



THE OBSERVER

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

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January 5, 1975

Stern Apathy-Is There Any Answer?

The **Observer** regrets having to print what has become an annual editorial censuring student apathy. Yet, the prevalent attitude of our students has left no other course open to us.

We have heard constant complaints regarding the inactivity of the Student Council and the various weaknesses of the newspaper. There is but one response to these complaints: it is difficult for the few to effectively carry out what only the

cooperation of the many can accomplish. The **Observer** and the Student Council can succeed only with the active support of the entire student body.

When it becomes necessary to coerce student representatives to attend Student Council meetings by threatening impeachment, it is time for students to assess their position as students and as student leaders. When the **Observer** must consider alternate production schedules due to a lack of contributors,

it is time for students to become involved. The **Observer** is the voice of the student body. It cannot speak, however, if the students have laryngitis.

Stern College can offer a student more than a solid liberal arts education. All a student has to do is become involved in any one of Stern's extra-curricular activities to find that more goes into an education than what is learned in the classroom.

Faculty approves tentative grade proposal: Hyphenated course is still unsettled

The Stern College Faculty met on Dec. 18th to discuss and vote on Senate proposals. The proposals were presented to the faculty assembly by Dean Mirsky while Senate Chairman Helen Stark was invited to answer any questions raised by faculty members.

The following results were:—The faculty voted not to enact the Senate proposal on hyphenated courses. However, it referred to the Curriculum Committee a review of hyphenated courses.

—The faculty voted to enact the Senate proposal regarding tentative grades. This new grade policy, which grants power of approval to the instructor, will go into effect retroactively, fall '75 semester.

—The faculty rejected the Senate proposal on an alternate means of testing in nonrequired courses.

—The Senate Resolution for a more varied program in health education was referred to the Dean's Office. The specific courses requested — basketball, yoga, advanced dance — will be incorporated in the Spring '76 schedule.

The following is a revised statement on Tentative Grades proposed by Senate and adopted by faculty on December 18th.

I. Students are expected to take all tests and complete required course work during the semester.

II. "However, a student may apply up to the day of the final examination for a tentative grade, with the approval of the instructor, for: 1) incomplete work, 2) an anticipated absence from an examination, 3) an extension of time to complete a particular assignment. In an emergency, when a student is unable either to take a final examination or apply for a tentative grade, a tentative grade will nevertheless be given and that student is responsible for filing the proper forms when she returns to school.

III. To apply for a tentative grade, Form T29 must be completed by an applicant and her instructor.

IV. A tentative grade is the course grade the student receives prior to completing her work. It represents the grade she would receive if the

by Gwen Sach

Israel, its places and its people

... Should one spend the summer touring or are there other alternatives? On Tuesday night, Dec. 22, Chug Aliya presented the summer experiences of five Stern girls in Israel. The key word in all these experiences, which ranged from work on a Kibbutz to study at a university, was people — getting to know the people of Israel.

For those who have that back to the earth passion, there is the kibbutz experience. However, according to Sarah Zitner, chances are one might end up working in the kitchen or in one of the children's houses. The eight hour work day can be tedious, but occasionally one may get a job with a little more responsibility. Sarah noted that although the Israelis might seem cold at first, once they see that the volunteer is sincere in wanting to help, they can be very warm and friendly.

If one can't survive a summer without studying there are various Israeli summer school sessions. Hebrew University has two three week sessions during the latter part of the summer. Classes are given from 8:00-12:00, five days a week in English (except for the Ulpan). The learning is not just confined to the classroom. Various field trips and speakers make the land and its history come alive in a very meaningful way. Judy Weinberg, who was at Hebrew University this summer remarked that there is also a lively dormitory life on the Har Hatzofim Campus.

Another possible place for study is Bar Ilan, located one hour from Jerusalem by bus. Two courses are given from 8:00-12:00 in the morning; each course is three credits. In this case also, field trips and visits with various people enlivened the learning experience. In addition, the Americans were housed in the same dormitories as the Israelis, giving the Americans a better opportunity to meet the Israeli student.

However, most people are drawn to Jerusalem. Instead of just spending the whole summer staying in the vicinity of Rehov Hamelech

Summer in Israel subject of Chug Aliyah meeting

George, volunteering at Sharai Tzedek Hospital gives one an excellent opportunity to do something worthwhile. But at the same time one

sites in Israel. However, these programs give an opportunity to learn more about oneself and one's own capabilities. In addition to this,



Stern students show interests in summer programs in Israel.

has a lot of free time to spend in Jerusalem. Ivy Kaufman mentioned that one can arrange one's own hours. The hospital provides three meals a day. But it doesn't provide lodging. Jobs range from such occupations as x-ray technician to mostly unskilled jobs, such as kitchen work, serving meals, etc. The atmosphere at Shaarei Tzedek is a warm, friendly one. Volunteering there gives one an opportunity to both work with and help Israelis.

This past summer was the first year for a new concept in summer programs. About twenty volunteers spent the summer in the Israeli Development town of Hatzor. They tutored and assisted in classroom teaching. Development towns are rather backwards and don't have many of the advantages a person living in the city has. Americans can contribute much to these towns in addition to gaining valuable experience in possible future careers such as social work and teaching. This coming summer the program will be expanded to include various other development towns near Hatzor. Ruth Marine enthusiastically related how much the Americans gave to the town and how much they received in return.

The alternatives to all these programs is touring — visiting the

one becomes part of the land, part of the people by giving of oneself and by getting to know the Israelis.

Second Annual WSSW, SCW dinner held

The second annual Wurzweller School of Social Work and Stern College Dinner-Discussion took place on Wednesday evening, December 17th, in our school building. Professor Stephen Donshik of Wurzweller hosted the event.

Along with Professor Donshik, four Wurzweller students enlightened the group about Social Work as a profession and about the type of courses and field work which Graduate students at Wurzweller experience. The Grad students and faculty are always willing to lend a "helping hand."

One Graduate student remarked that before deciding on which Graduate School to enter for Social Work, he asked twenty social workers, and sixteen of the twenty recommended Wurzweller highly.

Professor Donshik is willing to answer any questions of those interested in Social Work every Wednesday in Room 817 or can be reached in Wurzweller.

MIZ Speakers discuss educational projects in Israel

On December 10, 1975 another "Miz" meeting was held at Stern in order to encourage girls to participate in Mizrahi. Mizrahi was established fifty years ago in order to enable women to become Jewish Leaders. The goal of the Miz program is to collect money for programs in Israel which were set up to aid unfortunate children. Helene Isaacs, a representative from Mizrahi, urged Stern women to stand up and be counted.

Daniella Fieser, who was in Israel last year, observed Sephardic children in a school in Beit Shemesh. They come from large, poor families and sometimes seem embarrassed by their parents and their religion. They are not interested in their religious backgrounds. The educational methods in school are designed to deal with these specific problems.

The children are all Zionists and they want to join the army. They are particularly warm people.

Ruth Marine discussed the Hatzor project which was sponsored by Mr. and Mrs. Henry J. Everett of Brooklyn. Ruth discussed three parts to the program: The school system, B'nei Akiva, and the family structure. The children on the Hatzor project remain in school an extra month in order to catch up on their studies. They also have certain behavior problems and become very attached to the volunteers because they don't get enough attention at home.

