maintained at Stern College 25 flow being severely threatened. It begins this year with a single case, but who can predict the end result if students do not act immediately?

Professor of English, Dr. Carole Silver, has been informed that her employment at Stern College will probably be terminated at the end of this school year. She will be notified within a few days as to the final decision. The Stern College will lose a dedicated and much-loved member of Dr. Silver is not being fired as any content to taching ability. Indeed, the students of the students and their owners for the walfare of her students and their concern for the welfare of her students and their learning. Why then, is the school firing such an

outstanding professor?

The evidence indicates that since Dr. Silver will soon be eligible for tenure, the university is taking this opportunity to save some money by hiring a new professor who would not receive the

The Observer calls upon every student write Dr. Belkin and The Board of Trustees protest this injustice to Dr. Silver and this three to the educational quality maintained at St

Information on this threatening si contained within this issue of The Qi



# he observe

TE OFFICIAL NEWSPAPER OF STERN

Thursday, March 21, 1974

New York City

# I.B. Singer Explores Man's Use of Knowledge

that far removed from the and storyteller, Isaac Bashevis Singer, was the speaker at Stern's eighth annual Forum of imaginative tendencies of literature. Much of what was science fiction has become fact, the Arts.
Dean Mirsky while many discoveries of began science are becoming more and dedicating the Forum to the late Dr. Epstein z"l. He then inmore mysterious and inexpli able. As more is uncovered about atoms, gravity and the moon, simple questions of a creator still

Dr. Epstein z'l. He then in-troduced the guest for the evening. The Dean made mention of the fact that many great writers, among them King Solomon, wrote their lighter works in their early years and their deeper works later in life. simple questions of a creator star remain unanswered. Mr. Singer also criticized the modern artists who tend to over-emphasize a "message" in their works. He said that the modern writer wants to deliver messianic messages without However, he continued, Issac Bashevis Singer's genius is in his giving much consideration to the ability to write on both levels according to his approximation of constructive processes involved. Instead, the writer should first The versality manifested in create the work. The message will indirectly reach the critic.
"We received our message
thousands of years ago." he said, Mr. Singer's writings became evident in his speech. His speech ranged from a very general analysis of the arts on a secular

the Ten Commandments." Modern writers try to hide behind "riddle and tricks of speech," but, as in sex, "the act and enjoyment" should go together. It shouldn't be complicated message that must be figured out and appreciated long after the reader is finished with the work. Mr. Singer feels that instead of resorting to desperate means of "amusing" the Jewish readers, one should go to our history and develop our characters from our rich heritage. "To be ashamed of our history is to be utterly insentive

Mr. Singer closed his speech with the reading of his new short story, "The Son from America." story, The Son from America."
It was followed by a brief question and answer period. The evening proved to be most entertaining and informative, setting a perfect example of the style that he recommended in his

# The Ray's Shiur: The Metaphysics Of Purim

by Ivy Kaufman

On Monday evening, March 4, Rav Joseph B. solevichik, shlita. delivered his annual pre-Purim yahrzeit shiur in Lamport auditorium. The following is a synopsis of the shiur which was en-titled; "The Metaphysic of Purim."

The gemarah in Megillah formulates the helachah that however,

megillah at night and to repeat it in the morning." There is a disagreement, regarding the origin of this halachah. Two different sources are suggested. Both are pisukim from Thillim which speak of calling to Hashem twice—at might, and again the next morning. There is, however, a

## Pearl Lang: Jewish Heritage Embodies Dance

The third lecture of the Eighth Annual Forum of the Arts was held on Tuesday, March 5, with Pearl Lang, a world-renowned choreographer and dancer, presenting a film lecture on the art of dance, with particular emphasis on its relationship to Jewish cultural heritage. Introduced most appropriately by Dean Mirsky as epitomizing grace in motion and in person, Ms. Lang began by stating, "I am a dancer and choreographer and not a lecturer. It would be easier for me to dance than to speak. Nevertheless, Ms. Lang articulately proceded to explain that she had come to speak about Jewish heritage, and that is was precisely her Jewish heritage that had inspired her to become a

Historically, the Jews as a wandering people danced in the style of their host-country. There were no established dan until the time of the Halutzim. Ms. Lang feels that a nation needs its own soil to develop a unique dance form. As a nation, however, the Jews have always been a people who sing—the Torah is sung, we sing when we

business, pray and mourn. There are allusions throughout the Torah to song and dance as modes of expressing deep-seated emotion and thought. The task of any artist, especially a dancer, is to capture this inner light in man with his medium and to reveal

Using references from Elie Wiesel as proof, Ms. Lang finds dance to be more expressive

than verbalization: "nothing is as dangerous as giving reign to words," she quoted. Ms. Lang

the "angels and demons" within

## Amos Elon Sees Shift In Israeli Thought

second lecturing parfindings of a new awareness and Kippur War.

Elon, a Vienna-born Israeh, cited the reaction he witnessed of one Israeli to the aftermath of the October War. Elon quotes him as saying "The world, as we've known it, has changed beyond all recognition in the past five montha." According to Elon,

there were already many worldwide changes in progress, alluding to the various recent crises in Europe and the U.S., which he says were "highlighted" by the Israeli

October War.
Elon says that as a result of the Yom Kippur War, the Israelis have discarded many of the myths they held after the Six-Day War. The Israelis have learned, he says, that a cease-fire cannot "...last almost indefinitely in a political vacuum," Elon als points out the greater concern of Israelis after the war for the Palestinian Arabs in Israel, who (Continued on page 7)

substantial difference in the tone the pisukim and corresponding difference in the suggested purpose of Krist Hamegilah. The call to Hashem in the first posuk is a cry of total despair and lonliness. Rabbi despair and lonliness. Rabbi Yehoshua, the amorah who held that this is the basis for reading the Megillah twice, apparently felt that Kriat Ha-megillah is a kind of offering of prayer from out of the straits of distress and agony. On the other hand, the second posuk is a song of joyous thanks. If this is the basis for the above halachah, then the reading of the Megillah is offering praise and gratitude. Which is it-crying and supplication or glory and gladness? Actually both characterizations are correct. The story of **Purim** is a story of happiness and fulfillment as well as a story of lonliness and hopelessness. When analyzing hoperessness. When analyzing the halachet surrounding Purism we see that this is so. In fact, Ta'anit Eather rests on this dichotomy, on this paradoxical requirement that Purism be both a day of prayer and celebration. We engage in the prayer aspect of Purim on Ta'anit Eether, while the fourteenth of Adar itself is reserved as a day of celebration, Ta'anit Esther is not an "extraneous adendum" to Purim; rather it is an integral part of the

Purim observance.
How can Purim encompass now can rurin encompans these two contradictory aspects? On what metaphysical fact is this dialectic based? Man is on-tologically a frightened being. He is full of anxiety, for he lives not only in the realities of memory

comparison to the great advances of technology, looked " poor and retarded." He talked of the parallel progression of technology and of man's dis-regard for what seems to be the supernatural. The author also stated that man can acquire knowledge through both a learning process and and an intuitive one. Even though this intuitive knowledge is in-definable, Mr. Singer sees it as the true source of artistic creativity. The mechanical process of thought encouraged by technology cannot be per-mitted to dominate the in-

stinctive knowledge necessary in

literature. Although science denies fantasy, it is, in fact, not

level to specific problems of the Jewish writer. The tone varied from a serious defense of Jewish

history and heritage to the the humorous aspects of the subject.

In his discussion of modern art, Mr. Singer said that art, in

Yesterday Dr. Carole Silver was notified that she would be

rehired for the next school

year. For details, see page 3.

BULLETIN

NEWS

ticipant in Stern College's Annual Forum of the Arts and author of the book Founders and Sons, Amos Elon, spoke at Koch Auditorium on February 25. In his lecture, Elon expressed his changing mood among Israeli intellectuals following the Yom

Elon, a Vienna-born Israeli,

(past) and perception (present), (Continued on page 4)

## **Elective**

We of The Observer Staff would like to bring to the attention of the school administration and faculty the need for a course in community-service training.

The course, as we perceive it, would be considered as a Sociology elective. It would cover areas such as fund raising, assisting the Jewish poor, organizing youth groups, and all of its aspects including planning Shabbatonim, activities, Torah Study groups, and even College guidance and Walk-in centers. The course would also contain information concerning the planning of Shabbatonim for entire families, orientating newly observant families (and individuals) into the religious communities and organizing Ulpan Centers for those members in terested in learning Hebrew.

It is quite obvious that Stern students would desire such a community service course for two reasons:

First, there are many students in-terested in organizing youth groups within their respective communities who are often uncertain and aware of successful approaches and procedures. The Jewish community cannot risk the loss of these semi-interested students because of the tremendous need for more student involvement. A course like this would help erase their fears and ignorance and might even encourage several to enter this field professionally.

Another group who would be in-terested in this course are those students currently active in community services.

It would instill in them fresh and creative ideas to aid them for future programs.

If Stern will not produce the trained Jewish leaders of the future, who will?

