

...presently maintained at Stern College is now 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 its faculty.

Dr. Silver is not being fired for any lack of teaching ability. Indeed, the students agree that she is one of the finest professors in the English department. Notably, Dr. Silver has surpassed her teaching duties to actively participate in Senate and she has also demonstrated a genuine 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

...other quality professors... with transient instructors.

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

Information on this threatening situation is contained within this issue of The Observer.



The Observer

THE OFFICIAL NEWSPAPER OF STERN COLLEGE

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New York City

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

By Barbara Cohen

The well known Jewish author and storyteller, Isaac Bashevis Singer, was the speaker at Stern's eighth annual Forum of the Arts.

Dean Mirsky began by dedicating the Forum to the late Dr. Epstein z"l. He then introduced 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. However, he continued, Isaac Bashevis Singer's genius is in his ability to write on both levels according to his approximation of need.

The versatility manifested in Mr. Singer's writings became evident in his speech. His speech ranged from a very general analysis of the arts on a secular level to specific problems of the Jewish writer. The tone varied from a serious defense of Jewish history and heritage to the humorous aspects of the subject.

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

that far removed from the imaginative tendencies of literature. Much of what was science fiction has become fact, while many discoveries of science are becoming more and more mysterious and inexplicable. As more is uncovered about atoms, gravity and the moon, simple questions of a creator still 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 giving much consideration to the constructive processes involved. Instead, the writer should first create the work. The message will indirectly reach the critic. "We received our message thousands of years ago," he said, "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 a 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 insensitive to it."

Mr. Singer closed his speech with the reading of his new short 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 speech.

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 proceeded 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 dancer.

Historically, the Jews as a wandering people danced in the style of their host-country. There were no established dance forms 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

argue, when we learn, do 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

the "angels and demons" within man.

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

Amos Elon Sees Shift In Israeli Thought

By Judy Wallach

The second lecturing participant 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 findings of a new awareness and changing mood among Israeli intellectuals following the Yom Kippur War.

Elon, a Vienna-born Israeli, 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 months." According to Elon,

there were already many world-wide 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 also points out the greater concern of Israelis after the war for the Palestinian Arabs in Israel, who

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The Rav's Shiur: The Metaphysics Of Purim

by Ivy Kaufman

On Monday evening, March 4, Rav Joseph B. solovitchik, shlit'a, delivered his annual pre-Purim *yahzeit shiur* in Lampport auditorium. The following is a synopsis of the *shiur* which was entitled: "The Metaphysic of Purim."

The gemarah in Megillah formulates the *halachah* that "one is obligated to read the *megillah* at night and to repeat it in the morning." There is a disagreement, however, regarding the origin of this *halachah*. Two different sources are suggested. Both are *pisukim* from *Tithlum* which speak of calling to *Hashem* twice—at night, and again the next morning. There is, however, a

substantial difference in the tone of the *pisukim* and a corresponding difference in the suggested purpose of *Kriat Hamegillah*. The call to *Hashem* in the first *posuk* is a cry of total despair and loneliness. *Rabbi Yehoshua*, the *amora* who held that this is the basis for reading the *Megillah* twice, apparently felt that *Kriat Hamegillah* 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 loneliness and hopelessness. When analyzing the *halachot* surrounding Purim we see that this is so. In fact, *Ta'anit Esther* rests on this dichotomy, on this paradoxical requirement that Purim be both a day of prayer and celebration. We engage in the prayer aspect of Purim on *Ta'anit Esther*, while the fourteenth of *Adar* itself is reserved as a day of celebration, *Ta'anit Esther* is not an "extraneous addendum" to Purim; rather it is an integral part of the Purim observance.

