



THE OBSERVER

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Monday, December 16, 1974

New York City

144

Volume XVII - No. 5

Festival Begins on the Right Note

The Jewish Arts Festival, 1974, began on the right note at a Chamber Music concert in room 418 of Stern College, on Monday night, December 2. Under the competent direction of Dr. Edward Levy, Professor of Music at both Stern and Yeshiva College, all attendees enjoyed pieces written by well-known composers.

The first part of this delightful musical program was devoted to selected numbers by well-known composers. Artists represented were Alessandro Marcello, a contemporary of Bach, Franz Schubert, Max Reger and Robert Schumann. Pieces varied from the somber mood to the fantasies. Representatives of the latter was Fantasy Pieces for the clarinet and piano by Schumann which was able to capture the mood of the audience. Reger's Molto Sostenuto from Suite #1 in G Minor has become one of the favorites in the solo violin repertoire. It has been only in the twentieth century that the viola has emerged as a solo instrument, escaping its previous confinement as the discreet supplier of inner harmonies.

After a brief intermission, pieces by Chopin, such as "Nocturne in C Minor," and Schubert, such as eight Impromptus, which are representative of the break away from dominance of the sonata form in piano forte composition. The final piece performed that evening was a Trio for Clarinet, Viola and piano in E Flat Major, by Mozart, which is noted for its grace and elegance.

Performers that evening included Gabriel Goldberger, an alumnus of Yeshiva College. He began playing piano in his native Russia at the age of seven. At sixteen he studied at the Beginners School of Music in Russia.

Ms. Ellen Watson played all three instruments utilized in the program. She is currently a member of the Philharmonic Symphony of Westchester and a private student of the internationally acclaimed concert violinist, Paul Doktor.

Dr. Levy studied with Stefan Volpe and later with Milton Babbitt at Princeton. His current interests include extending techniques of music analysis to the structure of other arts.

Eban - A man of great fame

by Gail Epstein

Abba Eban has earned fame through his various roles as an Israeli statesman and diplomat. Born in Capetown, South Africa, in 1915, he was brought up in England, where he studied languages and classics and later became a research fellow and lecturer at Cambridge University. He served on the staff of the British Minister of State in Cairo in 1941, and then became an intelligence officer in Jerusalem. He was appointed political information officer in London by the Jewish Agency, and in this role, was able to participate in the final contacts with the British government before the establishment of the State of Israel. Mr. Eban then became the liaison officer for the Jewish Agency with the United Nations Special Committee on Palestine in 1947, and was

a member of the Jewish delegation to the United Nations General Assembly which was instrumental in securing the passage of the partition resolution. When Israel gained independence in 1948, Eban was appointed the country's representative to the UN, and when Israel was admitted to the UN, he became the permanent delegate. Between the years 1950-1959 his political career included Israeli ambassador in Washington and chief delegate to the United Nations, which brought him widespread admiration and fame.

Upon returning to Israel, Eban was elected to the Knesset on the Mafai ticket, serving as Minister of Education and Culture under Ben-Gurion, and then as Deputy Prime Minister under Eshkol. He served as President of the Weizmann Institute (Continued on Page 5)

Eban Discusses Israel's Future

by Nancy Schwartz

The crux of the Arab-Israeli conflict according to Abba Eban does not concern captured territory, refugees, or boundaries, but the Arab attitude of "total negation of Israel's legitimacy, nationhood and its place in the world."

"The Future of Israeli Society" was the topic at the third Annual Hillel Rogoff Memorial Lecture delivered by Abba Eban at Koch Auditorium, December 4, at 8:00 PM. Mr. Eban said that the Arabs simply refuse to recognize Israel's right to exist. He pointed out that out of one hundred thirty-eight member nations of the General Assembly, Israel is the only nation which has retained the same land, faith, and language for three thousand years. The Jews proclaim Israel belongs to the Middle East, due to its past history, present achievements, and future aspirations. Whether the Palestinian refugees will form another state to make a total of twenty-one Arab states is a question as to whether Israel will keep its own sovereign state contrary to Arafat's declarations, the Jew's "right of collective identity" is at stake. The new "Left Anti-Semitism," claims that every new nation has a right to sovereignty unless the sovereignty in question is that of the Jewish people.

Thus Eban pointed out, the "progress toward a full and authentic peace must be slow" because we must negate the Arab conclusion that Israel is transitory. Mr. Eban then related this negative attitude to the PLO claim that Israel refuses to negotiate with it. Mr. Eban claims that it is not that Israel refuses to negotiate, but that the PLO ignores the states existence. There is now a somber atmosphere among Israelis and Jews as a result.



Abba Eban discusses Israel's future at the third annual Hillel Rogoff Memorial Lecture

The Jewish people are plagued by the question of the "viability of Israel's survival into the distant future." Perhaps, Eban declared the Jewish people are paranoid about Israel's existence. But this is only because the experience of Jews haven't been normal, and have thus caused that fear. The fact that "six million of our kinsmen were swept away by a tidal wave of violence" makes one ask, "How can such a people and such a state having experienced the holocaust be normal about its security?"

Mr. Eban, felt that Israel and the United States are now in "a golden age of accord." He pointed out that at no time in its past history has Israel had such a staunch ally and supporter as the U.S. since the Yom Kippur War until the present.

Mr. Eban concluded with the thought that sundry solutions have been used to solve the Middle East conflict, including armistices, truces, wars and agreements. He then remarked: "Perhaps it is the hour for the creative alternative of peace."

Senate Evaluates Co-op

The evaluation of the Co-Op Program was the major subject of the November 27th Senate Meeting. Senator Joanne Pastor presented the report of her committee's evaluation and its proposals to the Senate body.

The Co-Op Program is the dually sponsored arrangement with Yeshiva University High Schools that allows their seniors to take courses at Stern. The program is designed to provide High School students with stimulating classes and exposure to college life with the hope that it would encourage enrollment at Stern.

The basic assumption of the committee report was that the program did fulfill these goals and that the program should be con-

tinued, with certain modifications. Senator Pastor recommended that higher scholastic standards, an interview and a more thorough orientation precede acceptance into the program and that limits be placed on the number of Co-op students in each class. The recommendations were made out of concern that the scholastic level of courses had been adversely affected by the presence of high school seniors.

Extensive discussion of the proposals followed. Senator Murray Altman suggested that Senate vote on the issue and pass these recommendations on to the Office of the Dean. Senator Judy Paiken objected strongly to the suggestion claiming that this kind of action threatened the credence of Senate.

She felt that this was a precedent-setting situation, where senate was delaying with a matter that had been initiated by the Administration. She contended that Senate does have the authority to alter Administrations Policy, and that measures voted on by Senate have greater weight than recommendations. This issue should proceed to the Faculty Assembly for a vote as is the procedure with all Senate matters.

Senate will hold final debate on the Co-op issue at the next meeting and vote to accept or reject the proposals of the committee then. Senate Chairman Mindy Gaxt then announced that she was resigning the chairmanship for personal reasons. Judy Paiken was elected chairman.



Biased Views Denounced

Theoretically, news coverage should be an objective presentation of news events, not necessarily reflecting the reporter's opinions or connoting sensationalism. Nevertheless, news is frequently slanted by an imbalanced emphasis. This stress is reflected in choice of headlines, pictures and captions, and article placement.

The past few weeks have witnessed much news coverage of the Israeli situation. With the upsurge of terrorist activities, particularly in the Beit Shean incident, the bias has been unjustly sympathetic towards the Arabs. On November 20th, *The New York Times* related the Beit Shean terrorists raid with the following headline: "Bodies of Three Arab Raiders Burned by Angry Israelis." The article commences with a strong statement emphasizing the extreme Israeli reactions. Granted, the burning of human flesh is unjustifiable. However, only minimal attention is given to the savage Arab infiltration. Unfortunately, the bias was not only apparent in *The New York Times*, but also expressed in *Newsweek* and *Time Magazine*. The caption under a *Newsweek* photograph (Dec. 2, 1974) depicting the burning read: "Enraged villagers manhandle dead Arab terrorists and hurl them out of window to street below where mob burns them in a frenzied display of 'Old Testament' vengeance." In all three periodicals the photographs captured the Israeli vengeance, excluding pictures of the afflicted Israeli families.

We of the *Observer* denounce such slanted journalism which equates Israeli retaliation with Arab terrorism. It is hoped that future news coverage will convey a more balanced viewpoint.

Balanced Budget

With the current rise in prices, Student Council is faced with a fiscal crisis. Although a projected increase in a student activity fee will somewhat alleviate next semester's deficits, this semester's budgetary problems remain.

In view of this situation *The Observer*, which comprises a large part of Council's budget, will appear on a modified production schedule for the remainder of the semester. Only one more issue of the newspaper will be published this term. The Governing Board of *The Observer* is thus trying to reduce the present financial strain on Council. Hopefully, next semester Council's increased budget will allow the newspaper to resume its bi-monthly schedule.

Midterms at Midtime

It is indeed rare when one finds an entire student body united behind a single cause. However, the circumstances surrounding this event are extremely disturbing to the students. The complaint that one hears throughout the school is the current scheduling of midterm examinations. It is ludicrous and exasperating when one is plagued by recurring examinations over an unduly short or long period of time. It is impossible to operate efficiently when one is burdened by five tests over a period of five days. The same holds equally true when the midterm examination period extends from the beginning of November to the end of December. This results in the overlapping of midterms, papers, and even finals.

The fault does not exclusively lie with the teachers. We understand that the teachers must also meet a deadline for the midterm marks. In more cases than not, the teachers have proven to be understanding to their students' problems.

This dilemma will not be solved by accusations or innuendoes. We need action on this problem. If a committee composed of various interest groups were assembled, a solution could be at hand. The means are left to the administration and the ends are demanded by all.