The Everetts, who were visiting Israel, saw the need for a school in a development town. They went to the Jewish Agency and asked where there was a necessity for a school. Hatzor was suggested since it had no (Continued on Page 5)

A Promising Precedent

As the fall semester draws to a close, the **Observer** would like to commend Stern College Senate for numerous efforts in behalf of the student body, particularly the instituting of a reading week which is to replace the final week of classes. This innovative transitory period will afford the student with the much needed time to complete semester work. Students may utilize the full week in

order to prepare for final examinations in a more relaxed manner, thereby eliminating the last minute "all-nighters" which students feel they need so they may be adequately prepared for examinations. The **Observer** hopes this new systems will prove effective and will set a precedent for future projects as these.

Senate Sentiments: Communication Gap; Cooperation Lack

by Helen Stark

In a "close-knit" community such as that present in Stern College for Women, total cooperation and communication are necessities among faculty, students, and administration. This applies to our Senate as well, where these three constituencies are represented by their respective senators. Yet undoubtedly, it is becoming more apparent daily that the sense of cooperation and communication which is essential to our existence, is deteriorating to a rather noticeable extent.

At the Faculty Assembly on December 15th, which I was honored to attend, I first became cognizant of the communication gap present between our Senate representatives and faculty members. The Sub Committee investigating hyphenated courses spent laborious hours interviewing faculty members in each department, in many instances not only restricting themselves to heads of departments. With one notable exception, all the departments were canvassed and the majority expressed the opinion that hyphenated courses be eliminated so that students may receive credit for a course regardless of whether she continues to second semester of that course. Prior to the Faculty meeting, I was made to feel rather confident that the Senate proposal recommending revision of hyphenated courses

would be accepted with little dissent. Yet, surprisingly enough, this was not the case. Faculty members who had previously granted approval were overly withdrawing their permission. Departments which the Senate Subcommittee claimed to have interviewed, declared that they were never approached. Other faculty members claimed that they had been approached by Senate representatives but they had never conceded to the proposal, and thus were being misquoted. The result, complete havoc. Naturally, the proposal could not be passed when dissension was present to such a great extent. At all our Senate meetings, in which hyphenated courses were discussed, however, there were never any significant displays of disapproval by either faculty, students, or administration. All seemed to approve the recommendation overwhelmingly; yet, at the Faculty Assembly, dissent was so overwhelming that the proposal was defeated. Its only redeeming factor, was that it be forwarded to the Curriculum Committee for review.

Why was this situation allowed to occur? Apparently, some lack of communication combined with a lack of credibility, can account for the disaster. Yet this need not have taken place. All members involved were approached, and if there were dissenting opinions it could have been raised by faculty members on Senate, or could

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have been presented to the Subcommittee who interviews various departments.

Indeed, this lack of cooperation and communication is notable in terms of faculty and administration as well. The recent dispute between the two parties regarding salaries and the rights of unionization is indeed, strictly a faculty-administrative matter, yet students are finding themselves embroiled as well. Although the student body is strongly behind the faculty, as a recent Student Council meeting indicated, we find it somewhat difficult to support their boycotting procedures in which students are directly involved. The temporary disbanding of Senate is such an instance.

Furthermore, this lack of cooperation can be traced to the Administration as well. One only

(Continued on Page 3)

SCW Offers New Courses for Spring Semester

by Ellen Lieberman

Registration for the Spring 1976 semester will be held December 26-31. Many new and varied courses will be offered. The following is a brief listing and description of the new courses for your information and convenience.

For those on the advanced level in Judaic Studies:

Hebrew 32M—an excellent study of the writings of Y.L. Perez, Mendele and Sholom Aleichem taught by Dr. Rosenbloom.

J.S. 86.2F—Individual in Society. Rabbi Berman will be giving this course dealing with various contemporary social and political problems. Its emphasis will be on those Jewish legal sources directly applicable to the issue.

Philo 54G—Readings in Chassidism. Dr. Norman Lamm will teach this course dealing with chassidic concepts and interpretations. (There is a prerequisite of either J.S. 99.1 Chassidus, or Dr. Lamm's fall course, Introduction to Kabbalah).

Philo 41P—History of Jewish Philosophy, dealing with Medieval Jewish Philosophy. The course will be taught by Dr. J. David Bleich. (There is a prerequisite of the introductory course in Jewish Philosophy).

Rabbi Bleich will also be offering a course in Modern Jewish Problems, Philo. 94, dealing with problems relating to the State of Israel from a Halachik perspective and using contemporary response.

The English Department will be

offering three new courses. These include:

English 49C—Workshop in Experimental Writing with Dr. Angoff—designed to explore the individual writing interests of each student including conferences, classroom discussion, techniques, and practice throughout the term.

English 60—A seminar dealing with a selected topic given by Mr. Barofsky. (There is a prerequisite of English 1.1.)

Speech 34G—a course given by Mrs. Bernstein which will deal with speech disorders and therapy techniques. A large registration in this course could insure the establishment of a new Speech Pathology major in Stern.

Psych. 39D—Systems of Psychology will deal with the structures and functions of the nervous system with an emphasis on the sensory, motivational and learning processes.

Library 1M will deal with basic bibliographical methods, library resources and methodology, general references, Jewish studies, humanities, and education.

Two music courses will be offered: Music 8K, dealing with general musicianship and music 17K, Harmony. Both courses will be given by Dr. Levy.

Math 50E, a course in Computers will be taught by Dr. Lefton. The course will include the basic organization of the computer, instruction sets, higher level

(Continued on Page 5)



by E.J. Solomon

Recently Dean David Mirsky went to "a meeting" alone, without family or aides. His Press Secretary, Esther Reich denies it, but it has been reliably reported that the Dean went up to THE MOUNTAIN to speak to Max Stern.

"I hear you've had problems with the Senate, Dean. Are the students supporting the faculty or administration?"

"Well, Mr. Stern, our students are not interested in the Senate, you see. Only those elected students may participate in Senate discussions. Those remaining 490 students of our university feel, consequently, left out and do not follow Senate events."

"There is no way for students to participate in Senate?"

"Oh yes. By writing notes to their representatives, they can argue, dispute, recommend through the Senate's voice. But following a day of note taking in classes, the students are physically exhausted and would not subject themselves to written requests."

"That's understandable. Then surely those 490 students must flock to Student Council meetings for an evening of stimulating debate on current issues. Stern College functions and creative thinking in new realms of intercollegiate, intra mural and extracurricular events."

"Not really. Because of the heavy course load that our students must

A Miracle on 34th Street (with no apologies to Art Buchwald)

take, all of their time is spent in the library researching, reading, writing . . .

"Student Council meetings are held at 9:00. Doesn't the library close at 6:00?"

"Oh, no, Mr. Stern. Our university as you well know is dedicated to the highest ideals of intellectual pursuit. In keeping with this concept we deem it necessary for the library to remain open ALL evening until 8:00. It's only fair."

