive vision of the tzaddik that reveals to us in his teachings, in his deeds, in his melodies with shofar-like clarity those sentiments and emotions that are authentic in their spiritual striving. Thus, the Mittele Rebbe of Lubavitch, Rabbi Dov Ber, states:

We perceive many futile human endeavors—as for example, great wars in which tens of thousands of souls are slain in vain, since the original reason for the conflict no longer exists. However, from the cries of embitterment, of exultant triumph, of those groaning in pain during the course of battle—from all these mingling together, there emerges a melody which can awaken awesome fear and love in the hearts of righteous personalities.

TORAS CHAIM, 105b

And the Rebbe's perception is conveyed to his followers.

The tzaddik is above all a teacher who provides a glimmering of distant radiance; and by mystical, intellectual or emotional means he instills awareness of this vision in those he encounters, such as the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, foremost living authority and spokesman for Chabad, describes the longing for G-dliness:

Rawizo, the state of closeness to G-d, occurs not because man endeavors to achieve it for his own gratification, for such proximity to G-d would be a source of joy to man. But he strives for rawizo to fulfill the will of the Most High, the command of the Holy One Blessed Be He, "And thou shalt love...with your allness" (Devarim, 6:5).

LIKUTEI SICCHOS, vol. III, p. 990

Emanah: Yesterday and Tomorrow

IN HIS PRESENTATION of these prototype Chassidic Rebbes, Wiesel has not merely relied upon the latitude of literary license; implicit is Holocaust-provided sanction to completely restructure our vision of the past. But there is another tradition far more faithful to the integrity of the Judaic heritage that was reinforced, more than it was challenged, by the Holocaust. If found expression in the admonition of Rabbi Elchonon Wasserman to sustain devotional commitment even when confronted by death; if manifested itself in the question of Reb Eliyahu of Warsaw who, prior to a "selection" by the Germans in the Kovno Ghetto, came to inquire as to the blessing for Kiddush Hashem; in the declaration of Rabbi Menachem Ziemba, of Warsaw, that whereas in the past Kiddush Hashem consisted of martyrdom, in the context of the Holocaust it called for a struggle for survival; and in the anguish, frustration and yet sustained faith of Rabbi Michel Ber Weismandel of the Nitra Yeshiva...

Rabbi Samson Raphael Hirsch writes in his Torah commentary on "Shema" that ancient polytheism was rooted in man's confusion over the coexistence of benign and destructive forces. It would be a sardonic travesty of history if, from our current vantage point from a time when Judaism lives and flourishes, and the forces of evil that rode high a quarter of a century ago lie in ashen defeat, there should emerge a dogma which gives even partial credence to a philosophy of nihilism and denies the all-pervasive authority of Divine providence.

The Jew advances on this path uncertain as to the complexion of the morrow; fortified only by Torah belief, he moves forward, resolute and faithful of an ultimate encounter with inevitable Messianic redemption. All the prophets command [Israel] to repent, and Israel will only be redeemed through teshuvah. The Torah assures us

Torah assures us that in the end Israel will repent... and they will be redeemed forthwith [Rambam, Hilchos Teshuvah VII, 5].

TAC Lectures

By Rachayl Eckstein

This semester, TAC (Torah Activities Committee) is commencing a seven week lecture series dealing with modern problems facing the contemporary Jewish community. The opening speaker of the series was Rabbi David Ribner, a graduate student in social work

who received Smicha from Y.U. and is now a Rabbi of a New Jersey congregation.

The second lecture will be given by Zvi Weiss, a Smicha student at Y.U. and a graduate student at Columbia University in computer science. Zvi will discuss the halachic attitude towards gayim and its cultural and social implications for the modern Jew.

The sequence of lectures will be continued by outstanding personalities, including David Koenigsberg, Hillel Davis, Ezra Labaton, and Meir Mittelman, all Smicha students at Y.U.

STERN'S ANNUAL

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Chug Aliyah Formed At Stern College

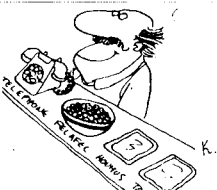
By Liba Engel

Chodesh Aliyah sponsored by AACA (Association of Americans and Canadians for Aliyah) began its month's activities with an all day Leadership Seminar for Campus Aliyah Activities, February 10, 1974, at Hofstra University. Representing Stern College's Chug Aliyah were Liba Engel, Rande Lerman, and Ruthy Marine.