Alternatives to Vocational Counseling

Stern College for Women has within its boundaries tremendous possibilities for change and expansion. We gratefully acknowledge this year's new programs such as shaped majors and cross registration with Finch. At the same time, we accept the deficiency; there are not sufficient funds to provide the vocational counseling needed to go along with with college's growth.

There are, however, other available alternatives to a vocational counselor. Stern is fortunate in having a faculty with many and varied interests and accomplishments. We therefore implore the faculty to take a more active role in guiding students in all fields possible.

Students must be made aware of the areas of service each faculty member has to offer. And faculty members must be willing to guide the students to the new ideas and areas in their future vocations.



Punch & Judy

"Seventy Faces of the Torah"

by Judy Altshul

Recently I had the occasion to leaf through copies of the *Observer*, dating as far back as the "olden days" of 1958. It was interesting that the problems throughout the years are basically the same—the library, guidance and advisement, complaints about courses, and apathy — yet with the passage of years they have become more complex. One specific problem has changed in its expression—there had been a strong emphasis on the "maintenance of a proper religious attitude" in quite an overt manner. Letters from faculty and students as well as the subject matter of the articles, showed that "proper religiosity," whatever that means, was a prime concern of the school population. Perhaps, due to toleration or enlightenment or moderation, this concern had taken more subtle forms of expression.

Maybe, one might think, these "new" forms prevent alienation of those not so concerned with a religious atmosphere. Yet this method is just as harmful, if not more so. In the attempt to find covert manifestations of problems in religious observance and priority, that object becomes the crux of the issue. The symbol of a difference in religious understanding no longer is representative; it becomes the religious belief. If a boy's *kipa* is black velvet or crocheted, or the size of a half dollar or a helmet, for sure, one can determine his complete religious philosophy to a tee. If a girl wears jeans or a skirt down to her calf, of course, one knows exactly what she believes. This is not to say that the outward trappings—be it *gilui rosh* or *tzniut*—is not indicative of a certain way of thinking, but it is not THE way of thinking itself.

Taamei hamitzvot, certain ideas of the purpose of mitzvot, can be understood conceptually, yet to insure the transmission of these ideas, we retain the act—be it prayer, *brachot*, or the observance of the *Shabbat*. The action, representative of some projected concept, in our traditional preference of modern orthodoxy (whatever that means), plays a strict role in our daily lives. We accept Judaism as a whole way of life, a total *derech chayim*, within the framework of *kedusha*, holiness, and a goal to strive closer to Hashem.

Ideally, in our university, religion is a prime concern. The question is what role exactly does it play in our college experience? The motto of *Torah U'Mada*, might suggest a 50-50 proposition. Naturally there is no absolute measure. Many would have us believe that our twentieth century minds should diminish this unnecessary concern for provincial thought—technology and broadening knowledge hold the key to our future. Some are deeply concerned by our exposure to the secular; Torah, exclusively, is our home.

Each of us in our own way, has reconciled this conflict. Yet further friction occurs when these individual solutions have to mesh into one. The University sets no one specific philosophy—*shivim panim l'torah*, seventy faces has the torah—which is fine provided we stay within the framework of *halacha*.

We have set ourselves within the Torah environment and that should be our constant basis. *Kiddush Hashem* does not only refer to martyrdom—it is the idea that everything done is to sanctify Hashem's name. Be it studying biology or learning *Chumash*, a Jew does it to better understand the world. One can enrich his appreciation of God's universe, by learning from Torah or from a psychology book or a math book or the political science text. *Ayilu v'aylu divrei Elokim chayim*. The point is, that any form of learning is done within a framework with priorities and an ultimate goal.

The danger of day to day action is that it becomes routine. One forgets the purpose of certain mitzvot. One becomes a mechanical robot of laws. There is a lack of appreciation of *Yahadut* and a blank in place of understanding. No one has ever said doing 613 mitzvot is easy, but chalk up another challenge in being a Jew. Now, as much as ever (being time is relative and *shmirat hamitzvot* is always important I don't say: more than ever) it is crucial that we meet these issues head on. Considering the general population of Jews—many are unaffiliated; others well on their way to intermarriages and being lost to the Jewish people; and those who just never took the time to try to understand religious observance—and the success of various groups of *kiruv livvavot* be it *Dirshu*, NSCY, Torah Leadership Seminar, Lincoln Center Torah Van, Lubavitch, among others—it is most important that we be aware of our special character as a religious institution. Not only is it vital to establish a healthy religious environment, without the hidden tensions of super frumies and *treif apikorsim*, the intensification of religious understanding and practice on an individual basis will enrich the atmosphere. The truth of Y.U. needing such *kiruv* organizations (and I'm not necessarily referring to those who are here as a result of those organizations' work) is sad, yet hopeful. At least, those people are among Jews. Perhaps one can get dramatic and say there is a need for religious revival within the university or a need for a shot of religious idealism in the proverbial arm. Whatever you want to call it—we have to quit putting daggers in each other's backs and openly relate to the problem of religious differences within the school.

The observer

Published by Stern College, an undergraduate division of Yeshiva University
First Class Rating Printed by KCO Automated Printing Systems, Inc.
Published Every Two Weeks—Subscription \$3.50 per year

EDITORIAL BOARD

Editor-in-Chief	Judy Altshul
Assistant to Editor in Chief	Sharon Yellin
Executive Editor	Susan Weiss
Managing Editor	Judy Fruchter
News Editor	Riva Alper
Features Editor	Rachel Shapiro
Research Editor	Rendee Lerman
Contributing Editor	Chaya Hilsenrath
Corresponding Editor	Ashira Rapoport
Production Editor	Lori Greenberg
Copy Editor	Gail Epstein
Make-up Editor	Leah Mandelbaum

TECHNICAL BOARD

Business Manager	Susan Rosenthal
Photography Editor	Val Margolis
Art Editor	Arlene Wolfman
Typing Editor	Marsha Kral
Exchange Editor	Frank Yudovitch
	Elaine Cohen

ASSOCIATE BOARD News: Debbie Neiss, Features: Judy Weisbach
STAFF Beth Dauber, Rachael Eckstein, Helen Stark, Sandy Katz, Marion Dore, Ellen Herskowitz, Sharon Yellin, Chani Zucker, Vicki Meltz, Deena Becker, Ivy Kaufman, Ellen Lieberman, Rachelle Klayman, Esther Branson, Dominique Racchah

Hail to the chief

Option for Opportunity

* Jennifer Rudin

Research shows a slow but steady increase in the number of young people whose main motive in going to college is to prepare for a successful career. In 1967, this was the chief goal for 55 per cent of them; this figure rose to 57 per cent in 1969, to 60 a year later to 61 per cent the following year and to 66 per cent in 1973. There has been a comparable shift too in the emphasis on career choice. A majority (87 per cent) ranked self-fulfillment as a very important part of the decision, way ahead of the demand for economic security. We see instead an active pursuit of a career as a means to self-fulfillment, with money, security and possessions included in the overall scheme but remaining subordinate to the main goal of finding just the right lifestyle for expressing their psychological potential.

This is where the undergraduate colleges enter the picture. I am not suggesting compromise within the Liberal Arts program, but rather additional need of vocational services within the college. The B.A.-M.S.W. program set up with Wurzwiler is a step in the right direction. The on-campus of Prof. Steve Donshick is our assurance of the actual existence of such a program. But we must not stop

here. Social work opportunities are quite important but what about the psych, math, bio, and Judaic studies majors?

The demand presently for a full time vocational counselor is not a workable alternative, rather we must seek departments already existent within the university, and draw upon them for our needs. The Stone-Saperstein Foundation for the furtherance of Jewish Education is such a department. Rabbi David Derovan who co-ordinates the program will be featured in our December 25, Career Day Program. His featured program will include the furtherings of Jewish Education through the arts, music, communal services and administration, to mention a few. Hopefully with sufficient interest exhibited we will have Rabbi Derovan on campus in a once a week program similar to that of Prof. Donshick.

The area of communications and public relations, although presently not a formal program, could potentially, with sufficient demand, become an established B.A.-M.S. program. The efficient PR department of YU has expressed a great willingness to aid in the formation of such a program with apprentice work-study students working directly under the direction of Mr. Bert Jacobson.

The future does not look dim. With the formation of the Student Advisement Committee, faculty members will be interviewed by students with the hope of determining their particular fields of vocational advisement competence. This program can only be successful if faculty members provide not only their educational expertise to the student but also fulfill the more human needs of the student which includes counseling as well. We, as students have decided to demand more from our faculty members. But the deal is two sided.

Once this information has been collected, collated, published and distributed to the student body, it is imperative that the students utilize all these opportunities. We can pass resolutions in Council sit for hours at meetings fighting for library hours, request guidance personnel; but if the students are not responsible enough to avail themselves of such programs they will quickly disappear from the scene. The internal strengthening we are attempting this year will be worthless unless we unite ourselves and, instead of muttering, bring forth our complaints and plans. The forum for such expression is the Student Council. Show up for a meeting—who knows what we might gain from you?

Apartheid: The Jewish Standpoint

by Debbie Friedman

Apartheid (a-part/hit-hat): "An official policy of racial segregation promulgated in the Republic of South Africa with a view promoting and maintaining white ascendancy."

Just how many of you are aware of this system of persecution or even care to know? Like thousands of Jews and Jewish leaders in South Africa, you too can quickly turn the page because you may feel this is of no concern to you. After all, South Africa is thousands of miles away.

But the fact remains that while the affluent South African Jews live a happy, productive life, free of problems, their fellow black neighbors are constantly being persecuted simply because of their skin pigment. This is the sad story of apartheid.