### Walled In!

Have you noticed a new addition to our dean's office? Yes, a wall has been erected to exclude any irrelevant and extraneous actions or noises that might impede the efficiency of that office. But the differentiation between avoidance of and annoyance with a particular part of the university is thin. Is the wall to exclude and isolate the divisions of Y.U. which share the same room? Is this structure a symbolic act to lend credence to the idea that T.I. and Stern are really separate entities as their student bodies seem to perpetrate? Can the separatism between both schools now be maintained due to the erection of a physical barrier OR does this physical barrier only represent the inability of those in-

dividuals involved to resolve their own discord? Granted space is quite limited, but must we stoop to the absurd to "create" an office atmosphere? The exclusiveness of the dean's office is now quite evident, a foreboding structure has been put in order to increase the "output" of the office—but its influence is put" of the office—but its influence is much wider. It has now disenfranchised students and has added a coldness to the

## Evaluations?

For the past four years, the idea of a student-run evaluation of courses and professors has been bandied about by Student Council. Suggestions were discussed, approved, and pushed off for the the next year's board to handle. Despite a feeble attempt at evaluations two years ago and an incomplete study of each department by its majors (run by SCWSC for the Undergraduate Council) held last spring, no concrete action has been taken on evaluations until just

In last month's Student Council poll of the student body, more than eighty percent of those responding felt that evaluations, compiled and tabulated by a professional corporation to insure maximum efficiency and objectivity, would be beneficial. The Observer feels that the advantages of such a program are three-fold: they will provide each faculty member with a critique of his or her teaching method and course material. They will give students an opportunity to express their views to a concerned Faculty Committee of Academic Standards, which can use the results to pressure for academic improvements within the convergence of the control of the cont within the courses and departments. And, the results will be invaluable to students who want objective studies of

courses that want to register for.
The Student Council Executive Board will meet with Dean Mirsky to choose a company and determine a budget. However, the success of the program is hampered by the fact that student organizers are not to be had. When student interest in such a significant activity is high, it is appalling that no student has volunteered to supervise the planning of questions, distribution, and planning of questions, distribution, and tabulation—an uncomplicated respon-sibility. If a committee is not formed within the next few weeks, Council leaders will have to postpone this longawaited project for yet another year. We urge all students who are interested in the execution of this program to contact SCSC president Sherry Scheinberg, before it is too late.

# LETTERS TO THE EDITOR

I would like to lodge a com-plaint against the behavior of the people in the administrative offices of Yeshiva University. A little while ago a friend of mine came to Stern to inquire about transferring here. She wanted to determine if she would benefit by attending Stern. Not only were her questions not answered by the offices, but she was made to feel like dirt for even asking

Firstly, isn't this an institution which propounds the high ideals of Judaism and proper conduct? How can such a school maintain such office help who defile these ideals? Secondly there are many people in the offices at Stern. Couldn't one person, whose job is to counsel the Stern girls, help those propsective students also? Y.U. goes out of its way to atstudents. Why must the school repell good students by rudeness? Unfortunately, this is not an isolated case.

An amusing incident occured recently. A former Stern student became my supervisor in my work study job. I have known her for years and was in a class with her at Stern. Suddenly, after working in Y.U. she must

be formal and be known as Mrs. and not her first name, although most of the other people in the office (not including work study students) are very informal. After dealing with Y.U. for four years, I am used to all the primadonnas here. But why must that be? Does Yeshiva U.

spread some kind of infection that takes its form in beaurocracy, formality and rudeness? Why is it that some good and efficient people come to Y.U. and after a few years are as curt and unhelpful as the rest? If they still maintain their man-ners, then, of course, they have no time to see the students. After all, they are too busy working for the students.

I am asking the people in administrative offices to take a look at themselves and at those who actually run the offices and deal with the public. How is the telephone answered? Are requests ever answered? How is someone greeted when he comes into the office? Was the folder placed in the correct place? Wouldn't it be simpler to take

# The observer

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#### Gittel's Z'man-

## Speaking Out



- by Anita Gittelman

An Open Letter to Dr. Belkin and The Board of Trustees

On behalf of The Observer's Editorial and Technical Board I would like to express our concern regarding the possible dismissal of Dr. Carole Silver. We feel it would be an extremely unwise move, engendering an uncontrollable decline in Stern's overall educational character. We ask you to consider the following

I. We are acting out of a geny ine concern for our education. We want to make Stern College fulfill its potential to employ a top-quality faculty, and to deal with them justly.

2. We consider the dismissal of Dr. Silver to be "without cause"

since she has proven herself to be an outstanding and devoted professor. She has also established a close rapport with her

students, an important part of the educational process.

3. Although dismissal "without cause" is permissible for tenure candidates, we ask you to consider the long range effects. Stern College will not be able to attract top-quality professors once it becomes known that it dismisses all tenure candidates. Also, with becomes known that it dismisses all tenure candidates. Also, with an increasing number of transient professors, there will be a decrease in student-laculty rapport. There will also be a noticeable, yet understandable lack of teacher concern for raising the educational standards of Stern College. We of THE OB-SERVER feel that this would be a tragic step.

4. We feel that outstanding professors deserve job security, although we understand that Yeshiva University is in financial straits. Therefore we ask you to give serious consideration to

straits. Therefore we ask you to give serious consideration to Student Council's proposal of a five-year renewable tenure contract whereby an outstanding professor will be given a five-year tenure contract, guaranteed renewable unless "cause is shown" for

We of THE OBSERVER believe that this proposed tenure plan will insure the maintenance of an excellent faculty. We enlist your aid in retaining the services of a devoted professor, Dr. Silver. We also implore you to placer concern for Stern's educational level above concern for Yeshiva University's money.

Anita Gittelman (Editor -in-Chief)

care of a matter immediately (or is that prohibited?) than to put it off? Is it really necessary to go through such complicated procedures?

These are really simple things. Does Yeshiva University pride itself on its disgusting reputation tisen on its disgusting reputation of inefficiency and lack of courtesy? With all the money spent on public relations wouldn't it be more beneficial to correct some of the deficiencies in the public relations of YU's offices than to hide them with cinces than to hide them with pretty pictures and deceitful words? Ohl when one does not have to fear the grouch behind the desk will people begin to im-prove their attitudes toward the school.

Ahuva S. Friedman

Dear Editor We of the eighth floor are truly appalled to learn of the many incidents of stealing in the dormitory, which have become more frequent. In a school which is founded on Torah values, such unethical crimes as stealing become especially abhorrent. Even many non-Jews strive to observe all aspects of the Ten Commandments yet, it has become obvious that within our Jewish community there has been a grave violation of the eighth commandment, "Thou shalt not steal"."

The numerous stories in-volving and related to us by the victims of stealing are, un-fortunately, not simply tales of misplacing articles. In one case, a

(Continued on page 3)

# Curtains Up--It's Play Time

By Ashira Rapoport

Once again Stern College students will display their talents in the ninth annual school play, to be performed April 21 and 22. This year's production The Prime of Miss Jean Brody, by Jay Presson Allen, adapted from the novel by Muriel Spark. The three-act drama portrays the lasting influences which a domineering teacher has on some of her students' lives. The action of the play occurs in Edinburgh, Scotland in the 1930's.

The director of the production is Eve Brandstein, a charming young woman who has a master's degree in theatre and professionally directs plays. She has just completed staging Leonard Bernstein's Mass at Northeastern University in Boston, and is also an assistant for the Williamstown Theatre Festival. Ms. Brandstein has worked in New York City at The Manhattan Theatre Club, The Little Theatre, and Theatre Genesis. She has also directed theatre in England, France, and Israel.

Co-director and producer of the play is Alice Small, a freshman from Boston, Mass. Assistant producer is Judy Frankel, also a freshman, from Montreal. The cast members (in alphabetical order) are Elaine Cohen, Laurie Drucker, Joan Hamberger, Robin Jampolsky, Betsy Kaplowitz, Beth Klein, Terry Kroo, Ziggy Levine, Joy Orlow, JoAnn Pastor, Ashira Rapapart, Barbara Schreiber, Lee Siegel, and Sonia Zaterman. The title role of Miss Jean Brodie will be played by freshman

## Letters

(Continued from page 2)

Stern student stepped out of her room between 8:00 and 8:30 p... one evening unknowingly leaving her purse open on her desk. Upon returning, she found her wallet on the floor with thirteen dollars missing which was the money she had earned baby-sitting. Other stolen items from our floor include: fifty dollars in cash, (\$30.00 taken from one girl; twenty dollars taken from her roommate at two separate intervals), a set of hotrollers, six "tichels," and a gold ring.

ring.

Although the bulk of the recent stealing has occurred on our floor, there are attestations of stealing elsewhere in the dorm. We are therefore urging each room to take precautions. Lock your doors upon leaving, even if you intend to return shortly. With such infortunate incidents as these, the risk of leaving doors unlocked is very great, and the possible losses are not usually replaceable. If you are, for any reason, hesitant to lock your door, at least put "temptations" such as purses and other precious articles out of sight. Most important, keep a record of all your valuables. It will be useful in verifying a possible loss.

We hope the culprit(s) of such crude adventures will soon realize the seriousness of the crime(s) comcommitted against others as well as against the individual involved.