How can Purim encompass these two contradictory aspects? On what metaphysical fact is this dialectic based? Man is ontologically a frightened being. He is full of anxiety, for he lives not only in the realities of memory (past) and perception (present),

(Continued on page 4)

NEWS BULLETIN

Yesterday Dr. Carole Silver was notified that she would be rehired for the next school year. For details, see page 3.

comparison to the great advances of technology, looked "poor and retarded." He talked of the parallel progression of technology and of man's disregard for what seems to be the supernatural. The author also stated that man can acquire knowledge through both a learning process and an intuitive one. Even though this intuitive knowledge is indefinable, Mr. Singer sees it as the true source of artistic creativity. The mechanical process of thought encouraged by technology cannot be permitted to dominate the instinctive knowledge necessary in literature. Although science denies fantasy, it is, in fact, not

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 interested 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 interested 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 interested 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 forbidding structure has been put in order to increase the "output" of the office—but its influence is much wider. It has now disenfranchised students and has added a coldness to the office.

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 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 recently.

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 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 tabulation—an uncomplicated responsibility. If a committee is not formed within the next few weeks, Council leaders will have to postpone this long-awaited 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

Dear Editor:

I would like to lodge a complaint 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 such questions.

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 prospective students also? Y.U. goes out of its way to attract students. Why must the school repel good students by rudeness? Unfortunately, this is not an isolated case.

An amusing incident occurred 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. [redacted] 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 bureaucracy, 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 manners, 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

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Gittle's Z'mani

Speaking Out

—by Anita Gittleman

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

Dear Sirs,

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 factors:

1. We are acting out of a genuine 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 an increasing number of transient professors, there will be a decrease in student-faculty rapport. There will also be a noticeable, yet understandable lack of teacher concern for raising the educational standards of Stern College. We of **THE OBSERVER** 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 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 dismissal.

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 place concern for Stern's educational level above concern for Yeshiva University's money.

Sincerely yours,
Anita Gittleman
(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 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 pretty pictures and deceitful words? Only when one does not have to fear the grouch behind the desk will people begin to improve 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 involving and related to us by the victims of stealing are, unfortunately, not simple 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 is **The Prime of Miss Jean Brodie**, 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 Orlov, JoAnn Pastor, Ashira Rapoport, Barbara Schreiber, Lee Siegel, and Sonia Zaterman. The title role of Miss Jean Brodie will be played by freshman

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

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

The Children's Hour by Lillian Hellman, **Madwoman of Chafflot** 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 Parliamentarian, 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 Trustees, 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 with Dr. 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 alleviate 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 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 satisfy the University, give professors an sense of job security, and guarantee that Stern will have a group of highly qualified and devoted professors.

unanimously by consent of the voting members. The amendments to the Constitution include the requirement that the Vice President distribute service credits to the students completing semester student activity sheets, laws concerning budgets of chartered 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 eligible to run for Senate (except for the first semester freshman candidates) and specifies about the class standing of Council or Senate candidates.

Student Council voted to subsidize the Senior Class Dinner \$2 for every Stern student, parents and faculty members attending the dinner. Because of a raise in rates by the phone company, WYUR was allotted \$80 extra so that it can continue broadcasting to Stern until the end of the semester.

Letters

(Continued from page 2)

Stern student stepped out of her room between 8:00 and 8:30 p.m. 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 hot-rollers, six "tichels," and a gold 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 unfortunate 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) committed against others as well as against the individual involved.

Sincerely,

The afflicted victims of the Eighth Floor

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.

1. 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

- The Observer**? Adequate-31% Too much-4% 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 students who troubled to fill out the questionnaire. They were 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.

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 10).

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

sponsored 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) 253-3800.

ANNOUNCING A NEW PASSOVER HAGGADAH!!!!

The new S.O.Y. Passover Haggadah contains: complete hebrew text new translation complete seder directions with explanations a special commentary consisting of "vortlach" to be read at the seder complete halachot of pessach Proceeds go to Dirshu

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World-Wide Jewish News

Tel Aviv—In exchange for 65 convicted Arab prisoners, Egypt 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 Aviv—The 65 Israelis who are being kept as prisoners of war in Syria are reportedly in good condition according to a report by the International Red Cross. The report went on to say that some of the prisoners are recovering from wounds received in the Yom Kippur War, but an exact number was not given.

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 with drew 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 was not hurt.

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, sinologist 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 Nudel.