South Africa's 118,000 Jews are possibly the most affluent and secure in the world. Lately though, a maxim for comfortable living seems to have crept into the Jewish Establishment's vocabulary. It reads: "Don't rock the boat" or "Keep sh'tum" which is the Yiddish equivalent of silence is golden. According to Rabbi Bernard Casper, chief rabbi of South Africa, Jews are grateful to live in this country, "where we encounter such great hospitality."

South African Jews unfortunately seem to have fallen into the rut of insular South African thinking. It's the old "I'm all right, so why should I speak out and mess it up for myself?" syndrome. Most South African Jews being among the most affluent in the world, would rather spend time at bridge parties, lie around their swimming pools or drive their big cars rather than raise

what they believe is wrong in their country and they would like to make it known that this is part of the reason they have so little to do with the Jewish community into which they were born. Such dissenters are ashamed that members and leaders of a religion whose two central themes are "Zedek Zedek Tirdof" and "Vehavta L'reacha Kamicha," can stand by and watch this total absence of justice and brotherly love.

Rabbi Casper answered leading Jewish students who claim they are ashamed of their religious leaders by replying that South Africa's problems are not the special burden or responsibility of the Jewish community. He has denounced these students and found it "deplorable" that such a letter should have been released and published. He stated that in South Africa every freedom was afforded Jewry to practice and teach its religion. He said it was the students right and perhaps their duty to be involved in such matters—"But you have no right to speak as though this is the special burden and responsibility of the Jewish community and its leaders." He even went further in asking just how many students had altered their lifestyles in support of their ideals.

The fact remains, though, that it is the Jewish students who have spoken out for this cause. Under the circumstances, it is not surprising that the Jewish university student is so often "turned off" to Judaism. The only ones with relevant values are the Zionists, and therefore South Africa is almost the last stronghold of the Zionist youth movements.

The South African Jew who had

Letters to the Editor

Dear Editor,

I would like to congratulate you and the entire Observer staff on the superb quality of the first three issues of the paper which you were kind enough to send me. Having been, (and still being!) on the staff of the paper, I know how much work goes into the planning, writing, and printing of each page. This year's issues are some of the best that I remember from my first two years at Stern. The articles are timely, well written, interesting and so well varied!

I especially enjoyed the issued which featured articles on Sylvia Zalmanson and "The Observer Literary Supplement — Tribute to an Inspiration." It's a wonderful idea to have articles written by teachers and it adds so much to the paper's intellectual level (No offense, fellow students). "Kol hakavod" to those members of the faculty who contributed!

I want also to relate to the student body how absolutely thrilled I was to receive the Observer here in Israel. I got so excited while reading it on the bus that an American student sitting in front of me turned to see what all the commotion was about. When I told her, she thought I was rather strange to get so excited about my school newspaper. Her eyes full of puzzlement, she exclaimed: "My goodness, what school do you go to?"

Somehow at Stern one tends to take the paper for granted, especially when you know half the news in it anyway. But it feels very different to read it away from the school and in a different country. It's like receiving a juicy letter from home telling you all the latest news.

Never before this year was I in a position to read the paper objectively for the news content. Now that I am, I realize the newsworthy quality of the paper for those people who don't know the content of all the articles before they even read them!

It's so wonderful to keep in touch with the Stern from thousands of miles away. Please continue to send forthcoming Observer issues; all the Stern students in Israel share in every issue you send! Thank you on behalf of all of us and keep up the good, excellent work!

Ashira Rapoport
Corresponding Editor

To the Editor:

These past three weeks I have been completely and totally aggravated concerning the Israeli situation, particularly Arafat's visit to the U.N. and the warm response he was given.

I remember standing outside the Waldorf Astoria, feeling helpless and thinking, "how on earth can the Waldorf house these murderers?" "How can they house murderers of pregnant women and children?"

I was enraged that Yeshiva University had their dinner at the Waldorf Astoria Sunday, December 8. I realize that plans were made previously to the Arafat visit, however, in my opinion, there is no excuse for not calling off the dinner. There is just no excuse. It is a slap in the face. We can be stepped on by the Waldorf and the whole world, but we Jews always come back. In this respect, I am embarrassed to be a student of Yeshiva University... Jews, when will we ever learn?

Debbie Schwartz "77"

"Ish Chasid Haya"

by Naomi Poplack

Who can not remember getting together with good friends and sharing stories? The Australian Seminars production of "Ish Chasid Haya" or "Only Fools Are Sad" reminds one of such memories. It was not a professional production, nor was it well-organized, but it was presented with a spirit which pleased the audience immensely.

The play, basically, comprises a group of Chasidic tales which center on the theme of the ordinary man — his struggles, and his simple piety. Although many people had heard these tales prior to the performance, favorite stories are seldom boring. Some tales are serious, others are amusing, but all were beautiful and well told. The message behind the tales were relayed beautifully by the cast, which consisted of Rabbi and Mrs. Saul Berman, Richard Joel, Stanley Goldin, Rachael Eckstein, Sema Krieger, Mindy Ganz, Ephraim Buchwald, Susan Metzger, Hillel Davis, Rabbi David Ribner, and Glenda Hirschfield. All spoke well, and accentuated the fables with songs, anecdotes and dances.

The performances promoted a sense of unity. There was no feeling of separatism between the actors and those viewing the play. The audience participated by singing familiar songs led by the cast. The performers reacted to the stories together with the audience. The informality of the play made the play very successful.

"Ish Chasid Haya" was performed as part of the Jewish Arts Festival on Thursday, December 5, 1974.



a voice of dissent and dissatisfaction. It's easier... and it's safer. Many of the older members of the community can recall the sound of Cossack riders starting another pogrom. But the growing community has for all intents and purposes forgotten that some of those very people to whom they are "thankful" supported Hitler. Aside from a few words of protest the established community in South Africa has done little, if anything.

Jewish students of the University of Cape Town are worried about the lifestyle and attitudes of South African Jews, whom they consider to be racist and therefore un-Jewish. In an open letter to Rabbi Casper, they made their voices heard: "As Jewish students, we would like to say that we are not grateful to live in a country in which millions of our fellow men are persecuted because they are black." These students feel it is their duty to speak out against

to find it in his heart to forgive the silence of many while his brethren were persecuted in Germany, now finds himself in a reversed role. Yet while the black South African is systematically brutalized, the Jew stands mute! Those who speak out against the silence of Christians under Hitler, must cry out against the silence of South African leaders, writers and rabbis on the issue of apartheid.

The Editor in Chief and the staff of the Observer wish to extend their sincerest condolences to Rabbi Israel Miller on the loss of his sister. May you and your family be comforted among the mourners of Zion and Jerusalem.

"To Kindle The Lights of Chanukah"

THE MENORAH: In Days of Yore... and in Our Times
DI YIDDISHE HEIM—Winter 5732

Free translation by
Rabbi Alter Metzger

The basic religious obligation of Chanukah is the kindling of small flames. How? One must take oil or a similar substance, light it till it is transformed from its original state into a flame, and is able to illuminate the entire environment.

The lights of Chanukah are derived from the lights of the Holy Bais Hamikdash, where the menorah was ritually kindled every evening. As is well known, when the miracle of Chanukah occurred, the pure oil was available for kindling the lights, and G-d caused a miracle whereby a small jug of undefiled oil was discovered which bore the seal of the High Priests. Although this oil would have been enough for only under normal circumstances, a miracle took place and it burned for eight days. In commemoration of this miracle we kindle lights all eight days of Chanukah.

Despite the fact that the observance of Chanukah is rooted in the Temple menorah ritual, there are several distinctions that may be noted:

a) In the Temple, the number of wicks in the menorah remained constant, in contrast to the rule in Chanukah, when a new wick or candle is added each evening.



b) In the Temple, the candles were lit during the day when there was light outside.

c) The lights of the Temple were kindled within the sacred edifice, whereas it is incumbent to place the lights of Chanukah on the outside of the entrance to the house.

d) The times when the menorah was kindled in the sanctuary and later in the Temple were times of material abundance. This was particularly true during the period when Israel wandered through the desert under the leadership of Moses. The Jewish people were given all they required: manna from heaven was their food, water was acquired from the miraculous well of Miriam, and their garments grew along with them and were always clean. (See Rashi, Devarim 8:4).

Similarly, the era of King Solomon, who built the Temple, was an epoch wherein abundance and

peace prevailed. No one waged war against the Jewish people; on the contrary, many nations rendered homage by the paying of tribute to us. It was an era of "Each man under his vine and under his fig trees." (Melochim 5:5).

The fact that the lights of the Menorah were lit at times of peace and plenty for the Jews can be applied to the realm of spiritual existence. When man is free from material concern he can dedicate himself wholly to the study of Torah and to the performance of Mitzvos, preoccupying himself totally with spiritual and Jewish matters. In contrast to the above, the events connected with the lights of Chanukah were linked to a time when Israel endured the tyrannical rule of the Syrian-Greeks, and the Jewish army was numerically very small. This was also true on the spiritual level: ritually pure oil was unavailable even for one night.

All of the aforementioned distinctions are part of one total scheme. A time of material abundance, of prosperity, has beneficial effect upon spiritual matters. For when a Jew possesses material means he utilizes them with an open and generous hand for spiritual efforts. Under such circumstances there is no need for self-sacrifice. At such a time kindling the same number of candles each day is adequate. Additional lights are not required for conditions are stable and normal. Nor is the extra effort needed to illuminate the external environment called for, since darkness does not reign in the world. The menorah burns in the Temple, and as a result there is also light outside.