"I couldn't agree with you more, Dave. But if the library closes at 8:00, can't the students still attend the Council meetings?"

"Mr. Stern, you've missed the point. Our students are in class all day. Their evenings are spent at the library. We don't expect them to eat at the cafeteria; they spend the remainder of the night searching for places to eat dinner. 'Man doth not live by study alone.'" (Chuckle).

"How could I have been such a bird brain all those years not to have realized this? That explains why THE OBSERVER must be flourishing. Our girls write at their leisure and express their points of view, criticisms, write movie reviews, goings on, articles of interest, submit letters to the Editor in the paper. — The Voice of Stern College, THE OBSERVER."

"Wrong. Some students feel that the newspaper's quality is not up to par and so they don't write for it.

Others simply don't have the time or desire. The rest of our women are commuters. They travel long hours into the night to get to such far away places like Washington Heights, Flatbush, Boro Park, Queens. We can't expect them to write for THE Observer."

"Well, what DO Stern College students do then?"
SILENCE. UP ON THE MOUNTAIN SUPER MAX CONTINUED:

"Dean Mirsky, unless you can find at least one righteous student in Stern College who is actively involved in and sincerely cares for the future of our school, we must close Stern College."

"I don't think I can find one."
 "Then I'll settle for one faculty member who's interested in the social and intellectual and religious well being of our Stern community."

"No way Jose."

"I have no alternative. Stern cannot function on these grounds. The purpose of Stern College has been grossly distorted. It is not enough that 500 students study. I realize that most of our women have perfect indexes, are on the Dean's List and go on to higher areas of study, but this was not our only goal."

"What can save Stern College now?"

"A miracle, Dean Mirsky, a miracle."

We can help

To the Editor:

As a student, I am aware of Yeshiva University's fiscal problems. I am also familiar with the grumbling of fellow students who feel that many qualitative aspects of the University have been affected due to this financial crisis.

If students recognize the University's dire financial straits, why can they not be more sensitive to the many times during the day which they, perhaps unknowingly, waste money by wasting fuel and electricity? Students should refrain from opening windows during the winter months because it necessitates using more fuel to heat the building. Students also tend to take their frustrations out on the elevators by pressing elevator buttons indiscriminately, regardless of their destination... again, a waste.

Perhaps by our being more considerate of school property, the University will be able to direct its funds to other channels.

—A Concerned Student

the student body. Stern students are never at a loss in obtaining advice regarding personal problems. However praiseworthy this may be, it seems to be a replacement for academic and vocational advisement, rather than an additional service. Perhaps those "impersonal" schools which are almost totally vocation-oriented are in the long run much more beneficial to their students.

Since high school (when most of my class learned from the vocational aptitude tests that we had the potential to become tree surgeons or forest rangers), I have not had any significant vocational guidance. The only time I met with an academic advisor at Stern was three and one half years ago, during Freshman

balance between fun and study. At midnight, everyone is running around visiting each other, but there is actual studying going on! I was also treated very cordially by all the girls I met, (most of whom were waiting for an elevator.)

Observing dorm life is important, of course, but observing classes is especially significant. I was fortunate enough to attend a sociology and Chumash class. Although most of the subject matter was completely beyond my level, I found the instructors quite interesting. The students, in each case, were attentive and contributed much to the discussions. I walked away from each class confused, because I couldn't find anything I was dissatisfied with, and also happy

enter any nightclub, discotheque, or cafe for that type of evening. I had intended to write this letter a few weeks ago, but I thought that the occurrence had been a phenomena. I was mistaken. This past weekend I attended the Inter-Collegiate Shabbaton at Y.U. and I found some of the same events occurring. This time though, some of the guys had joined the girls in their rock dancing. Are we going to end up like every other college in the United States? Are we going to discard all our moral principles? I certainly hope not, but some of us are heading in that direction.

Name Withheld

are meant particularly for freshmen and sophomores who are considering the field of Education as a major. These visits have a two-fold purpose: Students who know they would like to teach but are uncertain of the age-level or areas of specialization they would like to prepare for would be able to see — in action — examples of each type of class and school. Students who think they are interested in teaching but are uncertain about selecting Education as a major would be provided with a basis of information for helping them to come to a decision.

Arrangements are being made to visit elementary schools — public, private and religious; high schools, public and private; and schools that serve a special population — retarded, deaf, emotionally disturbed, etc.

Students who are interested will be invited to meet with the Coordinator of Teacher Education — (tentative dates February 17th or 24th) to discuss the visiting program — its requirements, terms, and dates; school names and addresses; and a checklist for observations. In a post-visits meeting, there will be a general discussion. This will be followed with appointments for individual review of student interests and advisement.

Details of the first meeting will be announced at the beginning of the spring term.

Letters to the Editor

Vocational

void

Dear Editor:

"Allow me to introduce myself. I am an upper senior with one month left to my college career. I have great plans for the future, but cannot reveal them at present, as I do not know what they are. I have heard a great deal about one of the most popular opportunities for intelligent college graduates, but unfortunately I cannot type.

Years ago, it was simply assumed that after graduation, Yeshiva College students would attend medical school and Stern College alumnae would become teachers. Some things remain the same, and some things change. Now more than ever before, Stern students are in need of academic and vocational advisement. Rumor has it that Stern has advanced considerably in terms of student advisement, but I find it difficult to reconcile this fact with a second apparent fact, that being that most of our graduating seniors fit the description briefly outlined above.

The administration of Stern College is often praised for its unique ability to establish a sense of personal interest in the welfare of

orientation. I did not know then why I needed an advisor, but later when I realized why and needed one, there was no one to turn to.

I consider this to be one of the most serious problems facing our student body. Yet, I am not in the position to solve it, nor would I be were I to stay here for another four years. I can but suggest that the administration now reevaluate the issue of academic and vocational advisement in an effort to aid our students.

A High School Visitor Reacts

Dear Editor,

Whenever a girl observes a college or university for the first time, she looks only for any disadvantages that she may encounter. In observing Stern College, I had such an attitude. But all my first impressions, except of course, for the elevators, were surprisingly good. Nevertheless, I continued to search for a problem on which I could release a full attack.

There also seems to be an even

because of it.

So, in closing, I hope I have conveyed my feelings appropriately. My parents and I were very pleased with all we saw at Stern. I would like to thank all those who made my stay at Stern such a pleasant one and I hope very much to visit again. Hopefully the elevators will be running a little more efficiently!

Audrey Kessler
Richmond, Va.

Rock around the clock?

Dear Editor,

I was flabbergasted upon arriving at the Chanukah Mesibah held at Stern. Upon entering the auditorium I did not hear Israeli music, nor did I see the type of dancing which is proper for a mixed crowd of Jewish students. American rock music was being played and some of the girls were wildly dancing to the tunes in full view of the guys. One certainly does not need a mesibah at a Jewish institution to find that kind of entertainment. One can

Todah Rabbah!

To the Editor:

A late thank-you is due to those students who participated in the Chanukah parties given at the Jewish Home for the Aged and at Bellevue Hospital.