The seminar began with Student Representatives introducing themselves and discussing the general aims and goals of AACA on Campus. Following "Days of Judgment," an excellent film recently released from Israel concerning the Yom Kippur War, a discussion in the round took place.

The day's goal was to formulate an approach to students interested in Aliyah. Obviously, students who strongly identify with the Jewish people are a step ahead of the many Jewish college youths who are undergoing a period of search and self identification. One must feel strongly towards his Jewishness to help him overcome and endure the hardships of life in Israel.

Coming to Israel in her time of need is not enough. Presently, there are over 2,000 volunteers on various kibbutzim. She needs you to participate in her society and help mold it to its highest potential.



Israel offers a lot!

But Aliyah is not a one way street. The Olah must feel that not only is he giving to Israel, but receiving in turn. He is a vital organism of the Jewish People, living in a Jewish State, the land promised to Abraham, Yitzhak, and Yaakov. Thus with such a feeling, he can withstand and cope with the petty trials of becoming acclimated.

The group broke up for lunch and a brief intercession of Israeli folk dancing and then back to the drawing board, to plan, scheme, and enable the leaders to go back to their campuses and ACT.

Stern College's First Chug Aliyah met February 13, Rm 418, Club Hour. The large number of students present at the meeting greatly enjoyed the hour's program. Brochures and booklets concerning Israel and Aliyah were distributed, after which followed the film "Days of

Judgment" about the Yom Kippur War. Miriam Muchari and Michal Rubenstein, representatives of the AACA and the Israel Aliyah Center, spoke about Aliyah as a means of strengthening the State of Israel, thereby insuring its survival. They then answered questions about educational opportunities in Israel.

The new committee at Stern is planning other programs for the near future, which may include guest representatives from different Israeli universities.

DATES DISCUSSED

By Aviva Brojces

On February 13, 1973, the Undergraduate Student Council, comprised of representatives from YU undergraduate divisions, met to discuss the academic calendar for the coming school year.

One idea presented was to begin school after the Yom Tovim, with graduation approximately the third week in June. There would be no breaks except for a one week intercession, Thanksgiving, New Years, Purim, and Pesach.

Another suggestion was to hold freshman orientation in the week of August and starting classes the first week of September, with a two-week intercession and a few mid-semester breaks.

An optional offering of Judaic studies mini-courses prior to the Yom Tovim, with regular classes beginning after the Yom Tovim and a condensed schedule similar to the first plan, was the third proposal.

In the next two weeks the Student Council leaders will meet and decide on the prospective plans, which will then be voted upon by the student bodies of the schools.

The undergraduate Student Council consists of students, administrators and faculty, to communicate ideas and issues which involve the YU Undergraduate schools in general.

Professor Morris Silverman, University Registrar, announced that the YU catalogue will be out shortly. Its 200 pages will describe all the undergraduate schools and it will be distributed to the students.

The Observer staff along with the entire student body warmly congratulate our much-loved teacher Peninah Schram upon her engagement to Dr. Gerome Thaler. May they find much happiness together for years to come.

Dial 568-4700 And Find Out Y.U.R. Listening!!



Laurie Drucker in Studio A.

by Laurie Drucker

To most students at Stern and Yeshiva Colleges, 568-4700 is a familiar number. It is the telephone number of W.Y.U.R., Yeshiva University Radio, the station which always welcomes listener's phone calls.

W.Y.U.R. originated in 1968 through the efforts of Dean Bacon and a few devoted individuals who struggled with tight schedules, and broadcasted from the narrow confines of RIETS Hall. In 1971, growing pains were eased by its move to its present larger site in the Student Union Building of Yeshiva College, on Amsterdam Avenue and 183 Street.

According to the response to recent poll of listeners, the quality of this year's program surpasses that of last year's. W.Y.U.R.'S POPULARITY IS UNDOUBTEDLY GROWING FAST. People will now stay up late to listen to Y.U.R. and they wake up to W.Y.U.R., as well, which broadcasts from 7:15-8:45 a.m. (820 on your AM dial). In a recent questionnaire, one of our listeners stated that, "My best D.J. is the guy in the A.M., he really comes close to sounding like Jonathan Swartz on WNEV-FM."