During the period of the Hasmonaim there existed, on the other hand, the adverse circumstances of military conflict with the alien Syrian-Greeks, and also internal conflict with Jewish assimilationists. For there were Jews who did not accord reverence to the Holy Temple, who were insensitive to the importance of religious independence and who wished to assimilate with the Syrian-Greeks.

In such circumstances intense self-sacrifice is required. To show us the way under such difficult conditions, G-d bestowed on us the Mitzvah of Chanukah Lights.

In such times it is inadequate to bring illumination merely to the confines of one's own home, for there is darkness without, and the outer darkness may even penetrate one's abode. Therefore one must bring light to the external world despite the great exertion required. We kindle the Chanukah lights specifically at the time of day that darkness falls, and at the door, thus implying that an intense effort must be made to cast light and banish alien darkness.

Nor is the number of lights kindled on past days adequate, for we cannot be content with the prevention of religious decline and with sustaining the spiritual achievement.

In summation: At a time of great spiritual darkness one should not be awed by the cloak of concealing night. This should actually serve as a challenge to evoke the qualities of

(Continued on Page 7)

Lubavitch Inspiration Spreads

by Judy Wallach

At the forefront of current orthodox Jewish movements attracting increasing numbers of followers is the Lubavitch, or Chabad Movement. Its original founder, the Alter Rebbe, strived to bring the *Sod*, or deep secrets of Torah to the masses of Jews who were leading everyday, simple lives with minimal educations. Today, the movement is actively working toward this goal, as demonstrated by its unique youth educational programs and its Mitzvah Campaign.

The relatively new programs for girls includes the Beit Rifkah and Machon Chana schools. In the Beit Rifkah school girls from grade kindergarten through high school are educated. A teacher's seminary where girls can learn Jewish studies in a two-year program leading to a Hebrew teacher's degree is also included. Within this framework is a program for *Baalei Teshuvah*, who can study here for any number of years. Tuition is often waived for students who cannot afford it.

Machon Chana, which is named in honor of the present Lubavitcher

Melava Malkas are always being planned for them. Although accreditation is still being worked on, girls from SUNY and other colleges have received college credits for courses they have taken at Machon Chana.

Two *Baalei Teshuva* schools with programs similar to Machon Chana have been started for men. Hadar HaTorah was founded in Brooklyn, and Tiferes Bachurim was started in Morristown, New Jersey. Tiferes Bachurim, built in the suburbs, has a huge campus.

The courses of study offered in the two girls' schools are basically the same. In the Beit Rifkah school, the girls take courses such as Prophets, Chumash, History, and Philosophy. Chumash courses include the weekly *Parsha*, which the Lubavitch interpret to have a meaning related to the events of that specific week of the year, different each year. A Chassidus (philosophy) course includes the study of *Sefer Hatanya*.

A program of courses at Machon Chana would include the study of *Sefer Hatanya*, Chassidus, Dinim,



The Alte Rebbe—founder of the Lubavitch movement

Rebbe's late mother, z'l, is a school specially geared to educating *Baalei Teshuvah*. Here, as in the Beit Rifkah school Teachers Seminary, strictly Jewish studies are taught, the difference being that this school conducts classes at night, as opposed to the Beit Rifkah school which is open during the day. The ages of students at Machon Chana range from eighteen to thirty years of age. Founded in 1970 in a basement, this school now includes a huge school building and dormitory. Girls pay what they can and no one is turned away for financial reasons. The whole Lubavitch community is open to these girls, and different activities such as

Chumash, Ivriy, Tefillah, and general discussion periods. In the Tefillah classes, girls learn about the history and philosophy of prayer. The topic of the discussion periods is often the *Yom Tovim*, and such classes are not very structured.

Many young people throughout this country have been inspired to embark upon an intensive course of study at a Lubavitch school. The Lubavitch believe that they themselves must try to help these young people find the identity which they have lost. The Lubavitcher Rebbe has sent out Lubavitch Shlichim (Messengers), each with his own family, to settle in various cities all over the country, and to

build a Lubavitch community while trying to *mekarev* non-observant Jews. These *Shlichim* set up shuls and 'Chabad Houses. Chabad Houses include a building, a shul, and a center of learning and prayer where encounter groups and sessions are held. Every *Shabbat* the doors of the Lubavitch shuls are opened, and complimentary meals are served to all who enter the shul for a taste of the *Shabbat* experience. Lubavitch rabbis often teach at various universities in both accredited and non-accredited colleges. During the past ten years, eight Chabad Houses have been set up in California. Chabad Houses and Lubavitch shuls have been started in Buffalo, Albany, Rochester, Boston, Maine, Atlanta (Georgia), Miami, Milwaukee, Minnesota, Kansas City, Phoenix (Arizona), Dallas (Texas), New York, and many other cities. In all of these communities, the Lubavitch zealously practice the great Mitzva of hospitality.

In Crown Heights, a women's *Pigisha* (encounter) has been planned for the weekend of December 19, and a *Pigisha* for men is planned for the December 26 weekend. At a Lubavitch *Pigisha*, rabbis and women speakers come from countries all over the world to lead discussions, and participants are given a taste of what Lubavitch has to offer. General acquaintance meetings will be conducted as an introduction to the Lubavitch movement. Sessions will also be conducted on the role of Jewish men and women and on Chassidism. A *Melava Malka* is also planned. The participants in the *Pigisha* are Rabbi Gurari from Buffalo, Rabbi Friedman from Minnesota, Rabbi Heschel from Boro Park, and Mrs. Basya Gorelick from Milan, Italy. Some of the planned speakers at the men's *Pigisha* are Dr. Block, professor of philosophy at the University of Ontario, and Rabbi Zalman Posner from Nashville, Tennessee.

More information can be obtained on the upcoming activities and events planned by Chabad in Crown Heights, Brooklyn, at the following address: An Encounter with Chabad Lubavitch Youth Organization 770 Eastern Parkway Brooklyn, New York 11213 (212) 493-8581, 778-4270, 493-8449

Chabad Celebrates At Stern

by Beth Dauber

On Yud-Tes Kislev in 1798, the Alter Rebbe, the founder of the Lubavitch movement, was released from prison by the Russian government. He was notified of his freedom as he was saying the portion of Tehilim "Padah B'Shalom Nafshi" — "G-d will redeem my soul in peace." The miracle of his release has been celebrated by his followers every year thereafter with a *fabregan*—literally an ingathering of people. A D'var Torah is given by the Lubavitcher Rebbe which is interspersed with the singing of traditional tunes.

On Wednesday, December 4, during Club hour, approximately 35 girls from SCW and TIW celebrated Chabad Liberation Day with a

fabregan of their own. The D'Var Torah was given by Rabbi Sherman Siff, the rabbi of the Young Israel of



Manhattan and a teacher at the JSS branch of YU. Rabbi Siff spoke about the founding of the Lubavitch movement and its principles, concluding with a discussion of the MITZVAH of lighting candles for Shabbat. He was introduced by Boni Nathan, a graduate of SCW, who preceded her introduction with an explanation of the Hebrew words

which were written of the special cake baked for the occasion. The Pasuk inscribed was from the *Tanya* — "V'lorascha B'Toch M'ai" — "The words of the Torah should enter into my body." As all who ate of the cake will testify, Torah was never sweeter.

Rabbi Siff quoted a story from the GEMARA about Rav in which it is written that upon coming upon an open valley, RAV built a fence around it. Rabbi Siff explained that this story is mentioned three times in the GEMARA. It emphasizes the importance of continuing to establish a Chumra or a Ueder. Similarly, in Pirkei Avot it is written that the Midot of Aharon are Ohev Shaom, Rodef Shalom, Ohev Habriot, Umakrivin L'Torah. All

(Continued on Page 7)

Alumni Praises Alma Mater

by Boni Nathan

Now that I am a graduate student and can view Stern as an outsider, I would like to evaluate Stern's program in comparison to those offered by seminaries. Through such an evaluation, one can better appreciate the modern day world in the light of Torah.

In my estimation, the differences between Stern and most seminaries lie in the differing student bodies, faculties, and curriculum.

Most seminaries, not all, attract an "always been" observant girl, a girl who had always gone to yeshiva day school, has always eaten kosher, and has always observed *Shabbat*. The student body of Stern, on the other hand, consists of girls from many backgrounds. In addition to the "always been" observant girls, Stern includes "Not always been" observant girls. These students have not always eaten kosher pizza, have not always listened to Jewish music, and yet they have chosen to come to a Jewish college. These girls do not fit into the *yeshiva* veil of black hats, nor do they fit into the *no-mechitza*, *organ-in-shul* pattern either. For them, as well as for many "always been" observant girls, the more open and heterogeneous environment at Stern is the answer.

In the area of faculty, Stern also seems to provide more variety than most seminaries. A seminary will often choose the teacher willing to "sell" the seminary's brand of Judaism. A pre-requisite for a position in these institutions is meticulous observance of the *mitzvot* and not necessarily scholastic excellence. This measure prevents the student from being exposed to any kind of warped secularism. At Stern, however, teachers of Jewish studies are chosen for scholastic excellence and religiosity. In a framework such as Stern, where there is a wide range of religious observance, this is crucial.

For in this manner, each student has the opportunity to seek a teacher with whom she can feel comfortable.

I think it is crucial to note that Stern probably has the finest undergraduate Jewish studies faculty in the United States. Most professors at Stern are distinguished for their many books and articles appearing in scholarly journals.

Stern College differs too from seminaries in the curricula offered. In many a seminary the names of Mendelsohn, Geiger, and Spinoza are deliberately omitted. In those seminaries where these philosophers are discussed they are taught with a definite bias against them. Many institutions deny Darwin's existence. At Stern, though, book burning is forbidden. Courses such as Hebrew Literature of the Renaissance and Enlightenment bear witness to this fact.