Your presence was welcomed and appreciated by all. Together we experienced the importance of the concept "Kol Yisrael Arevim Zeh Bazeh."

Todah Rabah,

Vicki Silverman
Chaya Hilsenrath
—Chairwomen of the Bikur
Cholim Committee

Attention Potential Ed. majors

MEMORANDUM

TO: Editor, The Observer
FROM: Dr. Koenigsberg
December 24, 1975.

The Education Department announces a series of voluntary visits during the spring term, to schools in the local area. These visits

The bulletin board at school is for everyone's use. However this use is only a privilege. Many people misuse this privilege by posting notices and by forgetting to remove them! By not removing old posters, the bulletin boards appear very cluttered, and many important notices can be unintentionally overlooked. So please take the minute and remove all outdated notices of your organization.

Thank you
Aviva Brojges
Publicity Chairman

Rings n' Things Engaged

Rocky Waltuch '76 to Avrom Green (Einstein) '79
Miriam Schreibman '77 to Sammy Cubac
Heidi Lurie ('76) to Dan Russler ('77)

Births

Elia Wiener Abisror '76 birth of a baby boy on Dec. 13. Yosef Michael Yechiel.

Widespread lack of communication hinders Senate's efforts

Con't From 2

need witness several recommendations Senate has passed since last Spring. Most notable, was the thirteen week calendar, which provided for an extended Thanksgiving vacation. Approved by Senate as well as faculty, the Administration chose to alter the original proposal. A motion to institute minors was approved by faculty and specific departments, requirements. Yet announcements were recently accepted by the Curriculum Committee-Student

Body informing them of the availability and specific requirements of minors in various departments which have not yet been made by the Administration. Had this been done prior to registration, students would have been guided more closely to their directed area of study. A new tentative grade policy has been approved by faculty and will be in effect as of Fall '75 semester. Yet, the Administration will not warrant the continuation of specific safeguards, thus the original intent of the Senate

proposal may be subverted. Senate passed a recommendation which introduced more varied courses in the health education department, a proposal which gained approval of the department itself. Yet no announcements of the institution of the three new courses (yoga, basketball, and advanced dance) were made prior to registration. Although a promise has been made that these courses will be announced shortly, one can only wonder, why it was not done before registration, so that students may

select the courses which they themselves find appropriate. A sense of utter frustration concerning the conflict of three different interest groups of our college has made one thing apparent. If Senate is ever to reconvene, it can only be a potent force if all members involved, represent their respective parties totally and honestly. All Subcommittee members must be careful to interview all notable members involved in their specific area of concern. This lack of communication can only be

alleviated, if dissenting viewpoints are brought out immediately, whether it be by students, faculty or administration. Finally, it is hoped that whatever Senate does pass on to Faculty and is ultimately approved by Faculty Assembly and Executive Council of U.P., the Administration will see fit to institute these new policy decision immediately so that Stern College for Women can derive benefit from those recommendations which have the potential to affect her in a positive manner.

8 Myths and Facts on Immigrating to Israel

1) MYTH: An historic partnership exists between Diaspora and Israeli Jewry. "We" provide the financial backing and "they" provide the manpower.

FACT: Israel cannot indefinitely exist as a beggar state, subsisting on Jewish hand-outs and American governmental aid — the latter, moreover, being tied to impossible political dependence. Israel's very vulnerability is a *direct result* of its small population. Thus American Jewry, which refuses to leave the comfort of Exile, may very well be the worst enemy of Israel's survival.

2) MYTH? But look at what American Jews have done for Israel, both politically and economically!

FACT: We've heard much about the so-called Jewish political clout in this country and the wonders it has performed on behalf of Israel. No doubt American Jewry has made significant contributions in this area, but where was American Jewish power when the United States imposed an arms embargo on the new born State of Israel in 1948 — the very moment it was fighting for its life? Where was American Jewish power when Eisenhower and Dulles ordered an Israeli retreat

from Sinai in 1956, a move that nearly precipitated the destruction of Israel in 1967? Where was American Jewish power when the United States refused for years to sell weapons to Israel, when it launched the "Seven-Handed" Rogers Plan in 1970? And where is this much vaunted Jewish political power today as the American government exerts greater pressure on Israel?

Indeed, as recent events have shown, American support for Israel cannot be taken for granted—and neither can American Jewry's ability — or even willingness — to influence the U.S. government's position.

Yes, America has done much for Israel, but it has also done much that has harmed the Jewish State. It acts, as it has always acted, in its own interests, regardless of what Jews in Brooklyn may desire.

As for American Jewry's economic contributions to Israel, Israel has in the long run benefited from immigrants who arrived there penniless, destitute. Imagine the stimulus to its economy were American Jews to settle there, bringing with them their capital and investments. No amount of contributions from abroad will help

unless Israel develops a strong economic and demographic base. And only more immigrants can build industry and commerce and manpower and society — not population... UJA could happily go out of business!

Anyway, these are "empty phrases." Unfortunately, a majority of American Jews will not *move* to Israel tomorrow. It is, however, that active minority for whom the survival of Israel means more than a peripheral identification via a UJA donation that must cease hiding behind illusions and cheap excuses and finally make the physical move to Israel — for Israel's sake and their own.

3) MYTH: Israel is receiving more than enough immigrants from the Soviet Union. It surely doesn't need an influx of American Jews.

FACT: The aliyah from the Soviet Union is indeed a life-line for Israel, but we cannot be certain that it will be maintained. Political complexities threaten the Soviet aliyah, and we age, in fact, witnessing a drastic cut in the numbers of Jews permitted to leave the U.S.S.R.

But there are even more basic reasons necessitating an aliyah from the United States. American Jews

will bring with them desperately needed skills, and in general would leave a significant imprint upon the life of the country. Israel has absorbed over a million Jewish refugees, not an easy task in the span of two decades (the major influx actually occurred during the first four years of the State's existence). There is not now, and never has been, the slightest doubt about Israel's ability, desire, and desperate need for receiving many more immigrants.

It is time that Jews from affluent lands make their *physical* presence in Israel — not as tourists.

4) MYTH: Between wars and terrorist violence wracking the country, you cannot lead a "normal life" in Israel.

FACT: Anyone who has been to Israel recently is amazed at the seeming imperviousness of Israelis to the headlines that frighten so many of us here. There are terrorist actions and a threat of war does exist, but day-to-day life continues virtually undisturbed.

In many ways our perceptions of life in Israel are similar to an outsider's view of life in New York. No, not all New Yorkers live in an atmosphere of continuous fear. Despite the high crime rate, life

proceeds somewhat normally. Not surprisingly then, life in Israel is basically no different.

5) MYTH: Israel is too small a country to absorb many more immigrants.

FACT: 80% of Israelis live on 10% of the land. Almost 50% of its population is concentrated in Metropolitan Tel Aviv. Vast areas of the Galili, the Negev and even the Judean Hills remain unsettled.

6) MYTH: Israel is too secular.

FACT: Your staying away isn't making Israel anymore religiously strong.

7) MYTH: It's more important that I stay here to spread Jewish knowledge.

FACT: There is just as much need if not more to educate Israelis to become Torah Jews.