Sincerely.
The afflicted victimes of the Eighth Floor

Marcie Weinberger. Committees in publicity, scenery, costuming, and make-up will be chaired by Marjie Dimenstein, Debby Fredman, Lee Grossman, Ann Harrison, Karen Leewinter, and Sylvia Rapangort.

Sylvia Rappaport.

Some of the plays which Stern has presented in past years are

The Childrens' Hour by Lillian Hellman, Madwoman of Chaillot by Giradoux, Private Life of the Master Race by Brecht, The Importance of Being Earnest by Oscar Wilde, and Twelfth Night by William Shakespeare. This year's production promises to be as successful as in past years.

Constitution Revised

The most important item on the agenda of the Student Council meeting of March 11 was the revision of the Student Council Constitution. The Revisions Committee, chaired by Council Párliamentarian, Cheryl

Merzel, submitted several amendments for consideration, all of which were adopted



## F-L-A-S-H!!

WEDNESDAY, MARCH 20—Today Dr. Carole Silver was informed that she would be rehired for the 1974-1975 school year. However, Dr. Silver was given no assurances beyond this coming year. No mention was made regarding whether or not she will be granted tenure.

On Monday night, March 18. Student Council called an emergency meeting to inform students that Stern might lose one of its finest English professors. Alarmed by this news, students agreed to act immediately. They decided to send night letters to Dr. Belkin and the individual members of The Board of Truetess, requesting them to rehire Dr. Silver. Volunteers visited each floor to inform students of Student Council's decision. Students contributed money so that approximately forty night letters were sent. Students then awaited some form of response.

Although it is uncertain whether these night letters had any effect on Dr. Belkin's decision to rehire Dr. Silver, the officers and members of Student Council and The Observer would like to thank the student body for their cooperation and willingness to act on this matter.

The officers and members of Student Council and the Observer would also like to take this opportunity to commend Dr. Belkin on his decision. We hope this is indicative of the administration's responsiveness to student interest in raising Stern's quality of education.

Unfortunately this case is not closed. Next year other members of the faculty, along withDr. Silver, will

be confronted with possible dismissal. The matter of tenure must be faced and fully resolved.

At present, tenure-candidates can be dismissed by Dr. Belkin without "due cause." This means that teachers may be dismissed simply because they are eligible for tenure and the University does not wish to pay their higher salary. On one hand, this may alleviat? Yeshiva University's financial problems to a small extent. On the other hand, the automatic firing of all tenure-candidates is highly unfair and it will have dangerous ramifications.

Unless the present tenure system is reformed, Stern will become a decidedly inferior college which can only attract instructors to "stop over" before they move into the upper education-echelons or it will attract "moonlighting" individuals. Teachers will be unable to develop close relationships with their students under such mobile conditions. And certainly, the University cannot expect its faculty to deeply care about the welfare of Stern College if they will only be temporarily employed. Indeed, without a feasible tenure plan, the educational quality at Stern will fall drastically. Stern College Student Council and The

Stern College Student Council and The Observer are calling for an extensive investigation into the tenure systems at other colleges and universities.

Hopefully this research will uncover alternate solutions regarding tenure that will satify the University, give professors an sense of job security, and guarantee that Stern will have a group of highly qualified and devoted professors.

unamimously by consent of the voting members. The amend ments to the Constitution include the requirement that the Vice President distribute service credits to the students competing semester student activity sheets, laws concerning budgets of charted organizations, provisions about voting procedures at Council meetings, a requirement that all elected class officers, club presidents and committee chairmen attend council meetings, and laws and requirements for election of council members.

The additions to the By-Laws of the Constitution cover details of class elections, specifications about renewal of club charters and a monthly report by each club at council meetings, rules governing election of Senate officers, including the provision that only students attending at least three Senate meetings or serving on a Senate committee are eligable to run for Senate (except for the first semester freshman cnadidates) and specifies about the class standing of Council or Senate candidates

Student Council voted to subsidize the Senior Classifier St. For every Stern student, parents and faculty members attending the dinner. Because of a raise in rates by the phone company. WYUR was alloted \$80 extra so that it can continue broadcasting to Stern until the end of the semester.

## Apathy Strikes Again

The Observer distributed a poll to Stern students in an attempt to evaluate student opinion regarding the contents and quality of the newspaper. Suggestions were solicited in order to improve the character and substance of The Observer. Out of a student body of 443, only sixty-two women bothered to express their opinions. We felt, however, that the students would be interested to learn the results of this poll.

l. Do you read The Observer? Always-48% Usually-44% Occasionally-8%

2. Do you feel that The Observer successfully represents the entire student population at Stern? Yes.32% No-60% Abstain.5% 3. How do you feel about the quantity of Torah content in The Observer? Too much.13% Sufficient-63% Not enough.24%

4. Do you feel well informed of school news after reading the Observer? Yes-62% No-30% Abstain-8%

5. Do you feel school business and activities are given adequate coverage in the paper? Yes-56% No-36% Abstain-8% 6. How do you feel about the coverage of outside Jewish news in

Walk For Soviet Jews

A "Walkathon" for Soviet Jewry will, be held in Brooklyn on Sunday afternoon, March 24th. The ten mile route will encompass major Jewish residential centers. This program will be coordinated by the Brooklyn Student Struggle For Soviet Jewry and the Brooklyn Coalition For Soviet Jewry. Each walker will be

spensored by another friend of Soviet Jewry. Proceeds will go towards sending Passover packages to Soviet Jewish families and supporting the activities of the Brooklyn Student Struggle and the Brooklyn Coalition. Volunteers are urgently needed to help enlist sponsors. For more information call (212) 255-3800.

The Observer? Adequate-31% Too much-6% Not enough-63% 7. In general, how do you feel about the quality of articles printed in The Observer? Needs improvement-43% Good-52% Excellent-2% Abstain-3%

8. Do you feel **The Observer** gives due credit to Student Council for activities that it sponsors? Yes-72% No-28% The editors and staff of **The Observer** would like to thank those

The editors and staff of The Observer would like to thank those students who troubled to fill out the questionnaire. They were very helpful in assisting our self-evaluation.

very helpful in assisting our self-evaluation.

We of The Observer would like to emphasize the fact that our newspaper must represent an extremely diverse student body. The Observer strives to serve its students as well as act as an external educational source. Where Yeshiva College has two separate student newspapers for this purpose, Stern must accomplish the same goals with one.

complish the same goals with one.

The Observer welcomes any student who wishes to work on our staff. She can notify any editor, or she can leave a note on the Observer Room door (Room IC).

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Editor's Note: This excerpt will appear in Rabbi Bleich's regular column on halachik problems in the forthcoming Tradition.

# EREV PESACH Which Occurs on SHABBAT

# By Rabbi David J. Bleich

The occurrence of erev Pesach on Shabbat gives rise to various complications with regard to the eating of chametzand its disposal, the proper method with regard to fulfilling the mitzwah of the Sabbath repasts, etc.

Housewives, quite naturally, would prefer not to have chametz in their kitchens and dining rooms so close to the yom Tov. The need for having available both chametz and Passover foods and utensils makes an already trying even more difficult. In addition to making household chores more complex, simultaneous preparation of both charactz and Passover meals leads to concern over possible intermingling of utensils and food.

Shulkhan Arukh, Orach Chaim, 444:4-6 states clearly that chamete may be eaten on erey Pesach which occurs on Shabbat provided that is is consumed during the period in which chametz may vet be eaten, i.e., before four hours of the day have elapsed. The "hour" for this purpose is not 60 minutes but is one-twelfth of the daylight hours. In order to determine the precise time for the eating of chametz, the length of the day between sunrise and sunset or, according to some authorities, between the appearance of the "morning star" and the emergence of stars at night must be ascertained. This is divided by twelve in order to determine the length of a single "hour" and then multiplied by four in order to determine how long after sunrise chametz may be eaten. Chametz which remains after the meal is

who may do with it as he wishes (although it is forbidden specifically to instruct the non-Jew to remove the chameta from the premises) or may be covered with a not or other utensil and nullified by means of the formula for bittul and burned after the Holy Day. Mishneh Berurah, 444:21, also permits disposal of left-over chametz in the

However, because of the difficulties attendant upon preparing for Passover under these circumstances it has suggested that when erev Resach occurs on Shabbat either ordinary matzah or egg-matzah be used for the Friday evening and Shabbat morning meals. This would eliminate the problem of the disposal of left-over chametz and would also preclude the possibility of inadvertent mixture of foods and utensils. While as of this writing nothing bearing upon these matters has appeared in current halakhic literature, several items which appeared in the literature twenty and twenty-four years ago are germane and merit review because of their topical

#### I. Matzah on Erev Pesach

The question of whether or not it is permissible to est. ordinary Passover matzah on this Shabbat is discussed by the late Rabbi Moshe Rosen in an article which an peared in the Nisan 5714 issue of Ha-Pardes and was subsequently reprinted in a somewhat different form in his collected responsa Nezer ha-Kedesh, no. 52.