Please do not misunderstand. Seminary education is an excellent experience for the type of girl it attracts as is Stern for the girl it attracts.

Both a seminary and Stern are new concepts in that their goal is to educate groups of girls *en masse* about their Jewish heritage. However, many products of seminary, in numerous ways, could fit into a pre-Emancipation environment. These girls are religiously stable and relatively disinterested in their cultural surroundings. Stern products, on the other hand, are even more historically unique. Never before were there girls committed to traditional Judaism and western culture simultaneously. In the past, girls were either traditional or westernized, but never both. Stern is producing a new type of committed leader. She is one who is not afraid to face the challenges of science, literature, and politics while maintaining a vital position in the traditional Jewish community. For attaining these ideals, Stern can stand proud.

Corresponding Editor

Feelings from Afar

Ashira Rapaport

I was originally planning to devote this article to the various intricacies of Israeli life — the buses, the shopping, and other. But in the light of recent current events, these aspects of the country suddenly seem so trivial. Of course the daily living goes on; but it seems too petty to talk about buses and shopping bags when Israel's very existence is in danger.

As corresponding editor, I suppose that I should correspond to you what's happening in Israel at such a crucial period. I don't feel that I could enlighten you on any new facts; however, because all of you in the U.S. hear what is going on here. There is little I could tell that you don't know already or that would be outdated by the time you read this article.

I therefore decided to bring you opinions and reactions about Israel's present situation from fellow Stern students who are studying here for the year. Surprisingly, they differ considerably in their respective attitudes toward those dangers which currently confront the State of Israel. Yet they all agree that their present reactions to terrorism and Mideast war possibilities differ from last year's responses to similar incidents.

At last spring's rally for the Ma'alot massacre, Marilyn Zicher felt a sense of helplessness, despite the thousands of people and spoke of encouragement — "Other than demonstrating, there was so little I could do." When she hears about terrorist actions now while in Israel, however, she feels angry rather than sad. "I no longer feel the need to cry because I realize that Israel isn't as helpless as I used to think."

Chani Heimowitz recalls that after hearing about the Ma'alot incident last year, "everybody in the Stern cafeteria was scared and felt like crying. Here you hear the news and you feel safer. You know that

it's being taken care of. You even feel closer to God." Like Marilyn, Chani feels that "at home you can't do anything except go to rallies. Here you feel better — that you can do something if necessary."

Kathy Sigal, however, has quite opposite feelings. She says that in the U.S., her response to Arab terrorism was usually pure anger — the need to actively run out to demonstrate and petition. Here, however, she feels more sadly than angry about such occurrences. In Kathy's opinion, the tragedies surround you too closely here to feel objectively angry. She feels more inward sadness and depression than outward anger.

Shelley Lipschitz remarks that at home she was willing to accept 'heresy news' about whatever was happening to Israel. Here, however, she reads "every single newspaper article which concerns Israel" and listens often and attentively to news on the radio.

According to Sharon Hauser, the only difference is that "here you realize how real and how close everything is. Anything that happens affects the people directly. You hear of bombs of Givat Tzafit and it feels so close to you." "Everything feels much more 'close to home' says Shelley. "You know the chaya'im are in miluim because you don't see them on the streets anymore."

Both Sharin and Marilyn feel that "it's always the Americans who are worrying and talking about war. Israelis accept it as a way of life... are more silent about it." The Israelis know that they have no choice in the matter; they have to be strong.

As for loyalty to Israel upon the threshold of possible crisis, all those interviewed had similar feelings. "In time of crisis, you realize how you have to be attached to this country, you have to come here to really feel that it's yours," says Marilyn. "It hits you that this is your country after hearing people like Arafat and Brown say the things they do." "If there were to be a war, *chav'shalom*," Shelley confides, "I wouldn't feel personally endangered; I'd be afraid for the soldiers, for the country."

We all realize that the concept of war isn't restricted to a statement by the Israeli government or the U.N. fighting terrorists and anti-Semitism is also a kind of war, perhaps even more serious than the traditional confrontation of uniformed armies.

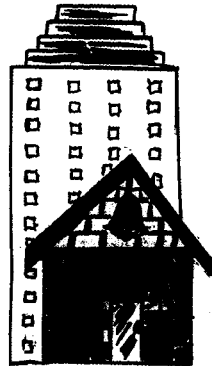
All we can do is wait... Is that all we can do?

Big Red School House to Open

by Debbie Schwartz

How many times on the way to school have you walked on the wooden planks protecting you from the construction across the street? How many times have you asked yourself "What is this seemingly endless construction between Park and Lexington Avenues all about?"

This structure is the new Norman Thomas High School for Commercial Education. Its next door neighbor, an office building, is being built by the Education Construction Fund and the United Medical Service. The new school will house students of the Central Commercial High School currently located at 214 East 42nd Street. Once they move, their present building which is next door to the Daily News will be demolished.



According to Principal Sampson Sassenrau, the school has approximately 2800 students. Fifty percent of the students are from Manhattan, with the remainder being from other boroughs. The school offers a unique program of general studies with a combination of business courses. Classes include secretarial studies, bookkeeping, data processing, merchandising, and sales. The student takes these courses in schools and then participates in a work-study program in the office building next door. The office building, built under the auspices of the Board of Education, affords the school the opportunity to provide a work experience for these students. Mr. Sassenrau said the school will open September, 1975.

So, come September you will no longer be forced to walk through the wooden maze, for the Norman Thomas High School for Commercial Education will stand completed.

Portrait of Abba Eban

(Continued from Page 1)

at Rehovot throughout this time as well, and initiated international conferences on "Science in the Advancement of New States." Appointed Minister of Foreign Affairs in 1966, Eban sought to consolidate Israel's relations with the United States and to secure association with the European Economic Community.

Prior to the Six Day War, Eban made dramatic visits to Paris, London, and Washington in an effort to win support for Israel's position. He continued to lead the political struggle in the UN during and following the '67 war.

His most recent efforts toward peace include his involvement in discussions regarding Israel's policy towards the occupied territories inhabited by approximately one million Arabs. Eban has warned that annexation of these territories could pose a danger to the Jewish character of Israel. Following the Yom Kippur War, Eban was an important figure at the Geneva Peace Conference. He saw the conference as "a new opportunity to bring a halt to the spreading contagion of violence in the Middle

East." He stated that Israel was seeking a treaty that would "provide for the permanent elimination of all forms of hostility, blockade, and boycott... provide for the renunciation of force..." and "contain specific and unequivocal recognition of each other's political independence, integrity, and sovereignty." At this conference, Eban, on his own initiative, met with the Foreign Minister from Russia, Andrei Gromyko. These discussions were the first high level talks between Israeli and Russian officials since 1967.

This year, Eban played an important role in the seven day negotiations with Secretary of State Kissinger. He was influential in the disclosure of information regarding the Israeli POWs in Syria and met with the UN Secretary General Waldheim to appeal for aid regarding the Jews in Syria. Eban was one of the few ministers to remain in the Knesset when Golda Meir formed the new coalition cabinet in March, but he took a leave of absence in May, when Rabin's new cabinet was established.

Noted for his brilliant mastery of

several languages, Abba Eban has written many books. The most famous among them include *Voices of Israel*, *The Tide of Nationalism*, and *A History of the Jews: My People*. He has contributed numerous articles and lectures on political and educational topics. He is presently a University Professor in the School of Foreign Affairs at Columbia University, and will be returning to Israel in the near future.

Rings N' Things

Penny Crowley '75 to Lenny Beer
Wendy Kaplan '77 to Arnie Waldman
Judith Rice '76 to Harold Mittel
Sylvia Tischler '74 to Lenny Friedman
Debbie Zelinger '77 to Yosi Rosenberg
Esther Chaitovsky '74 to Nissim Aranoff

The Editor and the staff of the Observer extend a hearty Mazel Tov to Esther Epstein '74, past Managing Editor of the Observer, upon her engagement to Jeffrey Cooper.

Newsbriefs

Career Night in Social Work will take place Wednesday December 18 in Room 307 at Stern College. Professor Steven Donsnik and members of the student body of Wurzel School of Social Work will be on hand to discuss possibilities in the field of Social Work and to answer questions about the curriculum at Wurzel. Buffer supper will be served. Admission 50c.

During Club Hour, December 25, David Derovan will discuss possible careers in Jewish fields.

In Memory of a Friend

Impressions

The following article was submitted by Dr. Dan Vogel, former member of the English Department at Stern who is presently teaching at the Jerusalem College for Women. Although Dr. Vogel was asked to write a new piece for the literary supplement in memory of Dr. Morris Epstein, he asked that we include this excerpt from an article in *Judaism* to honor the memory of his former friend and co-teacher.

Cahan's "Rise of David Levinsky": Archetype of American Jewish Fiction

by Dan Vogel

Some years ago, in a reconsideration of Abraham Cahan's 1917 novel, *The Rise of David Levinsky*, Isaac Rosenfeld declared, "Levinsky (is) the essential Jewish type of the Dispersion." (1) The truth of this assertion is underlined, it seems to me, by the rehearsal of some essential elements of theme, characterization, and method in later American Jewish fiction. My purpose here is to explore the ways in which *The Rise of David Levinsky* is archetypal — archetypal, not in the sense of racial memory, but in the sense of community experience during the three generations since the flood of East European Jewish immigration in the 1880's. Nor do I mean that Cahan's hero is the ideal Jewish type of the Dispersion. Rather, he is the prototype whose features of personality and career, whether for ill or for good, are reborn in later protagonists of this genre.