8) MYTH: This is very interesting, but it doesn't apply to me.

FACT: Israel belongs to 14 million Jews; why are only 3 million living there? Israel needs *all* Jews — and *all* Jews need Israel!

IF YOU ARE INTERESTED IN ALIYA — CONTACT: ALIYA CORPS c/o STUDENT MOBILIZATION FOR ISRAEL 220 Fifth Ave., 684-0066/7.

Dr. Chava Lapin Revives Yiddish at Stern

by Adina Sullam

"I think the course is really great. I had no background at all in either Yiddish or German and now I can read, write, understand, and speak it on an elementary level."

"I would enjoy the course more if it did not begin at 9:00 in the

vocabulary and structural influences." Dr. Lapin, a native Yiddish speaker who has been teaching the language on the college level for three years, added.

The origins of Yiddish can be traced as far back as the tenth century. At that time, Jews from

in their homes or from their grandparents. Dr. Lapin said that it is rewarding to see a glimmer in the eyes of a student when a certain Yiddish term is mentioned. She knows that her students have associated the term with something from their past experience.

During Chanukah the class met with the Y.U. students who are also taking Yiddish at the home of Mrs. Fishman, who teaches the subject at Y.U. Dr. Lapin's students discovered that the boys shared similar problems in their attempts to learn Yiddish. She hopes that her class will have other opportunities to meet with other groups who are interested in Yiddish.

Dr. Lapin, a native of Montreal, Canada, received her bachelor and doctorate degrees in biochemistry from McGill University in Canada.

Shmuel Lapin, her late husband, was the secretary of the fifty-year-old YIVO Institute for Jewish Research. This center was founded in Vilna, Poland, and is dedicated to the investigation and transmission of Jewish life and culture, including research and education, in the Yiddish language.

Dr. Lapin is also currently teaching Yiddish at Queens College, and she has taught at Columbia University, among other schools.

"I hope that as the girls are gaining a greater knowledge of Yiddish, they will have a greater impetus to continue with Yiddish courses beyond this introductory level. Perhaps they will motivate other students to register for Yiddish. I think that the study of Yiddish has made a good beginning at Stern College."

Stern College is certainly privileged to have Dr. Lapin join its teaching staff.

Intolerance Apparent Among Different Sects Of Jewry Today

by Faygle Muschel

It is said that when G-d brought truth to the world, it fell into thousands of pieces. Each person who found a piece thought he had the whole truth and nothing but. Such is the case here.

Somewhere along the way, our way became the only way — the right way! the standards of Yiddishkeit we were brought up to follow became the yardstick by which we gave ourselves the right to judge, condemn, and dismiss other Jews.

Differences in *nusach*, in wearing skirts or pants, short sleeves or long, seamed stockings or sheer, black hat or crocheted yarmulkas, Mizrahi or Agada, *Torah* and *nuada*, or strictly *Torah* — have given us the necessary excuses to act with unwarranted condescension and scorn. Often the classifications border on the ridiculous yet are taken as seriously as the difference between *kosher* and *treife*. We are often the worst anti-Semites we know.

It has got to change. Attitude is the key word; not disgust for the wicked, condescension toward the sinners, or pity for the misguided. Just tolerance and respect for Jews like ourselves who might have been taught a different way, been brought up just a little bit differently. The respect due another Jew with the same obligations; an equal member of an *an segula* who received the same *Torah* we did and whose imperfections in his own chosen *derech* do not exceed our own in ours.

Moreover, the more we continue emphasizing our differences and perpetuating our prejudices, the more our *achdut* becomes pathetically remote, the more we push the messiah we unceasingly pray for from our reach.

I am not condemning that aspect

of human nature that makes like gravitate to like; it is a natural that the broader the common denominator, the more at ease we feel with others. But there is no excuse for the lack of tolerance, lack of respect, prejudice and narrow mindedness. We are, after all, talking about *Jews!* And whether he stands up or sits down while making kiddush, davens *nusach sefaradi* or *ashkenazit*, wears his *tzitzes* in or out, wears a *bekesha* or a plaid suit, sits and learns or works or both, takes his education in public school, Talmud Torah or Yeshiva, is Hungarian, Polish, Is *is* or otherwise — he is after all a Jew.

I don't know where evidences of the Pasuk "kol Yisrael aravam zeh la'zeh" can be found today, but I know where they cannot be found.

They cannot be found in a letter sent from the Neturei Karti to Kurt Waldheim of the United Nations applauding the resolution equating Zionism with racism.

One would be hard pressed to find such evidence at a Sephardi-Ashkenazi wedding, or when Polish Jews discuss Hungarian Jews, or vice versa.

Similarly, tolerance runs low when intermingling Chassidic, shtetl, and Young Israel orthodox. The intolerance among the orthodox alone leaves no hope whatsoever for understanding between orthodox, conservative and reform Jewry.

There is a feeling of hopelessness when confronting the often minute gradations that succeed in separating Jews from their fellow Jews. The problem, as I see it, is not (as one might think) the result of the existence of so many variables in Jewish upbringing. Though it is true that the attitudes and emphasis of European and Western homes will differ, that there are those who will

(Continued on Page 5)



Dr. Chava Lapin Discusses the impact of Yiddish upon Jewish life.

morning, but I do find it interesting.

"I love it! We do not just learn from the textbook; we use other sources to gain more knowledge of Yiddish. The class reads Yiddish literature which covers many different subjects such as Jerusalem or the Jewish home life."

These are three student reactions to the elementary Yiddish course which was introduced to Stern's curriculum by Dr. Chava Lapin of Flushing, New York. "Through Yiddish we have the key to understanding the entire life of Eastern European Jewry," says the neurochemist at New York's Mount Sinai School of Medicine.

"The words have a life, a history in them. When you teach Yiddish, you are almost teaching Yiddishkeit with it. Yiddish exemplifies the pluralism of Judaism through its

Intolerance breeds Sinat Chinam

(Continued from Page 4)

be *machmir* while others are *nukhel*, and that *minhagim* will differ from family to family — these things in themselves are not problems. We ourselves precipitate the problems by turning our differences into barricades. We are the ones who lack the respect and maturity needed to overlook the differences between ourselves and our fellow Jews. The remedy begins with the realization that there is no one answer, no one *derech*, no one *shita*, that stands above the rest. While we are all aiming in the same direction, it seems each of us feels certain the others will have to follow his own lead to get there.

We don't have to exchange his *shita* or *minhagim* for our own, nor replace his *derech* for the one we have chosen, but let's replace isolationism and exclusion with more understanding and concern. Let's not feel neither superior nor ashamed of other Jews.

We are all guilty in some measure of the shallow self-righteousness that leads to discrimination against other Jews. What it amounts to is *sinat chinam* and there is no humor in that.

History shows itself, that in the time of *Beit Hamikdash*, it brought the house down.