Rabbi Posen rules against the use of matzah. He asserts that scrupulous avoidance of chametz on the day preceding Passover is tantamount-to adding an additiona day to that festival and constitutes a violation of the injunction "You shall not add to the word which I com mand you" (Deuteronomy 4:2). It would appear that the opposite conclusion might be deduced Hachanah 28h and Fravin 96a which indicate that sitting in a sukkah following the conclusion of the fee ival does not constitute a violation of this prohibition unless the individual has explicit intention (kavanah) of fulfilling the commandment of dwelling in the wakeah Rabbi Rosen, however, argues that we may not conclude completed cannot be burned on Shabbat. Small amounts that lack of such intention with regard to eating matzah is of chametz which are left over may be given to a non-Jew sufficient to obviate t transgression of "Thou shalt not

add." It is forbidden to sit in the sukkah after the holiday only if there is specific intent to fulfill a commandment because there is nothing in that itself which indicates that it is being done for the purpose of a mitzvah; the eating of matzah at both Sabbath meals coupled with scrupulous avoidance of chametz, argues Rabbi Rosen, is in itself an indication that one is observing that day as one of the days of Passover. Employing a similar rationale, an early authority, Mordeckhai, rules that although one must eat in the sukkah on Shemini Atzeret one may not sleep in the sukkah on that day. Mordekhai maintains that while partaking of food in a booth-like structure is not out of the ordinary it is unusual for a person to sleep in a sukkah other than on sukkot. By sleeping in a sukkah the individual "appears to be ad-

ding" to the biblical requirement.

An opposing point of view was expressed by Rabbi Moses Feinstein, Igrot Mosheh, Orach Chaim, no. 155. Taking sharp issue with this conclusion, he points out that Ba'alhe-Ma'or in his commentary to Pesachim 49a and Maggid Mishneh, Hilkhot Chametzu-Matzah 3:3 both rule that in the situation in question it is permissible to eat regular matzah before noon. Rabbi Feinstein concludes that the transgression "Thous shalt not add" is not applicable unless there is specific intention of fulfilling he mitzvah of eating matzah.

Nevertheless, Rabbi Feinstein, in practice, rules against the eating of ordinary matzah for other reasons. Gemara indicates that it is forbidden to partake of matzah on erev Pesach, likening the person who does so to one who cohabits with his betrothed in the home of his father in law." In order to assure that the matrah eaten on the eye of the Passover be eaten with relish, the Sages enacted a prohibition against eating matzah on erev Pesach. This pleasure would be considerably diminished had the taste of matzah been sampled earlier in the day Some authorities, as earlier noted, are of the opinion that this prohibition is effective only from noon onward. Rabbi Feinstein, however, demonstrates that in terms of definitive halakhah, the prohibition against eating matzah on erev Pesach goes into effect at daybreak rather than at noon. He also cites and affirms the view of Magen Avraham 471:6 who maintains that matzah is forbidden not only on the day before Pesach but the

entire preceding evening as well. Hence, in the opinion of Rabbi Feinstein, ordinary Matzah should be used neither for the Shabbat morning meal nor for the meal on Friday

II. Egg Matzah on Erev Pesach

Rabbi Feinstein does, however, permit the use of egg matzish on Friday evening and early in the day on the Sabbath morning. Citing Bet Yosef, Orach Chaim 444, Rabbi Feinstein indicates that the use of egg matzah is the optimum method of avoiding all difficulties. Even though egg matzah is usually deemed to be in the category of cake rather than bread, when it is used for the Shabbat meals one must wash, pronounce the blessing for bread and recite the grace after meals, Egg matzah declares Rabbi Feinstein, acquires the status of bread by virtue of being used in place of bread for the Sabbath meal. Rabbi Feinstein cautions that when egg matzah is used for the morning meal this repast must be completed early in the day before the time in which chametz may be consumed has elapsed. He points out that such procedure is necessary because Rema, Orach' Chaim 462:4, records that use of egg matzah is to be restricted to the sick and the elderly who are incapable of chewing ordinary matzah. All others are not permitted to partake of egg matzah during Pesach or on erev Pesach requirement that egg matzah be eaten early in the day necessitates that the Shabbat services be held at an early hour in order to afford sufficient time for the Sabbath meal to be completed before the time has elapsed in which chametz may be eaten. Not cited by Rabbi Fein-stein is the divergent opinion of Arukh Ha-Shukhan 444:5 who offers a different interpretation of Rema 444:1 and permits the use of egg matzah later in the day as well.

In opposition to the view, Rabbi Rosen objects to any use of egg matzah on erev Pesach, Halakhah stipulates that only such matzah which may be used for the fulfillment of the mitzvah of eating matzah on Passover eve may not be eaten on erev Pesach; those who permit the eating of egg matzah on erev Pesach do so because they maintain that egg matzah cannot be used for the fulfillment of the mitzvah on Passover eve. Rabbi Rosen

cites the opions recorded in the Palestinian Talmud Pesachim 2:4, which maintain that matzah kneaded with liquids other than water may also be utilized on Passover eve. Furthermore, Rambam, Hilkhot Chametzu-Matzah 6:5. rules that only matzah kneaded with wine, oil or mill may not be used on Passover eye. Matzah kneeded with eggs or fruit juice, may, in Rambam's opinion, be used for fulfillment of the mitzvah of eating matzah on the first night of Passover, Rabbi Rosen, therefore, rules that in accordance with these opinions it would be forbidden to eat egg matzah on erev Pesach.

#### III. Muktzah

Another interesting point with regard to the laws of erev Pesach which occurs on Shabbat was raised by the late Rabbi Jacob Meskin in an article which appeared in the Nisan 5810 issue of Ha-Pardes. Food which may not be eaten on Shabbat is deemed Muktzah and may not be carried or moved from place to place on the Sabbath Thus, after the fourth hour on erev Pesach which occurs on Shabbat, chametz is to be considered muktzah. The chametz must be covered by a utensil or other covering and may not be moved. Pri Meradim. Eshal Aveahan 444:1 declares that since matzah may not be eaten on erev Peach the matzah must be deemed to be muktzeh on Shabbat and may not be moved. Rabbi Meskin cites this authority and in accordance with this decision rules that Passover matzah should not be touched on Shabbat which coincides with erey Pesach.

#### Sale of Chametz by Tourists

The seven-hour time difference between the Eastern seaboard and Israel (which is reduced to six hours if Daylight Saving Time is in effect) poses a problem with regard to the sale of chametz by the constantly increasing number of American Jews who seek to spend the Passover holiday in the Holy Land. Due to the time lifference both the commencement of the festival and the prohibition with regard to the retention of proprietary interest in chametz on the day preceding the festival occur many hours earlier than in the tourists' cities of

A tourist finding himself in Israel, but whose cossessions are in the United States, is confronted by a dalakhic problem with regard to the disposal of chametz. Is the prohibition with regard to the ownership of chametz a prohibition entirely contingent upon the locale in which the proprietor finds himself, i.e., the individual is forbidden to own chametz regardless of where such chametz may be during the period of time which he observes as Pesach, or is the prohibition predicated upon the location of the chametz, banning the possession of chametz (regardless of where its owner may fin himself) throughout the period of time during which Pesach a full seven hours before it becomes Pesach in American where his chametz is stored. If he is forbidden to own any chametz regardless of its location, during the period that he observes as Pesach then it is incumbent upon him to dispose of his chametz in American a full seven hours prior to the time at which Jews in America are obligated to dispose of their chametz. A detailed analysis of this topic is to be found in Rabbi Moses Sternbuch's Mo'adim u-zemanim, III, no. 269, sec. 4. Various opinions with regard to this question are quoted by She'arim Le-Metruvanim he-Helekhah 113:1. Rabbinic authorities usually advise that care must be taken on both counts: no chametz should be owned by a Jew during the period which he observes as Pesach (regardless of where the chametz may be found) and no chametz should be owned by a Jew during the period observed as Pesach in the locale in which the chametz is

In the normal course of events a rabbi is authorized by his congregants to serve as an agent for the sale of chametz to a non-Jew. The rabbi then customarily disposes of the chametz on the day preceding Pesach shortly before the hour at which ownership is forbidden. Chametz conducted by his local rabbi in the usual manner does not fulfill the needs of the tourist who spends Pesach in Israel. In order to resolve the problem the local rabbi may draw up a special bill of sale on behalf of his congregants in Israel and execute the transfer of their chametz at least seven hours prior to the specified time of sale in this country.

Alternatively, the tourist may choose to avail himself of the services of an Israeli rabbi for the sale of chametz. Since the specified time of sale in Israel is at the earlier hour this course obviates the need for a special bill of (Continued on page 8)

# Ms. Lang: Dance And Tradition

(Continued from page 1)

restated the feelings of the late Abraham Heschel, saying that man must attempt to gather the sparks of light scattered about the world. Hasidism banished melancholy from the soul: in stead, it inspired singing and Others try and try to leap updancing as a way of worshipping ward and hope that G-d will Gd with the body. An inner ecstasy is expressed through their dance.