There are, in fact, over fifty underpaid, under-financed, overenthusiased and hard-working YU and Stern students who help to make WYUR the station that "speaks your language." WYUR's governing board consists of Glenn Hersh, Robert K. Simkovic (known as "Simky", the program director) David S.

Friedman (chief engineer), Norman Wisnicki (alias "Slick Snick" the Jewish music director), Leonard Fuld (the on the spot news reporter) Steve Mandel, and our Stern coordinator Nancy Warszawsky. There are four associate board members: Laurie Drucker, David Kolat, Norman Grass, and Phil Billel. Many governing board members spend two or three and more hours a night keeping the station running efficiently, and with a strong accent on "Ear Appeal."

Glenn Hirsh has been on the staff of WYUR for over three years and a loyal listener since its origin). Glenn, for the most part, does the "outside" work of the station. Working with faculty administration and on a very limited budget, he hopes that WYUR will eventually serve the entire Jewish community of greater New York.

While Glenn is working on the "outside," Simky is working on the "inside." When asked to describe the station, Robert Simkovic, quickly replies, "Ein-Kemoshienu" there is none like our's. This is Simky's third year with WYUR. His devotion and loyalty are equalled only by many great accomplishments. Simky feels that Yeshiva University should communicate in ways other than printed publication. Music can and does express more than words in his opinion. WYUR serves a special function as the only extra-curricular activity which unites Yeshiva and Stern Colleges

daily, and attempts to bridge the Yeshiva and Stern Communities in a closer comradere.

Never doubt it! WYUR is your radio station, and always strives to please all listeners. It is always ready eager to respond to its listening audience, and honor all requests, dedications, and suggestions. That is a promise. A new poll will soon be taken to judge your opinions and ideas for the station. Your phone calls play a major role in planning shows.

As a direct result of last year's poll, the bulk of this semester's time is dedicated to Israeli and Jewish American music. We broadcast both recorded and live performances. WYUR has more than doubled our number of Israeli records this year.

There are many taped and live sheurim and sports specials broadcast to the Yeshiva student. The Rav's Sheur, as well as the other important speakers and assemblies

There are many taped and live sheurim and sports specials broadcast to the Yeshiva student. The Rav's Sheur, as well as the other important speakers and assemblies are recorded.

No matter what the program is, we all gratefully realize that it is because of the wonderful spirit of cooperation and the expert technical talents that WYUR comes over so well. WYUR shines in many facets. It is involved in many areas. We have given our enthusiastic help to the Student Democratic Society, as well as the Jewish Arts Festival.

Though occasionally a few minor problems may arise, things run pretty smoothly. We have a large audience of people who feel that WYUR is the best and most listened to.

The Observer staff along with the entire student body wish Mr. Lawrence Wise, head of library work-study and literary assistant, a hearty Mazel Tov on his recent marriage to Rachel Zanziper. We wish them a long life of

NEWS BRIEFS

RAV LICHTENSTEIN—On Wednesday, Feb. 27 at 8 PM, Rabbi Lichtenstein, a former Rosh Yeshiva at RIETS, will speak at Stern College. Rabbi Lichtenstein is presently a Rosh Yeshiva in Israel, visiting the United States, giving various lectures and Shiurim. The lecture at Stern is sponsored by Student Council, and it is open to all Stern and YC students.

HOLD IT—The Office of Student Services announces the new rule that teachers must keep final exams for one year, in case students have any questions about the exams.

SECRETARY—Jeanette Stobezki has been elected as the new secretary of Stern College's Student Council, replacing Esther Axelman who resigned in order to go work on an Israeli Kibbutz. Jeanette, a psychology major, is President of the Sports Club at Stern, head of the Ski Tour Committee, serves as a Big Sister, on the copy staff of the Observer, is Chairman of the Magen David Adom, and was involved in the Jewish Arts Festival.

SKI-TRIP—Stern's one day Ski Tour will depart on February 24th for the Holiday Mountain Ski Area. Chairwoman of the trip is Jeanette Stobezki.

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