Book Review:

by Amy Herskowitz



E.L. DOCTOROW

Ragtime — like its melodies, so different and so special, it stirs the senses, and challenges the imagination. Its words bring you back to days long gone when immigrant Jews flooded the streets of the lower East Side of New York and Harry Houdini astonished the world with his fearless escapes. But even more, *Ragtime* creates for the reader a world of its very own where the real join with the fictitious in unimaginable scenes. Only in the period of *Ragtime* can Father from New Rochelle join Admiral Peary on his expedition to the North Pole or Mother meet, and eventually marry, the movie millionaire, Baron Shkenazy, formerly Tateth of Essex Street.

The novel, clearly and beautifully written, weaves together numerous plots and themes. Whereas the first half of the book sets the scene — depicting the characters and life styles of the early 20th century — the second section presents the main action of the novel. Aside from telling a story, *Ragtime* presents and comments on some of the most pressing social issues of the period. These include the problems of racial discrimination, anarchist leadership and immigrant discontent.

For a simply marvelous time, join Mother, Father, Coalhouse Walker Jr., J.P. Morgan, Henry Ford, Archduke Ferdinand, Tateth, Emma Goldman, Harry Houdini, Admiral Peary and a cast of thousands in the magical and wonderful world of *Ragtime*.

Good News for the Jews

by E.J. Solomon

Jewish Museum — "Jewish Experience in Art of 20th Century" (until 1/25) Included are works by Chagall, Ben Shahn, Mark Rothko. Plus Susan Tunick: The Fine Art of Ceramics.

World Zionist Organization, 515 Park Avenue — Resource Booklet on Holy Land and America information and bibliography about relations of U.S. and Palestine-Israel during last 200 years. Also available — Triennial Bible Reading Catalogue. Generous Scholarships available for Hayim Greenberg College in Jerusalem, an accredited college for 76-77 school year.

92nd Street Y: Feb. 10, 17, 24 8:00 p.m. Irving Howe speaks on "The Jews of N.Y.," a series on Eastern European immigrant Jews based on Howe's forthcoming book, *The Jews of New York*.

On January 8, 15, 22, 29 Elie Weisel explores "Jewish Literature across Ages."

On January 13 8:00 Dr. Yosef Hayim Yerushalmi speaks on *Religion of Spain* — Jews and Judaism 19th Century onward.

Feb. 2, 8:00 p.m. 1st recital appearance in N.Y. of legendary Soviet pianist.
Jan. 5 Erica Jong.

Jan. 12 Arthur Cohen, Leo Navrozov

Jan. 26 Dr. Lewis Thomas, President of Sloan Kettering Cancer Center.

Marymount Manhattan Theater — 221 East 71st St. Manhattan, N.Y. "From Sholom Aleichem With Love," a play running for a four week engagement January 8 - February 8.

American-Israel Theater Cafe — "Betsaava, N.Y." — group singing, folk dancing, food, films, discussion. Meets on alternate Sundays at Educational Alliance. January 3, 8:30 p.m. — Dhelia Haley presents songs and stories about her life as a singer and soldier in Israel. Next program: Jan. 17. Call 212-475-6200 ext. 5.



by Marilyn Oppenheim

I was able to do something this summer which Orthodox Jews have never been able to do. I spent a week and a half touring Cape Cod (Massachusetts) by bike with eleven other kids. They ranged in age from twenty to twenty four and in profession from med students to artist to law student — almost all frum.

The first day we met in Providence, Rhode Island and planned to ride 65 miles (a physical impossibility as far as most of us were concerned). We "only" made fifty miles that day because everyone's bike broke down and we accidently got split into two groups which could not find each other until 11:00 P.M. The next morning every part of my body ached — I thought I'd never move again, let alone ride fifty miles that day. After that, it was truly smooth riding.

Thursday night we took the ferry to Martha's Vineyard — the sight of the "Jaws" Mania. We spent the night at a youth hostel with dormitory like facilities and rules (lights out at 10:30) — for only two dollars a night to all those who belong to the American Youth Hostel Association. We, the "AYH Ophanim" were among those privileged to stay there.

Friday we rode a leisurely fifty miles (we had ridden 100 miles Wednesday and Thursday) to the guest house we could stay in for Shabbos. Finally we could get rid of some of the cans of Barney's we had been schlepping around, not to mention our box of Matzoh. Half of

us ran to buy food for Shabbos and the other half ran to the nearest beach.

Shabbos was really a unique experience. Since the nearest shul was 15 miles away, Shabbos was all of our own making and it really showed me a whole new experience as to what Shabbos can be. It felt strange Friday night when we took a walk around the town, it was the first time in three days I had walked further than five feet. I was used to being on my bike with my saddle bags behind me.

Early Sunday morning we headed for the next island — Nantucket. We rode very cautiously to the youth hostel there. Nantucket is known for



its bike paths etc. and they make money by giving tickets to any cyclist who doesn't follow all traffic rules.

We spent two days exploring all of Nantucket by bike. We ate fluffernutter sandwiches on the edge of a cliff above a deserted beach — we stopped traffic to feed ducks crossing the road — we rode (or walked) our bikes through what seemed miles of sand to reach a high point on the island only to find the fog rolling in and no view at all.

We left the Nantucket hostel early (4:00 A.M.) to make the first ferry

to the mainland. We rode forty miles — it took no time at all now — to our last stop Truro. This hostel was gorgeous. It was on a high hill with picture windows, a panoramic view and a beach minutes away.

The next day we rode back and forth between Truro and Provincetown (the very tip of the Cape). We saw the sand dunes — Provincetown and Plymouth monument. The high point was the ten mile path in Provincetown. Steep hills, sudden curves, sharp declines. You had to have nerves of steel especially with two way traffic. I know people who loved it so much they went through the path three or four times!!

The next day we did all our souvenir shopping and then took the ferry to Boston. Friday was spent touring Boston, then Shabbos in Brookline with the high point being *shichas* at the Bostoner Rebbe.

This bike trip was sponsored by the AYH Ophanim. They have sponsored two other bike trips, a fishing trip to the mountains, etc., they're willing to accept suggestions for more trips of any kind in the future.

For more information contact Marilyn Oppenheim, 50 E. 34th St., N.Y.C. 10016, Rm. 5E or Elliot Udell 348-7147.

Frum on wheels or Tales of a cycle-maniac

Miz speakers exchange experiences

(Continued from Page 1)

Junior High or High School. The school at Hatzor is now in its second year. It is presently only a junior high school, but it is to be a comprehensive regional school (vocational academic streams) with facilities for religious and non-religious education.

There are approximately six hundred children in day care centers and kindergartens. Another twelve hundred students are studying in the elementary schools. The high school, which now goes through tenth grade, had approximately six hundred students in the 1974-75 school year. The majority of the students in Hatzor attend the religious schools in town. (I)

Amy Herskowitz, Stern coordinator of Miz, who moderated the discussion, closed the meeting by urging volunteers to participate in such programs as described by Ruth and Daniella. Ms. Herskowitz stressed the widespread popularity of Miz among other colleges, adding that Mizrachi is no longer an organization reserved for older women.

I. Footnote Zoker, Mark Alan, A Development Town in Israel: Participant Observer, (Pittsburgh, 1975).

Senate rules on tentative grades

(Continued from Page 1)

work were not completed with the missing grade averaged as a zero.