The origin of this type is in the closed, theocratic world of the *shtetl* in Russia. In his sustained reminiscence, which makes up the entire novel, David recalls his early Gorky-an circumstances in Antomir, a *shtetl* somewhere in the Russian Pale. His father, it should be noted for later discussion, is dead; his mother, who scripps in order to send David to *heder*, the religious school, dies in an altercation with anti-semites, and it is of her only that the orphan dreams. Shifting for himself, David joins the round of his fellow students in going from house to house for meals. Thus he grows into adolescence, a time which marks his discovery of girls and the concomitant neglect of Talmud study. In time, David joins the migration to America. He arrives poor and ignorant, garbed and hirsute in the manner of the greenhorn Talmudic student. The remainder of Levinsky's tale is about his peddling, his drift from Orthodox Judaism, his sexual debauchery, his acquisition of two million dollars, his loneliness, his futile attempts to marry and finally, his total dissatisfaction with his life. He is still diffident in the presence of women, fearful in the presence of waiters, and indecisive in the presence of his workers. Though Cahan has not made David Levinsky into a *Shtetl*, he portrays him as a *uebbich* with a veneer.

Thus, Abraham Cahan formulated the first two archetypal characteristics of American-Jewish literature: the theme of the consequences of the collision of old world Orthodoxy with new world materialistic emancipation and the anti-hero as the central character of this drama.

In "The Imported Bridegroom," which Cahan wrote as the lead story for a collection of his already published magazine stories, we begin to see a greater universalization of the ghetto experience. Reb Asriel Stroo, a widower, who had played loose with *halakic* laws in order to amass his real estate fortune, now fanatically returns to religion. In fact, he goes back to his *shtetl* in Russia to find a bridegroom for his daughter, Flora. On her part, Flora is horrified, for she dreams of marrying a Jewish doctor, clean-shaven, American, modern, educated. Reb Asriel, in his hometown, discovers that you can't really go home again, but stays long enough to buy at auction a brilliant, shy Talmudic genius. He imports him for Flora.

At first, to Asriel's frustration, the wishfully emancipated Flora and the bewildered Shaya do not hit it off. Then Flora begins to teach him English. From that point on, the way to hell is opened. Shaya learns to read Socialist theory, which leads to the neglect of his Talmud studies, then to the abandonment of religious scruples and, finally, to outright atheism. He and Flora marry civilly only, and Flora dutifully accompanies her bridegroom to a free-thinking soiree, where Swedes, Englishmen, Russians, and Scots read and discuss the texts of utopian theory. At the end, Cahan pictures Shaya listening raptly to the new revelation, and Flora, unable to compete in this deeply intellectual discussion, feeling cheated and excluded from "Shaya's entire future."

Again disappointed at the moment of triumph. But now Cahan's attention has shifted. First of all, the chief character is the father. Significantly, the mother in this story is dead. The father dominates his daughter, who feels smothered by the weight of this dominance, desires to get out from under, and does. Of course, it will be recognized that the same story is told over and over again later in American-Jewish fiction, but with the sexes reversed.

It is no accident, I think, that Cahan does it this way in "The Imported Bridegroom." After all, immersed as he was in contemporary fiction, he has Henry James and W.D. Howells (2) to point the way to him about mother-dominated daughters in genteel American society. How a transplanted Jewish mother might have dealt with Flora might have made an interesting story, but Cahan did not write it. His interest here is the father, and presently I shall suggest why.

Secondly, the major theme of this novella is how an innocent refugee from the *shtetl* loses his Jewishness because of his exposure to America — a more pointed theme than the one in *Yekl*. To fill the vacuum created by the loss, Cahan offers one of the two religions prevalent at the turn of the century — Socialism. (The other, economic mobility, will be David Levinsky's.) But the handling of the theme is strange for Cahan. He himself was an old *yeshivah* *bokur* who became devoted to free-thinking socialism. Cahan does not make Shaya the new immigrant intellectual hero, passionately embracing the dogma

of progress. Indeed he makes Shaya a source of disappointment and pain to his benefactor and his beloved. Cahan forces our sympathy upon Asriel and Flora, the woe-begone greenhorns who simply are not with it. And the way Cahan describes the brilliant Shaya's participation in the avant-garde group restrains our admiration for his intellectual courage. "The Imported Bridegroom" is a story in which the rejection of tradition is depicted as an unretrieved loss and a betrayal, rather than as a triumph over provinciality; and there is nothing — neither new doctrine nor economic ascendancy to take its place.

When Cahan turned his attention entirely to the Shaya-figure, whom he renamed David Levinsky — he has his hero try the other religion that was touted at the turn of the century: financial success. However, the acquisition of money and position as the compensation for the loss of Jewishness, fails the test. And, in depicting the failure, Cahan concomitantly perceives that the East European heritage offers a glimmering of hope in the midst of despair.

"I cannot escape from my old self." In one sentence, Cahan announces a major theme of future American Jewish fiction: the attempt to escape Jewishness and the continual (though not invariable) realization that there is no escape. It is the attempt to escape Jewish identity and the consequent realization that the search for inner identity demands some sort of return. Cahan contains this theme

in the story that has since become typical: the East European Jew confronting the freedoms of an emancipated America. He describes the competing attractions of piety, or at least of a Jewish ethos, on one side, and economic materialism and social belonging on the other, together with the almost inevitable drift from Judaism toward a vestigial Jewishness. Later writers, like Jerome Weidman and Philip Roth, will carry the same story even further, to the point where their protagonists simply ignore their Jewish origins or embrace outright assimilation.

In post-Cahan American Jewish fiction, the story of competing codes of thought and conduct is told over and over again. Never mind that Augie March, Marjorie Morningstar, Alexander Portnoy, Eli Peck, Moses Elkanah Herzog, Stern, and a host of others were not born in the *shtetl*. The *shtetl* ethos has filtered into their consciousness, as it never left Levinsky's and forces them to evaluate, and in many cases to decry their slipping into the slough of despond of American social and philosophical emancipation. What Cahan did right at the beginning was to anticipate the tendency of American Jewish fiction — for all its claims of universality — to be inspired with parochial introspection.

Through the theme of alienation, Cahan introduced into American Jewish literature the anti-hero as protagonist. Let us understand the nature of David's anti-heroism. No doubt, in a sense, Cahan saw the

(Continued on Page 7)

Good evening Net, or maybe good morning. It's evening, you will take this letter, go to your room, turn on the lamp, which is standing on your table, maybe you will look at your photograph, if it's still standing there, and open this letter. In the next room your sister will watch T.V., and you'll be angry at her, but when you open the envelope, you'll forget about everything. I know that it will be so.

If it is morning you will take this letter from the mail box and won't open it immediately, because as always, you won't have time to stand for a moment and read. Of course, you'll wait for the bus or the metro (I don't know how much patience you have). Okay, now stop and imagine, that I came to you unexpectedly, as always. I come into the room sit on the sofa, and we start to talk.

I'll start from the beginning, from the plane ride which took us to America. The plan, an ALITALIA Boeing 707, landed at the Kennedy International Airport. In only a few seconds the wheels were touching the ground. The section where we were sitting was full of immigrants, and all of them were waiting for the greatest moment of their lives — when the plane would touch the ground — and they would be in the Land of their New Life. This moment finally came, and ALL THE PEOPLE STARTED CLAPPING HANDS!!! Nobody discussed this before, it just happened of itself.

The people from HIAS met us in a bus and took us to a hotel. The

(Continued on Page 8)

HEBREW PUBLISHING COMPANY

Publishers and Booksellers

JUDAICA AND HEBRAICA

79 Delancey St.
New York, N.Y. 10002
Phone: (212) 925-3700

That Championship Play

by Judy Fruchter

College athletic band music, soft lighting, freshly painted walls and an informal atmosphere set the mood for the Yeshiva College Dramatics Society's presentation of *That Championship Season*, Dec. 7, 8, 9, and 11th. Celebrating its first decade of performances under the direction of Dr. Anthony Beukas, the production powerfully portrayed the reunion of four former basketball "champions" and their loyal coach.

The futility of material success, political jealousy and "booze and women" was strongly implied in the superb characterization by the five-star cast. Eric Weiner deserves the "trophy" for his brilliant performance of brutal alcoholic intuition. It is he, the poor neglected drinker who comically and ironically recognizes the painful reality of unfulfilled boyhood dreams throughout the entire play. Yet, the ending for "tom" and for the audience means an inevitable acceptance of human vice in the "game" of living.

Joel Tessler's violent and poignant portrayal of Phil successfully characterizes the bitter resentment of a wealthy Italian businessman undergoing an extreme identity crisis. He is a most convincing and effective actor for the most part, with the exception of occasional over-dramatization. David Grashin as James, is believable and well-suited for the part as a frustrated school principal and family man. Although George (Raphael Adler) is supposed to and does come across as an insecure ignorant egotist, he is often weak and inconsistent as an actor. Likewise, Walter Richtman, the

fatherly, devoted coach is at times too soft to be effective. Still the play was thought provoking and very well done. Character interaction was strong and constant. However, a slap in the face should not always result in a fall to the floor.

The success of the drama is greatly attributed to the individuals behind the scenes as well as to the actors themselves. Norman Gras, production supervisor and President of the Dramatics Society is to be commended for his exceptional coordination and planning of the production. Special credit must be given to Lenny Balanson, Howard Daum, Edward Ehrlich, John Krug, Jack Newman, Joseph Rothstein, and Stu Lehrer. The lighting was forceful, but sometimes not appropriately emphatic. The props and effects were quite realistic—one could even smell the chicken burning. Special recognition should be given to all the boys for their professional construction of the set.