As an introduction to the first film shown, Song of Deborah, Ms. Lang shared her own personal odyssey From her childhood, she had heard and remembered the poem, "Song of Deborah," which had remained in her "rhythmic memory." "You don't get ideas for dance," she said, "it gets you. It roams your mind until released into existence." The poem talks about Deborah the Prophetess and Israel. The line "war was in the gates" resounded in Ms. Lang's ning as Israel faced each of her modern difficulties She choreographed the famous dance, "Song of Deborah" and revised it in 1956 and 1967 as again "war was in the gates." The film revealed the emotions of Deborah and Yael through

The second film, produced like the first in conjunction with JTS and WABC, was entitled Shirah. It is based on a parable told by Rabbi Nachman of Bratslay. It is representative of man and his spiritual being: the Shirah is a song with a song- a melody in the

motion, such as the Medrash

uses words

Ms. Lang defined the purpose of a dancer by relating a passage described the origins of historica

written by Martin Buber. Souls descend to the earth by a ladder. Thereafter, the ladder is removed. When G-d calls to His people to return to Heaven, some despair immediately they don't even attempt to reach Heaven. reach down and lift them up. This is the hope of the dancer. In the marrow of one's bones, a parise to G-d must resound. After this dramatic explanation, Ms. Lang humorously questioned, "How can a Jewish girl not become a dancer?" For

Ms. Pearl Lang, it is understandably and inescapable calling.

Ms. Lang has choreographed. among many other pieces, "Sybbuk" and T.S. Eliot's 'Murder in the Cathedral." She is about to begin a tour shortly with her dance company across the United States.

The fourth and final lecture in the Forum of the Arts will be given on April 23, 1974, Dr. Allen Mandelbaum,

questioned. "How can a Jewish speaking on "The Chelm Story," warranted joy, but if cirgirl not become a dancer?" For is particularly noted for his those select persons as gifted as translation of Vergil's Aeneid. Historiography Discussed By Dr. Bernard Lewis

As spectators and participants of a most historic era, we might wonder how future generations will view the events of today. Will Watergate be stressed or overlooked? Nixon defied or condemned? Thus we came to realize that the representation of historical events can vary, each signifying one of many elements

Dr. Bernard Lewis, the guest lecturer of this year's Benjamin Gottesman Lecture Series. delivered the second part of a series "History: Remembered, Recovered, and Invented" entitled "Medium and Message" on March 12 at Stern.

in historiography.

Before discussing

commemoration. First, there is the primary epic, which is composed close to the event. The ndary epic, which occurs on a higher social level, is of greater literary value. It is a contrived image with a purpose. Examples of these events are to be found in many holiday commemorations which deviate from the actual historical event, seeking to adapt a type of tradition, as well in the Homeric myths and early bat-

Critical history begins, ac-cording to Dr. Lewis, either with those who are dissatisfied with history and feel they would like to rewrite it to better suit their or those who seek to predict or control the future by recreating the past. On the whole, the general aim is to correct and embellish the past with something more useful. One such example is seen in the Romantic Era, when writers reinvented the past to accommodate nationalistic pride.

(Continued from page 1)

but also in the reality of anticipation (future). There, existence is equated with ex-

pectancey, and-man finds himself

profoundly frightening ex-

perience. Upon contemplating

the future, man comes face to

ace with the ultimate reality-

he is a vulnerable being. Thus, every song of joy must end with

supplication, for man is, and of

necessity, must be in a constant

state of need. It is no wonder

that Purim is a day of celebration

and meditation. It is no wonder

that the reading of the the

Megillah is an act of praise and

supplication. Of course the

miracle of Purim was great and

confronted by the unknown, a

More specific categories of those who seek to reinvent the past, range from people of lowly origin, attempting to make their roots into something greater, to those who seek either to legitimatize authoritiy or those who try to undermine it. In his summary, Dr. Lewis described the forces that change history as "patronage, popular success, fraud, and ideology." A most appropriate quote was chosen by Dr. Lewis to summarize history's most ironic feature: "The most difficult task of a historian is to predict the past.'

#### Man's Vulnerability Emphasized In Megillah

Haman's dismissal) who can assume that another sudden change will not occur and reverse the situation? How could the Jews of Shushan have been sure that Esther would not be replaced and executed as unexpectedly as was Vashti? Yet, man's vulnerability is not

only a tragic truth, but it has important, ethical and halachik implications. Without the awareness of vulnerability there would be no humility, one of the highest ethical values in Judaism. Had Mordecai let everyone know that he was a close relative of the queen, he would have commanded their respect, but the miracle would not have happened. Mordechai knew that the more fantastic a success is, the more vulnerable man is; and the more vulnerable man is the more intense is the need for humility. Vulnerability is also an important principle from a halachik viewpoint regarding the con-cepts of tzedek and mishpot. If man is judged by Hashem, how can he win? He is acquitted because he is vulnerable. His vulnerability mitigates the harshness of G-d's judgement.

One might ask, in lieu of man's vulnerability and the seeming chance events that determine his lot, is there such a thing as mazal and/or goral. Judaism maintains that there is not, since according to Judaism, there is no such thing as an absurd accident. Rather, what we term "fate" and "chance" belongs to a higher divine order into which man has not been initiated. However, even the most unreasonable event may reveal structural patterns upon retrospection in the context of the events which

If this is so in reference to Purisa, why were all of the

of the Purim? First, the Jew discovered and keeps on discovering that at times man is capable of replacing his divine personality with a Satanic one. In other words, man is capable of personifying total evil. Coming to this realization is an agonizing expereince for the Jew believes that every man has a divine spark which is never extinguished. Haman proved that there is an alternative to being divine, namely being Satanic Thus the Persian Jew met Amalek for Amalek is not merely a Beduin tribe that existed during a specific historical period, but rather it is the concept of a man-Satan, man who

The second conclusion to be derived from the Purim expereince is that while Amalek hates everyone, he has a particular, irrational preoccupation with inflicting misery on Jews. Hatred of the Jew is man-Satan's central concern regardless of his expressed goal, be it economic, social, religious, etc.

personifies total evil.

Thirdly, the Jew of Shushan realized that the hatred of Amalek is directed against all Jews, not only against the religious Jew, who is conicuous and unique. There were 2,900 Jews in Persia who were prominent and integrated enough to be invited to Achashverosh's reception. However, Haman's edict of destruction applied even to them. Amalek, the man-Satan hates not individuals, but the Jewish nation as whole. At that point the Jews understood that they were bound together by a common destiny. As Chazal points out, the transfer of the ring from of being anything other Achashverosh to Haman

seemingly absurd events complished what forty-eight necessary? What is the message prophets could not the unification of the Jewish people.

In addition to these, their discouraging messages of the Purim expereince, there is a of inspiration. Purim story teaches us that whenever man-Satan rises to attack the Jewish nation another In Shushan it was the combination of Mordechai and Fether that served as the shaliach ha-kel and defeated Amalek. At this juncture we see

a unique phenomenon of Jewish

history. Whenever hashem is about to redeem his covenental community. He summons man to execute the divine scheme. Moshe redeemed the Jews from Egyptian slavery; Mordechai and Esther redeemed them from Persian destruction: and the ultimate and final geulah will be introduced by a man, Melech Hamashiach. The mere existence of a human shaliach ha-kel is not enough. however. Geulah can only

commence if there is a con frontation between man-Satan and man-shaliach ha-kel . Why? Why does there have to be an Egypt or a Shushan expereince to begin with? Why did the Jew have to live through such misery? Because, the confrontation with a man-Satan is the essential expereince which underlies the morality of the Jew. It is experiences which imbue in the Jew a unique sensitivity to human suffering. It is these expereinces which me the Jew into not merely a Menachaim, one capable of performing acts of compassion, but a Rachaman, one whose disposition makes him incapable

# Walk It Off!

(Continued from page 3) Dear Editor,

As I was waiting in line for lunch last week, I couldn't help but overhear the conversation of two rather plump looking students. One said to the other that she was following a very strict diet and that the food the cafeteria serves for lunch is much too starchy. Her look-alike friend agreed with her and they both swoare that they would not be enticed by the tempting pasteries surrounding them.

Sound familiar? It seems that everyone at Stern is on a diet. Yet, I noticed that these two girls rang for the elevator when they were finished eating their nutritious meal. I entered the elevator also, since the library was my destination. I was shocked when I saw these two take the elevator up only one flight to the lobby. They even waited for the elevator to arrive and they were only going to the office. Lazy-just plain lazy.

If these two girls are so interested and anxious to lose weight, why don't they add a little exercise to their lives. A school day is rather sedentary so why don't these girls, as well as others, use the stairs more often? Exercise acts as an expedient in taking off those undesirable pounds, and walking upstairs is recommended by many doctors as a form of exercise for those who can't use equipment. Walking upstairs is very healthy and it can be just the thing to perk up one's mind as well as one's body. Walking downstairs is also re and besides if more people took

the stairs it would help relieve those congested elevators for who really have to use them.

derstands me. I am not advocating walking up to the

seventeenth floor of the dorm or hiking up to the ninth floor of the school building for a psychology class. However, whenever you can walk up or down-please do so and thank God that you can. (Continued on page 8)

One of the major themes of the

# **Defining The Jew**

"Whenever the times are out of joint, we as Jews are more vulnerable."

"The vulnerability of the Jew not limited to the Jews in Galut rather it is an integral part of a universal experience of Man and Jew. It is therefore all inclusive, applicable to the in-dividual, the state, the community.