If the work is completed within the time allotted, a new grade is submitted by the instructor to replace the tentative grade.

V. A tentative grade becomes final six weeks from the last day of finals. Therefore, incomplete work must be submitted in sufficient time before the deadline in order to allow the instructor time to read and grade the material.

VI. In cases when an instructor(s) cannot be reached, a student may file for a tentative grade through the Office of the Dean.

VII. If a student has an approval for a tentative grade for final examination, an instructor must submit a new examination. No re-examination may be given once a student has taken a final examination.

Please note that under this policy, approval for a tentative grade lies solely in the hands of the instructor. The Office of the Dean will no longer make final considerations regarding tentative grades. Thus, a greater responsibility lies with the student. She must make certain that the incomplete work is submitted to

the instructor in sufficient time before the six weeks deadline.

The Office of the Registrar has also announced that transcripts of any student who has received a tentative grade will not be sent out until after the initial six week deadline. Thus, if a student needs to have her transcript mailed early in the Spring semester, it would be strongly recommended that she not apply for a tentative grade in order to avoid the possible delay.

New Courses

(Continued on Page 2)

languages and their necessity, programming, flow charts, description and use of Fortran IV, applications to statistics, non-numerical data, and concepts of data processing. The course is open to all students.

These courses deal with fascinating and specifically chosen topics which are of interest to the student body. Registering of any of them would surely prove to be a decision well-made.

January 6 Proclaimed Tu B'shevat: Haym Salomon Day Rosh Hashana L'illanot

[Reprinted from *The Book of Our Heritage*, by Elyahu Kitov]

The Fifteenth of Shevat

The 15th of Shevat is one of the four "First-of-the Year" (*Rosh Hashanahs*) which each year contains: the first of Nisan, the first of Elul, the first of Tishret and the 15th of Shevat.

The first of Nisan is regarded as Rosh Hashanah with reference to counting the years in the reigns of the Kings of Israel, as well as with reference to the order of the pilgrim-festivals.

The first of Elul is Rosh Hashanah with reference to tithing of animals. All the animals which are born till the first of Elul are counted for the departing year; those born afterwards are counted for the new year and are tithed separately. Tithes may not be taken from animals born one year for those born another year. (Since the animal tithes bears the sanctity of a sacrificial offering — unlike other tithes — it does not apply nowadays.)

The first of Tishret is Rosh Hashanah for the judgment of mankind; for the count of *shmitah* and jubilee years; for counting the first three years (*orlah*) produce of newly planted trees; and for grain and vegetable tithes.

The 15th of Shevat is the Rosh Hashanah of trees, with reference to the different tithes which are brought each year, counting towards the seventh, *shmitah* year. The same applies to the conclusion of the *orlah* years. And some hold that it also applies to the fruit of the seventh year, so that fruits which begin to ripen before the 15th of Shevat of the eighth year have the status of fruit of the seventh year. (Fruits are regarded as having begun to ripen from the time of their appearance, but prior to having reached a third of their full size.)

Our Sages have designated the 15th of Shevat as the boundary between one year and another, since most of the rains of the previous year have already fallen. Any new growth of fruit after this day, is a result of the blessings of the new year. On the 15th of Shevat also, the soil is already saturated with the rains of the previous winter, so that trees newly planted after the 15th of Shevat are assured of taking firm root and bringing forth fruit.

A Weekday

Rosh Hashanah

Although the 15th of Shevat is called Rosh Hashanah, the designation applies only to the above indicated matter of tithes that are due from fruit-of-the-trees. The day is not however, marked by prohibition of work, nor is it observed with festive meals, or by any direct reference in prayer.

Nevertheless, it is invested with a festive sense. *Tachanun* is not said during *shacharit* or during the preceding *minchah* service. Eulogies are not delivered for the dead, and if it falls on Shabat, *av harachamim* is not said (since *av harachamim* recalls the souls of the dead.)

It is customary to eat fruit which comes from the Land of Israel and to eat a new fruit, of which one had not yet partaken the present year, in order to recite *shehecheyanu*.

liberty and one of the original members of "Sons of Liberty." He was arrested twice for his pro-Revolutionary activities. Only a daring escape, with the aid of friends, saved him from a British hanging.

It is important to note that in 1850, approximately 65 years after Haym Salomon's death, a Congressional Committee reported the following: "The Committee, from the evidence before them, are induced to consider Haym Salomon as one of the truest and most efficient friends of the country at a very critical period of its history."

Born in Poland on January 6,

The Jewish War Veterans of the Department of New York, under the leadership of Melvin M. Hurwitz, State Commander, wishes to report that Governor Carey has announced that he will declare January 6, 1976 as "HAYM SALOMON DAY."

James Madison once described Haym Salomon as "our little friend." Haym Salomon was, indeed, a true friend of the American Revolution. It is reported that he donated \$640,000 — a staggering figure in those days and even a lot of money in these days — to help the fight of freedom. Commander Hurwitz feels it is important to remember that when the Colonial



Army was on the verge of financial collapse. Washington would request the aid of Salomon. Haym Salomon's timely rescue helped stave off starvation and because salaries could not be paid, helped avoid mass desertion by American soldiers.

Haym Salomon not only contributed himself, but was also successful in raising funds from others. Hearing of the bleak financial situation, he interrupted the Yom Kippur Services — the most sacred services of the year — to raise pledges for Washington's forces.

Haym Salomon was also a physical fighter for the cause of

1740. Haym Salomon died impoverished at the age of 45. America still remembers the heroic deeds of "our little friend."

Commander Hurwitz believes that during our Bicentennial celebration, recognition of this outstanding American and New York resident of the Jewish faith, is in order.

Proclamations will be read at Congregation Shearith Israel, 8 West 70th Street, New York at 8:00 PM on January 6, 1976.

For Information Call:

Melvin M. Hurwitz, State Cmdr.
Tel. 596-2000

Laws Concerning Blessings Over Fruit On Tu B'shevat

[Reprinted from *The Book of Our Heritage*]

Since it is customary to eat a variety of fruit on the 15th of Shevat, it is proper to review the following "*dinim*" (laws) so that a person might know the correct procedure in case of doubt, or to prevent one's uttering a "*brachah levatalah*" (a "*brachah* uttered in vain).

One who eats fruit of the tree, whether not as part of a meal or in the midst of one, recites the blessing, "*hoveh peri ha'etz*" before partaking of the fruit. And the "*hamotzi*" which is recited at the beginning of every regular meal does not suffice for the fruit also, unless one uses the fruit as a relish together with bread. If one eats the fruit separately, he is required to recite a blessing over them even in the midst of a meal.

If one has a variety of fruit before him he recites the "*brachah* over the fruit he prefers most, and his

brachah then suffices for the other species of fruit.

If one has before him any of the species of fruit which are mentioned in the *Torah* with reference to the 'praise-of-the-Lord-of-Israel' — olives, dates, grapes, figs and pomegranates — he recites the "*brachah* over those fruit, though he may personally prefer one of the other species that are before him.

Among the fruit mentioned in the *Torah* with reference to the praise-of-the-land, the preference followed, corresponds to the order in which the various species are mentioned in the *Torah*:

"A land of wheat and barley, and vines, and figtrees and pomegranates — a land of olive trees and honey" (*Dvarim* 8).