Despite the quality of the production itself, the very selection of this play from Yeshiva College is questionable. Whether or not such extended use of foul language and connotation reflects the Yeshiva element is disputable. Certainly, the anti-Semitic overtones were useful in exposing us to an existing prejudice, and the vulgarity was necessary for the total effect, but it is difficult to determine the limitation of secular exposure and its long term effects. In any event, the play itself is a Pulitzer Prize winner and a Broadway sensation, and the students expressed their "hope and courage" (from the words of the basketball cheer) in realistically confronting the changing mores of our society.

Chanukah Lights

(Continued from Page 4)
mesiras-nefesh—self-sacrifice, which can clear up the external darkness. One should create additional light each day, till the arrival of the clear and pure sacred oil. This should be done in the following manner: a Jew should not content himself with the number of lights kindled the day before, but provide additional light every single day. Today one light, tomorrow—two, and the next day, three, etc. al. Nor should one be satisfied with generating light in one's own home and thus indirectly illuminating the outside street. One must expend great effort for the specific purpose of creating light in the outside world.

This endeavor should be characterized by the quality of *mesiras-nefesh*, of efforts beyond the bounds of his natural limitations, comparable to the miracle of the oil. If because of these efforts people look at him askance and think him peculiar, one should not be perturbed. His only concern must be the fulfillment of the task designated for him by his Creator.

This is demanded of every Jew. He must be aware that he is G-d's "ambassador," an emissary who is sent to "ignite" the material aspects of his own small world till it will finally result in great light in his entire environment.

This can be achieved by not being content with past accomplishments, by realizing that every new day requires ever greater radiance. Knowledge of past actions is necessary only in order to gauge the extent of even greater present efforts.

When a Jew acts in this way, striving with *mesiras-nefesh*, not complacent because he has illuminated his own home nor content with past efforts, then he possesses the Divine assurance that he will ultimately succeed. There will be ever-increasing light in the darkness of the external environment till its blackness will finally be banished completely. And there will then occur the awesome event, the bringing of pure oil for kindling the menorah in the Bais Hamikdash, may it be rebuilt in our day.

"Rise of David Levinsky"

(Continued from Page 4)
"yeshiva to penthouse" progression as but a variation of America's heroic myth of "rags to riches" or "log cabin to White House." No doubt he took pride in the kind of person that Levinsky represents — the greenhorn who meets the challenges of a totally new way of life and overcomes them in terms of the host society. In this sense, the

old role of hero, as representative of his community in a confrontation with the Other and in the ultimate rush to victory can still be discerned in David Levinsky.

But Cahan perceived that the nascent Jewish hero in America would find no satisfaction in his heroism. Much of the novel is given over to portraying the erosion of self-confidence and of any sense of accomplishment in success or sacrifice. Cahan's intent is not to delineate a romantic hero, who scores a victory over the odds of life; nor a realistic hero, who accommodates himself to defeat with dignity; nor a tragic hero, whose catastrophe is his victory. Whatever heroism lies in the character of David Levinsky lies in the recognition that his strengths and persistence have led him only to spiritual dissatisfaction and misery, and that all along he has avoided making the truly hard decisions. In the welter of these anti-heroic emotions, however, David Levinsky retains an important trait of the ancient heroes: he still represents his community, then and since.

1. Isaac Rosenfeld, "America, Land of the Sad Millionaires," Commentary, XIV (August 1952), p. 134.

2. Ronald Sanders, *The Downtown Jews* (New York: Harper and Row, 1969), p. 184.

©Jadalem, 1974

Chabad Celebration

(Continued from Page 4)

three characteristics are necessary because if only one has love of Torah and love of people — even as pure Yetzirot Hashem — this can cause difficulties for only through the love of G-d can one be sure that he will not compromise any of the mitzvot. Rabbi Siff pointed out that this is the approach of Lubavitch — one of honesty and sincerity that is deeply rooted in meaning and importance.

Rabbi Siff then related several occasions when Lubavitch went out of their way to aid in the observance of Mitzvot in difficult situations — such as Shofar blowing in Tripoli and Matzot on Pesach in North Carolina.

The newest mitzvah activism campaign of Lubavitch which has become more widely accepted than skeptics originally believed is Hadiklut Neirot for girls age three and up. (See added paper) Rabbi Siff reiterated the need of bringing light into a world darkened by confusion and of reinforcing the role of women in a world of changing values and traditions. He then gave a brief outline of the goals of Women's Liberation, pointing out where their principles differ from Judaism or are in accordance with it. He cited the law of Lighting Chanukah Candles, where under the concept of *Ishto K'Gufo* — "His wife is his own body," a wife

can light candles for her husband.

The main point to be remembered is the family unit today is being destroyed — even in observant Jewish circles. The focus must be switched back to the home with the woman as *akeret habayit*. The act of lighting candles is a major step towards reunification of the family it is therefore done through the woman who has the merit of building and enriching brightening the home.

After the D'var Torah, the girls, belatedly joined by several members of the faculty, partook of the refreshments which were specially set aside for the celebration. All left feeling enriched not merely by the sweets, but more by the words of Torah.

*Sources for the observance of this minhag in Lithuania can be found in the Orech HaShulchan; Orech Chaim; Hilchot Shabbat Siman 263, Paragraph 7:

"The mitzvah of lighting candles is placed especially on the woman as we have learned: 'On three sins (does a woman die in childbirth)' on not being careful about Nidah, Challah and Hadiklut Neirot. The reason brought there by the Rambam is that women are normally found in the house and therefore deal with its needs. The Midrash comments that Adam Ha Rishon was the light of the world, as

it is written "Ner Hashem Nishmat Adam" — the soul of the man is the candle of G-d and since she (Chava) caused his downfall with the Tree of Knowledge — Etz Ha Da'at and as such extinguished the light of the world, therefore her mitzva is with the candle of Shabbat to be a *kaparah* for the extinguished light. It is customary for the daughter of Israel to light candles even when she is living in her mother's house. And the husband doesn't light but is rather, dependent on his wife (Sif 5) because the commandment is on the family. But even so, girls because they are commanded more, as has been explained, bless each girl individually, and it is best for each girl to light in a room by itself. All the same, it is forbidden for two to light on one menorah."

Intercollegiate Shabbaton

Dec. 27-28

In Canarsie

\$12.00

Reservations accepted in 12A until Dec. 23

Card & Gift Boutique

64 E. 34th St.

New York, N.Y. 10018

Tel: 686-6491

Halfmark Cards Paperback Books
Bartons Candy Unusual Gifts

Weddings-Bar-Mitzvahs
U.S.A. / Israel

ZELEMAN STUDIOS
(212) 941-5500

Aid To The Jewish Poor

by Cheryl Lebovitch

The association of Jewish anti-poverty workers was founded in 1970, thanks to Mr. Elly Rosen and a few other young Jews in the poverty group. Since its inception, it has proved to be of great assistance to those poverty-stricken Jews who for too long had been neglected. Unfortunately, the Jews of New York City never knew that poverty among Jews even existed.

The association which began in the Crown Heights and Williamsburg sections of Brooklyn was developed both to stop discrimination against Jews and to help the completely forgotten elderly Jews of the slums. Its goals were three-fold: to fight discrimination against Jews, to advocate the needs of the Jewish poor before government and private agencies, and to publicize the plight of the Jewish poor. In 1972, a non-profit organization called the Council for the Jewish Poor was founded to act as the main service arm of the Jewish Poverty Program. In 1972, a store front operation arose called Hatzlitz II. This store is located in Brownsville and is run solely on a volunteer basis.

According to Mr. Rosen, the movement commenced in September 1971, following his testimony on the extent of discrimination against Jews in the government's poverty program. Since 1972, similar agencies have come into existence, however, this is the only one whose sole purpose is to serve the poor throughout New York City.

Recently, an elderly Jewish woman was moved by student volunteers from Brownsville to Flatbush. The Council is now paying the difference in her rent.

The organization is progressing, but if it is to be completely successful, we must help! Their main office is located in Manhattan on 141 E. 44th St. Volunteers are desperately needed for such jobs as office workers. If you care, you should be there!

Wanted Creative Writers
poetry, short stories
art works

For literary magazine, Ashes & Sparks. Give all contributions to Esther Furman — 11C. Or to Lee Grossman — 7B.

Bonne Cleaners Ltd.

FOR QUALITY & SERVICE
56 EAST 34th ST.
N.Y.C. Phone MU 9-3629

Now our Dry Cleaning
includes
Dupont

ZEPEL
Garment Protectors
For stain and rain protecting
First in New York City!

FOR FINE INVITATIONS

With

Creative Hebrew Lettering

call

Tel. or Tupper. Rogin

795-6676

Jew and Non Jew

by Judy Neke

On Tuesday evening, December 10th, Rabbi Gruenblatt of the Queens Jewish Center spoke at a T.A.C. lecture. The topic of his speech concerned itself with the relationship between Jews and non-Jews in *halacha*.

Rabbi Gruenblatt prefaced his remarks with a proposition. We are aware that differences exist between the Goyim and the Jews, but how does this influence our relationship? It is a fact that we are a chosen people as is reiterated in the *machzor* and the *siddur*. However, in a milieu that preaches egalite, this concept seems to be embarrassing. Do we advocate racial superiority? The answer remains that no matter how much we apologize, the fact remains that we are something special.

The Reform movement of the nineteenth century was apologetic with regard to the chosen people theory. However, they claimed that the Jewish people have a mission to show the others the light. This is absolutely contrary to the egalitarian concept. In a sense this is more arrogant than saying that G-d chose us instead of saying that I have a special missionary talent. They tried to liberalize the chosen people theory, but instead ended up making us seem more arrogant.