The juxtaposition of these two statements seems both predictable and logical. Indeed it may readily be assumed that the two paragraphs are excerpted from the same address. Striking significance lies therefore in the fact that the two statements were made by different in-dividuals, at different times and concerning apparently com pletely different issues. The former statement was made within the context of Mr. Amos intellectual after the Yom Kippur War. The latter excerpt is taken from the Ray's Shipe on Purim. The obvious similarity between the two statements suggests several relevant, perhaps crucial pos

Rav's address was the philosophical presentation of Man as a vulnerable being. Man is confronted with the unknown and is therefore frightened. This fear further engenders an anxious sense of vulnerability. The Megillah records a history which clearly implies this philosophical perception. The radical absolute reversals, both positive and negative, decidedly evidence a vulnerahility However, the experience of the Purim history transcends a mere presentation of the human condition. The events spoke specifically and critically to the generation which experienced them. The Rav offers three crucial messages which were recognized by that generation The Jew became aware that 1( Man occasionally metamorphosizes from a Tzelem Elokin to a Man-satan, an Amalek; 2) this Amalek has a particular hatred of the Jew and 3) this hatred encompasses all Jews, not merely the orthodox. These percentions affected a rude awakening.
(Continued on page 4)

#### World-Wide

## Jewish News

Tel Aviv-In exchange for 65 surrendered an Israeli civilian who is said to be a secret service agent. He was seized in Yemen two years ago and was handed over to the Egyptians. The Arab prisoners were serving 10 years to life sentences, mainly for espionage and sabotage.

Tel Avi-The 65 Israelis who being kept as prisoners of war in Syria are reportedly in good condition according to a report by the International Red that some of the prisoners are recovering from wounds received in the Yom Kippur War, but an exact number was not

Tel Aviv-After a surprise statement in which she resigned as prime minister of Israel, Golda Meir reversed her decision and said she would attempt to finish setting up the New Coalition. The new cabinet will have in it two members who at first withdrew and refused to serve in the

new coalition: Moshe Dayan, Minister of Defense and Shimon Peres, Minister of Communication.

Jerusalem (J.T.A.)-A small homemade bomb exploded on the steps leading down to the Wailing Wall last week. The explosives were concealed in a plastic bag filled with oranges. It was spotted by a citizen who alerted the police. The area was cleared, and the bomb exploded as the policeman approached-he

Copenhagen—1500 Danish people gathered in a public meeting to express their solidarity with Israel.

Declaring in a statement to the Student Struggle for Soviet Struggle for Soviet Jewry that we don't want to be slaves—we are human being." Physicist David Azbel, einologist Vitaly Rubin and artist Vladimir Galatzky began a marathon hunger strike in Moscow for exit visas to Israel. They were joined after 6 days by economist Ida

# Ozar Hatorah Fights Assimilation

by Charyn Goldstein

It's been a secret. Only a small group of people have known of this tragedy. Unfortunately, the rest of us have been severly uninformed. Due ignorance we have deprived of the opportunity perform a very great mitzvah. Simultaneously, through lack of action we have allowed a terrible evil to persevere largely unchallenged. However, I have learned of this grave and overwhelming threat, and have realized that it is imperative for me to share it with you.

Due to mass emmigration from

the French speaking countries of Algeria and Morocco, the Jewish population in France has doubled in the past twelve to fifteen years. These Jews have assimilated very easily into the general French culture, but have not, developed ties within the community. presently live in a complete spiritual void. This can be attested to by facts that there is an extremely high assimilation rate an an equally disturbing 80% intermarriage.

Actually, we should not be shocked by these figures, considering the following facts: For every one child who attends a yeshiva, there are two children whose only source of education is Catholic missionary schools! The majority, attending public schools, are required to go to school on Shabbat and Chasim. (French public schools are ele on Thursday and Sunday). If the current process is allowed continue unhindered, in about one and a half generations, the majority of these 600,000 Jews have become extinct, as

Although the situation is quite dismal, an organization has been working at a remedy. Its name Hatorab. Originally Ozar Hatorah. Originally established in 1946, the organization first opened its network of schools in Iran, then in Morocco and Syria. Today, they are actively engaged in starting schools in France under leadership of the philan-



thronist and scholar. Rabbi Solomon D. Sassoon of London.

The aim of Ozar Haterah is to The aim of Uzer Hatorah is to provide these children with a knowlefge of the rich and beautiful heritage which is rightfully theirs as Jews, to inseminate them with a feeling of love and devotion for Yahadut, to imbue them with an attachment to Eretz Yisrael for they are a potential source for Alivah.

These precious goals can only be accomplished through education. It is therefore vital to establish and expand elementary day schools, high schools teacher training institutes, adult seminars and evening courses and summer camps. The problem, however, is that they are in dire need of financial

support.
To help Ozar Hatorah combat this spiritual decimation of our already weakened and diminshed people, we at Stern will be holding an emergency fund-raising drive on Monday, March 25th through Wednesday, March 28th. And informative talk by Marc Mishaan, Coordinating Vice-President, of Ozar Hatorah was held on Wednesday, March

20th during club hour. We all have been taught one of we all have been taught one of the most fundamental principles in Yahadut, that of "Kol Yisroel Aravim Zeh Bazeh." Now is the time to fulfill this mitzvah! It's crucial! The future of French Jewry is truely at stake!

## Chug Aliyah Invites Speakers; Israeli Universities Promoted



by Debby Fredman

The Chug Aliyah is a new club recently formed at Stern College by Esther Chaitovsky and Randee Lerman. The group will be meeting on a monthly basis and will invite speakers from Israeli universities and other institutions to inform the girls of the various university programs. The first meeting of the club was held February 13 in the school building, drawing a very large crowd. A new released movie of the the Yom kippur War was shown and three representatives of the Aliyah Center spoke and en-tertained questions.

At the second meeting on March 13, representatives of Israel's leading universities

spoke to the girls concerning programs available to the

American student. Nadine Habouslav from Hebrew University opened the discussion. She spoke about the one-year overseas program available to the foreign student. The intensive Hebrew ulpan begins in mid-summer and the academic year begins after the chagim. The campus is situated on Mt. Scopus and all courses are taught in English. Summer courses are also available at the university. Two three week sessions offer courses in Bible, Sociology of Israel, archaeology, Hebrew, Yiddish, and Arabic. Gideon Spiegel from Tel Aviv University was the next speaker.

program is similar to that of Hebrew University's he com-mented, but at Tel Aviv University the student can enter in the Spring session. During the summer, the University offers an archaeological program for which the student can receive 6 credits. It consists of two weeks studying archaeology at the University and three weeks of actual digging and field work.

The last speaker was Chaim Ganizi from Bar Ilan University, who emphasized that the University promotes a strong religious atmosphere. The University's one-year program differs from that of the other two in that it is not exclusively for foreign students, but is in-corporated within the Israeli program. In this arrangement the foreign students study and live together with the Israelis.

Miss Colodner, Assistant Registrar, stressed that since Hebrew University is on the trisemester program, granting of credits must be worked out with the individual student and Stern College. Prior to leaving one must first file for a leave of absnece and fill out the P-10 form, granting the student permission to take courses in an outside

# Rav A. Lichtenstein Explains Mitzvah of Zechirat Amalek

Rav Aaron Lichtenstein of Yeshivat Etzion in Israel ad-dressed the students of Stern College on March 6, the last day of his trip to the United States. The theme of his talk was the meaning of the mitzvah to recall the memory of Amalek. According to Rav Lichtenstein, Zechira involves existential awareness; it is sense perception as well as cognition.

The Torah instructs us to remember that Amalek swooped down upon the weakest of the Jews and attacked at their most vulnerable time; however, the Torah does not indicate what action on our part would adequately fulfill this commandment. In Megilla 18A it is stated that it fulfilled through balization. Amorphous recollection would not be sufficient. Rambam agreed in Hilchot Melachim, Chapter 5, that there must be a verbal as well as emotional recollection. Neither, however, indicates what must be said. Nachmanides takes note of this omission, and states that a section of the Torah dealing with Amalek should be read in public in order to fulfill the Torah obligation. Therefore, it may be concluded that even the reading of the Megillah would satisfy this requirement since Haman was an Amalekite. He emphasizes that the purpose of the reading is to instill in future generations the com-mitment to the eradication of Amalek.

All these opinions deal with the obligation of Zechira as having a reference to the past. From Proust in this century, to the Romantic poets, been a drive to arrest the flow of time in order to preserve the mode of reality in the past. Others, like Wordsworth, to see the present through the

By Arlene Pianko

perspective of the past. They skim away all the turbulent, emotional froth, leaving only the essence of the experience. The same is true in Jewish law. Obligations to be zocher are not exhausted with references to the past. When we fulfill the mitzvah to remember the Sabbath, we do not do it by recalling past Sabbaths. What we do is take note of its presence; we perceive present reality. existential consciousness of Zechira is, therefore, not the opposite of forgetting, but of indifference. When we are not Zocher, we lack awareness; we fail to perceive that which is

required.
This definition of Zechira applies to G-d as well. When the Torah says that G-d remembered Noah. is an indication of empathy. When G-d responded to Sarah. Rebecca and Rachel and gave them children He responded to their situation with mercy. The same applies to the Zichronot on Rosh Hashana and Yom Kippur. We are asking for G-d's sympathy and sensitivity to our plight. Therefore we use emotional language, rather than quotes involving tragedies that befell the Jews in retribution for

It is important that Jews remain aware of tragic events involving Amalek, because his professed aim is the eradication of the Jewish people. This battle of the Jewish people. This battle continues in every generation; our sensitivity will keep us prepared. In the aftermath of the Yom Kippur War, there is a keener awareness in Israel that each Jew belongs to Knesset Yisroel; that we are one, unique people. Zechira involves the past, present, and future. We must long with anticipation and hope, as we perceive the present and remember the past.