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 severely uninformed. Due to our ignorance we have been deprived of the opportunity to 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 immigration 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 Jewish community. They presently live in a complete spiritual void. This can be attested to by facts that there is an extremely high assimilation rate in 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 Chagim. (French public schools are closed on Thursday and Sunday). If the current process is allowed to continue unhindered, in about one and a half generations, the majority of these 600,000 Jews will have become extinct, as Jews!

Although the situation is quite dismal, an organization has been working at a remedy. Its name is 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 the leadership of the philan-



thropist and scholar, Rabbi Solomon D. Sassoon of London.

The aim of Ozar Hatorah is to provide these children with a knowledge of the rich and beautiful heritage which is rightfully theirs as Jews, to inculcate 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 Aliyah.

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 diminished people, we at Stern will be holding an emergency fundraising drive on Monday, March 25th through Wednesday, March 28th. And informative talk by Mare Mishaan, Coordinating Vice-President, of Ozar Hatorah was held on Wednesday, March 20th during club hour.

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 truly 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 newly released movie of the Yom Kippur War was shown and three representatives of the Aliyah Center spoke and entertained 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 upan 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.

The University's one year program is similar to the one of Hebrew University's he commented, 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 of 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 incorporated 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 trimester 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 absence and fill out the P-10 form, granting the student permission to take courses in an outside university.

Rav A. Lichtenstein Explains Mitzvah of Zechirat Amalek

By Arlene Pianko

Rav Aaron Lichtenstein of Yeshivat Etzion in Israel addressed 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 verbalization. A morphous 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 commitment 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, there has been a drive to arrest the flow of time in order to preserve the mode of reality in the past. Others, like Wordsworth, tried to see the present through the

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 the present reality. The 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, it 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 prayers 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 sins.

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 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

By Arlene Pianko

"Women in the Law" was the topic of the February 20 seminar led by John F. Kulberg, Director of Admissions of the Columbia 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 Columbia School of Law were women, this year's first year class contains about 24% women. This is equivalent to the number of women applicants.

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 Columbia will fill 290 seats from among a projected 4900 applicants. Although the job market for lawyers is filling up, 96% of last year's graduates from Columbia were placed before graduation. Also mentioned 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 actual legal cases are also offered.

LIMUD TORAH: Do Women Have This Obligation?

by Miriam Kopelman

In light of many women's current interest in high Jewish education, it has become 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 Torah, should she have to undergo the trial of an Isha Sota. Rav 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 Rav 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 can 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.

The Mishna in Kiddushin (29a) 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" (Deuteronomy 11:19). The Gemara then proceeds to say that U'limadetem—you shall teach—or U'limadetem—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 the 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:

- 1) Women have an obligation (Chiyuv) in learning.
- 2) 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 Patur. This notion is strengthened by a discussion in Sota on the above Mishna. The question is asked whether a woman will indeed receive merit from Talmud Torah, since she has no obligation in this area. Rashi makes reference to a Gemara in Avodah Zara (3a). Rabbi Chanania says that he who is obligated and performs is greater than he who is not obligated and performs. (Tosofot 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 who 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 nonsense out of Divrei Torah due to Aniyut Daatan. The Chachamin have said that he who teaches his daughter Torah acts as though he were teaching her Tiflut, lewdness; in reference to what were these things said?"

Torah Shebe'alpeh ("oral" law), but Torah Shebichtav he should not teach her initially, but if she has learnt, it is not similar to Tiflut." (Hilchot Talmud Torah: 13)