This is definitely something special about being Jewish. Anything that is Jewish has a bigger claim on you than something that is not. The more embarrassed a person is at his being chosen, the less Jewish he is. We've been accused of being chauvinistic and not caring about anyone else. This accusation festered greatly in Eastern Europe because the non Jews were so hostile to Jews. The prevalent attitude was that if there is one less Goy, the better the world is. This idea was not shared by the Western European Jews until the time of Hitler. These Jews developed good relations with *Goyim*. Hostility in Eastern Europe was just directed at non Jews and not at heterodox Jews. In Western Europe, however, one could relate better to the non Jew than to the non observant Jew. The phrases such as *Goyish Kop* originate from the Eastern European cult phenomena.

According to *halacha*, is one permitted to break the *Shabbos* in order to save a life? In the *Mishna Brurah*, we see that saving the life of a Goy ultimately constitutes the Jew's *Pikuach Nefesh*. If a Jewish doctor does not treat a Goy, then this will result in rampant anti-Semitism. The Eastern European Jew had a pragmatic outlook on life.

If we look at the *Tanach* we see that in the beginning is written how things should have been. At the end of the *Tanach* is written how things will be. In the beginning there is one man and at the end there is one humanity that will recognize the supremacy of G-d. At both ends we encounter a universalistic approach. If G-d cares for all of humanity, then we should as well. However, in the interim we've been forced to care about and protect ourselves. This doesn't mean we don't care about others, but we have our priorities. This is actually the world's fault. UNESCO forces Israel not to give of her knowledge to underdeveloped countries. Would *Yonah* make any

sense if we didn't care about others? The idea of *Teshuva* of the non Jewish society originates from the *Hafotrah* on *Yom Kippur*.

The simplistic definition of a non Jew is a *Ben Noach*—the universal man. He has religious obligations and if we didn't care about him, we would not have assigned him these obligations. Samson Raphael Hirsch contends that the idea of chosenness shows we care because we are chosen from among other important forms of being. The *ben Noach* is assigned civilization laws of a basic code of ethics, such as justice and belief in G-d. We are commanded negative ethics towards them, such as not to kill them. However, we do have moral and spiritual obligations towards them? According to Rambam in his *Yad HaZakah*, just as we are obligated to see Jews observe the Torah, we have to see that the *ben Noach* observes the seven commandments given him. If the war in Vietnam wasn't justifiable, then its murder and it's our obligation to influence *Ben Noach*.

There were no positive ethics assigned towards *B'nei Noach* because until recently people had little to do with those outside their realm. There was no social interaction so there was no positive ethics. A second category would be the *Ger toshav* or the naturalized citizen of Israel who is not Jewish. He has to observe seven laws, but we

have positive obligations to him i.e., social welfare. This is the antithesis of the manner in which the Greeks treated non-Greeks who lived in their territory.

The *Talmud* refers in the *Akum* in a derogatory manner. According to the *Gemora*, the *Akum* forfeited the privileges of a *Ben Noach* because they opted out of the covenant between them and G-d. Due to their grievous sins they became sub *B'nei Noach*. The *Akum* became *Hafkar* by opting out of the covenant. The negativism in the *Talmud* is aimed against he who is not even a *Ben Noach*. The result of this is the Jew vs. the idolator and not the Jew vs. the non-Jew. It is not an ethnic problem, but a cultural one.

However, when it comes to a one on one basis, and you are confronted by a starving *Akum*, according to the *Gemora*, we feed their poor and heal their sick because of ways and means of peace. The Rambam reiterates this and adds that G-d is good to all and compassionate to his creatures. We must imitate G-d in all his ways, so when we deal with an *Akum* personally we must treat him properly.

In the Medieval period, what does the Jew do with his Christian neighbor? He's not an *Akum* because he leads a moral life and he believes in G-d. According to Rashi, they are only traditionalists but *not ovdai avodah zarah*. He is not culturally

responsible for what he is. According to Tosafot, there is the notion of *shituf*. The non-Jews isn't expected to maintain pure monotheism. For a Jew it's *Avodah Zarah*. The Poskim have adopted this view in great measure. It has become the dominant *halachic* approach. However, it is uncomfortable to assign a non-truth as a truth for someone else. It is purely a concession since Christianity didn't take to Jews because it wasn't sophisticated enough. The myth of G-d and son was appealing to the pagans.

The radical view is presented by the Meiri. He contends that Christianity isn't *Avodah Zarah* and it isn't even *Avodah Zarah* for a Jew. This is a single opinion not shared by others. Thus, according to him, the Christian has regained the covenant and has reached at least a *Ben Noach* and maybe even *Ger Tosav* level.

However, how can we reconcile the fact that we can't save non-Jewish life on *Shabbos*. The *Gemora* has to try to justify saving human life in humanistic ethics, but in religion the primary value is G-d's will. Six hundred and nine laws are suspended on *Shabbos* for *pikuach nefesh*. There are things we do for our own and not for others. However, we do adopt the concession that was stated in the *Mishnah Brurah*.

Impressions of a New Life

first impression was terrible—a very dirty hotel, terrible smells and very strange people. (At this time we didn't know anything about them and about everything else.) We were very tired and hungry so we decided to buy something to eat. We went out and again were depressed. After seeing beautiful Italy, this evening seemed like a nightmare. It was 10 o'clock P.M., so most of the shops were closed. Only one was open. In that we spent \$20 and bought only enough for an evening meal. Can you imagine how we felt? For us the dollar was the same as a rouble. You know how valuable a dollar is in Moscow—and now we had spent so much for nothing. Such things happened very often in the beginning till we were used to it.

Then some time later, NYANA sent us to the English school. I took the advanced level course and learned a lot of the American language, but for me this school was only six weeks, which wasn't enough. The American English is

different from British English. That is why for me it was re-learning. But, at the same time, I learned a lot of new expressions which are used in everyday life. I will give you some examples and you will see for yourself. Look, an expression such as, "I see a lot of her" to you and to me it means that she is very big, but not so to the Americans. To them it means "I see her very often." Isn't that strange? Or next, I am talking to my friend and suddenly he says, "Any how." Of course I ask, "How." To the words "Anywhere," I reply "Where?" But these expressions you use when you don't know what to say, or when you want to finish a conversation and you don't know how.

In oral speech, people very often use such words as "you know," "I mean," and "I couldn't believe..." When they tell me so, I say "I don't know," or ask them "Why couldn't you believe this? You see it, so you must know it." I never received the answer.

Here strange things happen every

day. Once it was asked, "What is strange to you about New York, besides the crazy people?" The answer was, "The crazy people." It's true; I have never seen so many crazy people as are here. After living in Moscow, I got used to New York very quickly, because New York is also very big, very noisy, and a very fast-moving city. But here there are more skyscrapers. Is it not strange that in English they use the same word as in Russian—buildings which are scraping the sky. And one more—subway—the biggest sight in New York. Because it's dirty and noisy, no one likes to ride by subway, but everybody does. This system is very practical; you can find a station on every corner.

This is it Net, I am getting used to the new life, but my thoughts are still with you, in Moscow. It will take a long time before I stop thinking about the past.

Good-by Net.
Maybe we will meet somehow.
Good wishes, Alka

Women on Women

by Judy Fruchter

The impact of the changing attitudes concerning women has left many of us with a growing self-consciousness. Whether morally, legally, or socially, the woman of today has attained greater freedom and recognition than ever before. As a result, she has become much more sensitive regarding her status and expectations.

It is important for us, as students in an all girls school to examine the evolution of the woman's problems and needs and the resulting achievement. A relatively new course is being offered for this very purpose. Taught by Dr. Carole Silver, English 60, "Women on Women" encompasses various works by American and English writers concerning the nature and role of women in the nineteenth and twentieth centuries. Such authors as Jane Austen, George Eliot, Virginia Woolf and numerous others are included in the semester study. Likewise, selected poems by both early and contemporary poets are discussed.

Through such a course, one is afforded the opportunity to delve into the real problems and conflicts of the woman. These include her struggles for individuality, social and moral expectations, her role as a lover, wife, and as an artist; also as the male presentation and evaluation of her. Dr. Silver additionally provides essential background material pertaining to various biographies, social conditions, and the history of feminism.

The course is interesting, stimulating and relevant. The exchange of ideas and opinions promotes a great sense of awareness and questioning. Oh yes—being an "equal rights" course, both English and non-English majors may enroll for course credit. However, males must be excluded by law.

SHABBAT AT STERN
is
BETTER THAN YOU THINK
IT IS
Speakers—Oneg Shabbat
EVERYONE WELCOME
Fellows, contact
Mendy S. 409 Morg.
or 923-9214, 923-9824

PRESCRIPTIONS FILLED
FILM DEVELOPED
Courthouse-Park Drugs
2 Park Avenue
New York, NY 10016
Phone MU 5-0500
OPEN MON-FRI 8-6:30 CLOSED SATURDAY

T & G SHOMER SHABBOS GROCERY AND DELICATESSEN

Glatt Kosher Frankfurters 4:00-7:30 P.M.

Open Daily from 6:30 am to 7:30 pm

Cold Shabbos luncheons and Challahs available
Thursday morning - Friday 3:00

18 E. 33rd STREET - BETWEEN MANHATTAN AND FIFTH AVENUES

THE HEBREW UNIVERSITY OF JERUSALEM

1975/76 PROGRAMS

FOR AMERICAN STUDENTS

- ONE YEAR PROGRAM—for college sophomores and juniors.
- FRESHMAN YEAR—of 4-year program to B.A., B.Sc. degrees.
- REGULAR STUDIES—for college transfer students toward B.A. and B.Sc. degrees.
- GRADUATE STUDIES—Master's and Doctoral programs.
- SUMMER COURSES—given in English.

For Application and Information, write:
Office of Academic Affairs,
American Friends of The Hebrew University,
11 East 69 St., New York, N.Y. 10021 • (212) 988-8400

Name _____
Address _____