#### Women In Law

Ry Arlene Pianko

"Women in the Law" was the topic of the February 20 seminar led by John F. Kulberg, Director of Admissions of the Colombia of Admissions of the Colombia School of Law, and two students at the School of Law. Mr. Kulberg noted that while ten years ago, only 5-10% of the students in Colombia School of Law were women, this year's first year class contains about 24% women. This is equivalent to the number of women ap-

Monica Lipman, a first year student, discussed student life from a woman's perspective. She stated that from her experience, women are treated no differently from men in the classroom. She also mentioned various organizations on campus and seminars for those interested in

women's rights. David Morton, a second-year student who is on the Selection Committee of the School of Law, reiterated that men and women are treated equally in the classrooms in the

legal profession. This year Colombia will fill 290 seats from among a projected 4900 applicants. Although the 4900 applicants. Although the job market for lawyers is filling up. 96% of last year's graduates from Colombia were placed before graduation. Also men-tioned were various clinical courses available to supplement classwork. Some of the areas covered in the clinical courses are legal rights for the poor, criminal court courtships, family court courtships, and women's rights. Seminars incorporating rights. Seminars incorporating actual legal cases are also of

# LIMUD TORAH: Do Women Have This Obligation?

In light of many women's current interest in high Jewish education, it has become necessary to reevaluate the necessary to reevaluate the Halachic status of women in relation to Talmud Torah. It is the object of this article to examine some of the available sources and reach a conclusion regarding this issue.

#### Mishna

The Mishna in Sota (Sota 20a), in discussing the trial of an Isha Sota, a woman who has committed adultery, relates a dispute between Ben Azai and rav Elazar. Here Ben Azai maintains that there is a definite obligation to teach women Torah, so that she will know that she has some merit to sustain her, namely the merit of Talmud Toruh, should she have to undergo the trial of an Isha Sota. Ray Elazar's contention is that anyone who teaches his daughter Torah, acts as though he were teaching her Tiflut, lewdness. These are two interpretations which can be drawn out of this position. 1) The Yerushalmi (Sota 14b) tells the story of a woman who came to Ray Elazar and asked him a question; he sent her away and cried out to his son: "The words of the Torah should rather be burnt than given to women!" It seems as though he could not find a basis for stating an absolute prohibition. Therefore he made a general statement and worded it very strongly. Thus, we draw out the implication that his position is not one of absolute prohibition. 2) The Rishonim (eg. Rambam, Smag) interpreted Rav Elazar's position to mean Assur—there is a definite prohibition against teaching the woman Torah.

e Mishna in Kiddushim brings another opinion about the status of women in Talmud Torah. It says "All obligations of the son upon the father, men are obligated and women are exempted." The Gemara goes on to explain that this means all obligations of the son which lie upon the father to do to his son, men are obligated and women are exempt. These include Limud Torah (teaching Torah) which is deduced from the verse "You shall teach them to your sons" (Deutoronomy 11:19). The Gemera then proceeds to say V'limadetem-you shall teachor Ulimadetem-you shall learn. Since it says "to your sons" the Gemara concludes that because

we are not commanded to teach the woman, she is not obligated to learn by herself. Working with the interpretation of Gemara, we understand that this Mishna takes the position of Patur—women are exempt from the Mitzvah of Talmud Torah.

We have here three conflicting opinions in the Mishna with regard to this question:

Women have an obligation (Chiuv) in learning.
 Women are prohibited

(Assur) from learning.

3) Women are exempt (Patur) from learning, but are free to do so if they choose.

Gemara The Gemara itself does not resolve this conflict. As quoted in Kiddushin above, the Gemara basically takes the position of This notion

strengthened by a discussion in Sota on the above Mishna. The question is asked whether a voman will indeed receive merit from **Talmud Torah**, since she has no obligation in this area Rashi makes reference to a in Avodah Zara (3a). Rabbi Chanania says that he who is obligated and performs is greater than he who is not obligated and performs. (Tesofot explains that this is because of the fact that he who is obligated must constantly struggle against his evil inclination which tries to stop him from fulfilling G-d's command.) The Gemara in Kiddushin concludes, therefore, that she is Patur and she does not have as much merit as a man who is obligated.

#### Rambam

Rambam attempts to resolve the conflict in the Mishna. He starts out by saying that women are exempt from Talmud Torah. He then goes on:

"A woman who learns Torah has a reward but it is not as great as the man's reward, since she is not commanded. And he does an act with no obligation receives less reward than he who does an act for which he is obligated. And even though she is rewarded, the Chachamin have commanded that a man should not teach his daughter Torah because most women are not interested in learning, and they make non-sense out of Divrei Torah due to Aniyut Daatan. The Chachamin have said that he who teaches his daughter Torah though he were teaching her Tiflut, lewdness; in reference to what were these things said?

by Miriam Kopelman

Torah Shebe'alpeh ("oral" law), but Torah She'bichtav he should not teach her initially, but if she has learnt, it is not similar to Tiflut." (Hilchot Talmud Torahi-

The first thing we notice about the Rambam's position is that the notion of Chiyuv is dropped entirely. Having decided against Chiyuv, the Rambam resolves the conflict in the Mishna by utilizing two basic methods:

Firstly he differentiates between Assur and Patur interms of selection of material. The position of Ray Elazar is interpreted as Assur, absolute prohibition, and is applied to Torah Shebe'alpeh ("oral" law) The position of Patur is applied to Torah Shebichtav ("written" law). The Bach and the Taz (Yoreh Deah Chapter 246) explain the dictomy created between Torah Shebe alpeh and Torah She'bichtav as based on a Gemara in Chagiga (9b). The Gemara discusses Hakahel, the assembly of the people listening to the reading of the **Dvorim**. Men, women and children had to be present. What were the womens' obligation in this regard? They had to listen in order to be cognizant of the Mitzvoth that applied to them.

One can deduce from this that women may listen to Torah She'bichtav and the Rambam mentions it as Patur.

And secondly, from the implication in the words of Rav Elazar: "He who teaches his daughter..."—the Rambam differentiates between a woman learning by herself and someone teaching her. Even in Torah She'bealpeh, which the Rambam considers Assur, this prohibition extends only to teaching and not to learning. The Prishah (Yoreh Deah Ch. 24b) explains that this rationale is based on the difference in motivation when a woman learns by herself and when she is taught. One might deduce that a woman learning by herself does not treat Divrei Torah lightly and would not make nonsense out of them, whereas a woman who is forced into learning may not be interested in Divrei Torah and would treat them lightly. Therefore, a woman may learn even Torah She'bealpeh by herself, but it is prohibited to impose learning on her, since we do not know "what is in her heart" and how she will utilize the Divrei Torah.

#### Other Rishonim Rambam's resolution

significant, because it deter-mines how nearly all Halacha iews women's learning. Other Rishonim (eg.g. Smag, Assin 12) agree with his resolution. The Tur quotes him verbatim (Yoreh Deah Ch. 246), but opposes him in selection of material which is Assur and Patur. Whereas the Rambam maintains that Torah She bichtav is patur and Torah She'bealpeh is Assur, and, the Tur seems to say the opposite Torah Shebichtav is Assur and Torah Shebealpeh is Patur. The Beit Yosef and nearly all other commentators explain this asa printing or quoting mistake. The Prishah attempts to explain the text as it stands, by saving that there would be greater damage in making nonsense out of Torah Shebichtav, than Torah Shebealpeh. This view is, however, rejected by most commentaries and they agree that the Tur actually intended to say the same thing as the Rambam.

The Shulchan Aruch also quotes the Rambam. The Rama adds that a woman is obligated to learn about those laws which are relevent to her. This rein-troduces the notion of Chiyuv, which is widely expanded by the Baal Hatanya (SHULCHAN Aarch Harav, Hilchot Talmud Torah Ch. 1). Women are obligated to know all positive Mitzvot which are applicable and all negative Mitzvoth, both De'oraitah and De'rabanan. It appears, thus, that women have a certain responsibility in Talmud Torah and both Torah She'bealpeh and Torah Shebichtav are included in this Chiyuv. This obligation is ex-pressed in relation to Halacha Le'Masseh, and is not absolute.