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 in terms of selection of material. The position of Rav 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 Tax (Yoreh Deah Chapter 246) explain the dictum created between Torah Shebe'alpeh and Torah Shebichtav as being based on a Gemara in Chagiga (9b). The Gemara discusses Hakabel, the assembly of the people listening to the reading of the Dvorian. Men, women and children had to be present. What were the women's obligation in this regard? They had to listen in order to be cognizant of the Mitzvot that applied to them. One can deduce from this that women may listen to Torah Shebichtav 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 Shebe'alpeh, 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 Shebe'alpeh 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 is significant, because it determines how nearly all Halacha views 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 Shebichtav is patur and Torah Shebe'alpeh is Assur, and, the Tur seems to say the opposite: Torah Shebichtav is Assur and Torah Shebe'alpeh is Patur. The Beit Yosef and nearly all other commentators explain this as a printing or quoting mistake. The Prishah attempts to explain the text as it stands, by saying that there would be greater damage in making nonsense out of Torah Shebe'alpeh, than Torah Shebe'alpeh. This view is, however, rejected by most commentators 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 relevant to her. This reintroduces the notion of Chiyuv, which is widely expanded by the Baal Hatanya (SHULCHAN AARH HARAV, Hilchot Talmud Torah Ch. 1). Women are obligated to know all positive Mitzvot which are applicable and all negative Mitzvot, both De'oraitah and De'Rabanan. It appears, thus, that women have a certain responsibility in Talmud Torah and both Torah Shebe'alpeh and Torah Shebichtav are included in this Chiyuv. This obligation is expressed in relation to Halacha

Le'Maaseh, and is not absolute.

We are left with the question of the permissibility of teaching women Torah. The Chofetz Chaim, a modern Posek, arrives at a pragmatic reason for the need of teaching Torah today. (Likutei Halachot Al Seta). Formerly, 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 Yehדות and forgetting their traditional values. The Chofetz Chaim includes both Torah Shebichtav and Torah Shebe'alpeh 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 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 Rav J.L. Bloch: "Women are learning so many other kinds of Tiflut today, maybe it is about time they start learning some Torah Tiflut."

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," Elon says that the young Israeli soldiers suffered more intensely as a result of the war than did those of Elon's generation, who had already experienced world indifference 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 was arranged, many Israeli soldiers avoided recounting their experiences. Elon also maintains that the entire outlook and self-image of many Israelis has changed, as he quotes one Israeli soldier as saying: "I always knew I was an Israeli; in this war I found out I was a Jew." In this war 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 feeling of loneliness was alleviated by her support from 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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Dr. Buchler: Our Man Behind Physics

By Ruth Stemp

Dr. Robert Buchler teaches the one and only physics course offered at Stern. Although he's known only to his few students, his extensive knowledge in this field makes his course both interesting and challenging.

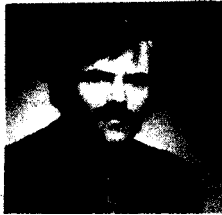
Before coming to the United States, Dr. Buchler lived in Luxembourg and was educated in Belgium. When he came to the United States, he pursued his graduate studies at the University of California in San Diego.

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

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

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 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,

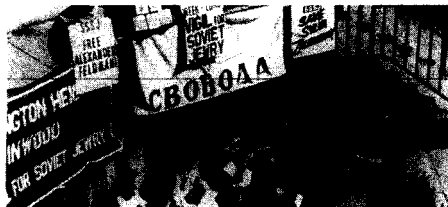
I would like to commend the students' *layhadig* behavior during the week of Purim. The Friday of Purim was one day that we truly appreciated our school's unique advantages as an Orthodox Jewish college. At what other American university could we live in a dormitory so imbued with the spirit of this special Jewish holiday? The many smiling faces, were accompanied 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 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. A simple reminder in the dorm lobby about the Mitzvot of Purim

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'Evyonim.

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

Ashira Rappoport

Rabbi Weiss Teaches At Soviet Jewry Vigil



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

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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 contingent upon the location of the *chametz* rather than upon the place in which the owner finds himself, then the tourist 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 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.

Am Yisroel

(Continued from page 5)

The Israeli intellectual suffered a rude awakening consequent 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 October. Further, 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, suddenly underwent a traumatic

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 eliciting 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 the "rude awakening of the Israeli intellectual" does not extend beyond the borders of the *Medina*.

However, more crucial perhaps than the lesson Jewish vulnerability is that of *rachmanut*. The Rav 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 Peysner '76 to Elliot
Singer
Judy Wolper '70 to Michael
Gitten Cohen