We are left with the question of the permissability of teaching women Torah. The Chafetz Chaim, a modern Posek, arrives at a pragmatic reason for the need of teaching Torah, today. (Likutel Halachot Al Setah). ormerly, a woman lived in her father's home and was surrounded by Jewish tradition and followed the Halachot she observed there. In this home oriented society there seemed to be no necessity of teaching a woman Torah. But in our mobile society, where women are no longer confined to the home and secular education is open to them, one should teach them Torah to prevent them from leaving Yahadut and forgetting traditional values their traditional values. The Chofetz Chaim includes both Terah She'hichtav and Torah She balpeh in this statement.

In conclusion the Jewish woman of today, faced with the complexities of modern society and surrounded by conflicting values, feels the need to learn Torah. By learning Terah she can Torah. By learning Torah she can enhance her religious training and better confront problems imposed on her by the outside world. Her attitude is perhaps best expressed by the words ascribed to Ray JL. Bloch: "Women are learning so many other kinds of Times today." other kinds of Tiffut today. maybe it is about time they start learning some Torah Tiffut."

## Amos Elon Sees

# Change In Mood

(Continued from page 1)

have demonstrated that they will not be contented with economic well-being alone.

Elon decried the loneliness of the Israelis during and after the October War, when Israel's "traditional allies" in Europe and Africa did not come to Israel's aid, but instead sided with the Arabs. Calling the October War a "War of Son," Flon says that the young Israeli soldiers suf-fered more intensely as a result of the war than did those of Elon's generation, who had already experienced world in-difference to the Holocaust and to Israel's problems during the 1948 War.

According to Elon, the odds which confronted the Israeli soldiers in the October War "...stagger the imagination," and

when the cease-fire arranged, many Israeli soldiers avoided recounting their experiences. Elon also maintains that the entire outlook and selfimage of many Israelis has changed, as he quotes one Israeli soldier as saving: "I always knew I was an Israeli; in this war I found out I was a Jew." In this they felt that they were fighting not as Israelis, but as Jews, for their survival.

According to Elon, David Ben Gurion's death symbolized the end of an epoch of optimism and self-confidence. However, Elon hopes that a political settlement will be possible in the near future. Elon says that Israel's future. Elon says the discrete feeling of loneliness was alleviated by her support from Warld Jewry, the U.S., and World Jewry, the U.S., and Holland. When asked how we, as American Jews, can most constructively help Israel now, Elon replied that an "exchange of ideas" between Israel and the U.S. would be extremely helpful, as is monetary aid. Israel, he says, has need for a "more imaginative government."

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neted makes his course both interesting and challenging.
Before coming to the United States, Dr. Buchler lived in Luxembourg and was educated in Belgium. When he came to the United States he pursued his United States, he pursued his graduate studies at the University of California in San

Diego.
Dr. Buchler's main work is done uptown at Belfer where he does research in astro-physics particularly in the evolutions and explosions of stars. Part of his

Stern college was well represented at the Bialik Centennial Conference which took place at Herzl Institute February 23. Dean Mirsky was chairman of the conference, and Dr. Noah Rosenbloom was one of the speakers. Also present from the speakers. Also present from Stern were five members of the Speech and Drama Forum-Rachayl Eckstein, Charyn Goldstein, Ceryl Merzel, Ruth Stemp, and Raina Urbaitis. They dramatically presented "Bialik in Song and Story," a series of Bialik readings in both Hebrew and English.

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lobby about the Mitzvot of Purim

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duties at Belfer include teaching at Stern and Yeshiva College. He has been at Stern now for two

When asked how he feels about his teaching job at Stern, Dr. Buchler smiled and replied that he feels Stern's physics facilities are extremely poor. "It's a shame that Stern and Yeshiva College are 150 blocks apart, thereby excluding Stern girls from the benefits of Yeshiva

College's great facilities."

However, Dr. Buchler enjoys teaching here very much. He feels that the intellectual level of



the girls is as high here as in any other school where he has other school taught.

Concerning his plans for the future, Dr. Buchler will leave the profession of teaching at the end of this year and do more research in his specialized fields

## In The Purim Spirit

(Continued from page 5)

Dear Editor. I would like to commend the students' laybadig behavior during the week of Purim. The Friday of Purim was one day that we truly appreciated our school's unique advantages as an Orthodox Jewish college. At what other American university could we live in a dormitory so embued with the spirit of this special Jewish holiday? The many smiling faces, were ac companied with cheerful greetings of "Chag Sameach". Where else could we find small "Mishloach Manot" packages waiting eagerly in front of dormitory doors and dozens of with which we have a second to be a second to b girls who go into the lounge early in the morning to hear the Megilla read? All were included to receive the Finkelmans' and Student Council's generous gift of "Mishloach Manot". All were asked if they had a Purim "Seudah" to attend, and if not, were adequately accommodated.

greeted all eyes, only to be followed by special T.A.C. flyers with still more information on Chag Purim. The Tzedakah committee provided everyone with the opportunity to fulfill the important mitzvah of Matanot

L'Évyonim.
This Purim has awakened a latent feeling of pride for Stern. I hope that other students share these same sentiments.

Ashira Rappoport

#### EREV PESACH

(Continued from page 5)

sale. However, the latter solution poses a problem with regard to the repurchase of chametz at the conclusion of the festival. If it is the case that the prohibition is con-tingent upon the location of the chametz rather than upon the place in which the owner finds himself, then the rist is not permitted to regain title to his chametz until after Pesach has drawn to a close in America, seven hours after the conclusion of the festival in Israel.' Furthermore, since in Israel the final day of the holiday is not observed, conclusion of Pesach occurs more than a day earlier than in America. Customarily the rabbi only carner than in America. Customarily the range repurchases the chametz immediately following the conclusion of the holiday. May an American tourist avail himself of the services of an Israeli rabbi who will repurchase the chametz at a time prior to the hour at which the tourist is permitted to regain possession of the chametz which is located in America?

Rabbi Ephraim Yolles discusses this question in the Shevat-Adar 5733 issue of Ha-Ma'or and concludes that

this practice is permissible. In the first place, Rabbi Yolles declares, one may assume that the Israeli rabbi stipulates that repossession of the chametz of his American clients should not become effective until after the conclusion of the festival in America. Moreover, citing Taz, Orach Chaim 448:6, Rabbi Yolles argues that such a stipulation, even if not expressly made, is a self-understood condition of the transaction. Secondly, the forms usually employed for the appointment of a rabbi as an agent for the sale of **chametz** do not expressly authorize him to repurchase the **chametz**. In the absence of such authorization repurchase by the rabbi is not valid on behalf of his client unless it is in the latter's interest and meets with his approval. Since in the case at hand such repurchase is clearly not in the interest of the American tourist, the repurchase is not valid on his behalf. Thus, Rabbi Yolles concludes, there is no halakhic objection to the sale of a tourist's chametz by an Israeli

# Rabbi Weiss Teaches At Soviet Jewry Vigil



Rabbi Avi Weiss of Stern College conducts a shiur in the shadow of the Isaiah Peace Wall opposite the United Nations as mem-bers of the Student Struggle for Soviet Jewry, holding cartons of vitamins for prisoner Sylva Zalmanson, listen. The week-Zalmanson, listen. The week-long vigil for Soviet Jewry was sponsored by the Student Struggle for Soviet Jewry and N.Y. Conference

TZEDAKAH- The Tzedakah Committee has raised \$100.00 in its Special Purim Drive for the Hebrew Institute for the Deaf. A check for \$25.00, money collected from students for Matones L'evyonim, was sent to a needy Jewish family in Brooklyn.

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# Am Yisroel

(Continued from page 5)

The Israeli intellectual suffered a rude awakening con-sequent to the Yom Kippur War. This was the underlying theme of Mr. Elon's address. The world recognition of Israel's right to exist was a definite outgrowth of the European Holocaust-a feeble attempt to atone perhaps. Today, however, this recognition is no longer so evident as the events of Auschwitz, Treblinka etc. begin to fade and new generations arise. Consequently, the world felt no moral imperative to aid Israel in Octover. urther, the crises in the Western Alliance and within the United States government may potentially serve to engender even less sympathy.

Mr. Elon related that the young Israeli soldier, who never experienced Auschwitz, sud denly underwent a traumatic

The Observer will be ac cepting applications for all editorial and technical positions on staff from today until April 1. All present Observer staff members are invited to apply for positions as next year's editors. Also, non-staff Stern students are eligible for certain editorial positions. For application information, contact Anita Gittelman in 16F.

shock to his self-image—"I knew I was an Israeli, now I know I'm a Jew." The words epitomize not a universal human vulnerability but rather a particular one—that of the Jew.

The Rav, in eclipcating the lessons of the Megillah to the generation in Persia, speaks also directly to the contemporary Jew in Israel, as echoed by Mr. Elon. Further, we would be tragically naive to believe that "rude awakening of the Israeli intellectual" does not extend beyond the borders of the

crucial However. more perhaps than the lesson Jewish vulnerability is that of rachmanut. The Ray explains that Man, B'tzelem Elokim, has the capacity for love. Within the Jew, this capacity becomes a necessity. Mr. Elon defined the miracle of Israeli experience as the fact that there is yet a sensitivity to the individual human life.

May we not venture to say that these two characteristics, namely vulnerability and compassion, engender each other and define the Jew.

Engaged

Renee Peyser '76 to Elliot

Singer Judy Wolper '70 to Michael