In the first part of the verse the order is: wheat, barley, vines, figtrees and pomegranates. In the

(Continued on Page 8)

The reason for the festive mood of the Rosh Hashanah of trees (in contrast to the Rosh Hashanah of the first of Elul, which is observed without distinction from any other day), is that the 15th of Shevat bespeaks the praise of the Land of Israel, for on this day the strength of the soil of the land is renewed. And it is with reference to the fruits of the trees and the produce of the soil, that the *Torah* praises the Land of Israel: "a land of wheat and barley and vines and fig trees and pomegranates, a land of olive trees and honey" (*Dvarim* 8). The Land of Israel is here praised with reference to two species of grain and five species of fruit, for the honey that is mentioned here, is the honey of dates.

When the soil of the Land of Israel renews its strength to give forth its riches, the people of Israel who love the land and yearn for it, also rejoice. And when Israel eats of the fruit of the land and derives pleasure from the goodness of its fruit, they utter blessing before their pleasure and after it, to the One who bequeathed the precious land unto them. They pray to Him that He might renew its youth, and their youth, as in the days of old, and in accord with all He promised their forefathers. As it is written in the passage which speaks the praise of the Land of Israel: "and you shall eat and be satisfied, and bless the Lord your G-d for the good land which He has given you."

Another reason for the special observance of the 15th of Shevat is that the time of Rosh Hashanah for the trees is also a time of prayer and judgment concerning the trees. For it is the way of Providence that whenever any of His creatures begins to grow, He surveys its entire future; it is proper hence at such a

time, to pray that the new creature or being, might prosper. The *Torah* has compared Man to a tree of the field; hence this day also recalls the Divine judgment upon man who is compared to a tree. And such is the character of the people of Israel, that they rejoice on a day of judgment. Let the decision be what it may, but let all see that "there is a law and that there is a Judge."



Intersession Information

—The dormitory will be open for intersession except: the dormitory will close Friday, Jan. 30 at noon and will reopen Sunday, Feb. 1 at 4 p.m.

—If there is going to be an empty bed in your room over intersession... someone is likely to be moving in before the new term starts... Be nice to your new roommate:

—Don't leave stuff on the unoccupied bed when you are out for intersession.

—Leave a fair amount of space in the closets

—Leave empty a fair number of drawers.

Think!

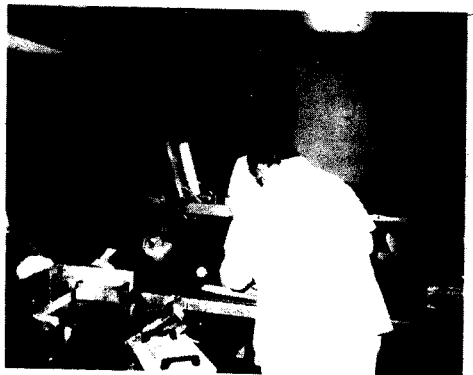
How would you like the room to look if YOU were moving in?

—Moving out! Switching rooms? Don't forget to return your key! Save \$5.75.

Blood Drive: Lifegiving Success

Once again, Stern College held its semi-annual blood drive. Ninety one pints of blood were collected, just nine pints short of our annual quota, but sixteen pints above the seventy five pints the Red Cross had hoped to collect. Blood is in

especially high demand at this time of year and everyone who donated his or her time and blood deserves a YASHER KOACH for helping to make the blood drive a great success.



Stern students donate their time and blood in the semi-annual blood drive.

Final Schedule

REVISED FINAL EXAM SCHEDULE															
Friday Jan. 16, 1976				Monday Jan. 19, 1976				Tuesday Jan. 20, 1976							
9-11 a.m.				9-11 a.m.				9-11 a.m.							
Art	1.LL.N	418		Hebr	96B	518		Chem	15D	518		Hebr	98.2P	418	
Educ	36.1L	A		Jud.St.	97B	518		Engl	15D	515		Jud.St.	77P	401	
Hebr	IL	A		Math	23B	401		Fren	01D	515		Psych	16PQ	418	
Hebr	35L	A		Philo	31B	418		Fren	3D	418		Wednesday January 21, 1976			
Hist	39L	401		Psych	1B	401		Germ	01D	401		9-11 a.m.			
Jud.St.	84L	A		Soc	2B	418		Hebr	1D	401		9-11 a.m.			
12-2 p.m.				12-2 p.m.				12-2 p.m.							
Eng'l	3E	518		Chem	1B	A		Hebr	5D	418		Bio	18J	401	
Eng'l	3E-2	A		Engl	1.1B	A		Hebr	73D	518		Hebr	77J	A	
Hebr	83.1E	501		Engl	3B	A		Hebr	1D	401		Jud.St.	71J	A	
Hist	1E	A		Engl	35B	A		Hebr	77D	501		Jud.St.	1.1J	407	
Hist	96.1E	A		Fren	3B	A		Psych	19D	A		Philo	1J	A	
Psych	25E	A		Fren	11B	501		(Psych	31)	418		Psych	21J	A	
Span	1E	501		Hebr	5B	501		(Soc	19)	A		3-5 p.m.			
Sunday Jan. 18, 1976				3-5 p.m.				3-5 p.m.							
10-12 p.m.				13G				13G							
Educ	1M	A		Hebr	9G	A		Philo	SF	518		Philo	1.1F	418	
Hebr	77.1M	A		Hebr	13G	518		Pol Sci	1.1F	418		Span	3F	A	
Hist	71M	A						Chem	9F	518		Hebr	7F	501	
Jud.St.	89.1M	A						Hebr	60F	418		Hebr	87.3F	501	
Jud.St.	95M	518						Span	01D	418		Hist	1F	A	
Math	19M	501										Hebr	91F	A	
Hebr	35M	518										Hebr	75F	A	
1-3 p.m.												Thursday January 22, 1976			
Chem	13A	A										9-11 a.m.			
Engl	3A	418										Engl	3C	A	
												Fren	1C	A	
												Fren	37C	515	
												Germ	1C	A	
												Hebr	1C	515	
												Hebr	7C	501	
												Hebr	86C	501	
												Hist	1C	A	
												12-2 p.m.			
												Hist	43C	418	
												Jud.St.	71C	A	
												Jud.St.	71C	401	
												Jud.St.	84C	418	
												Jud.St.	99.1C	A	
												Math	1C	A	
												Philo	31.1C	A	
												Psych	1C	401	
												Soc	23C	418	
												Span	1C		
												3-5 p.m.			
												Hebr	81N	418	
												Hist	39N	418	
												Hist	90N	418	
												Jud.St.	87N	406	
												Math	3NP	401	
												Phys	1N	406	

Students taking any conflicting exams are to check the room numbers with Mrs. Turkell on the day the exam is scheduled to be given.

Soviet Jewry 5736: An Analysis

by David Nussbaum

Director — Brooklyn Student Struggle for Soviet Jewry

At this time a year ago, the situation for Soviet Jews looked extremely promising. Sylvia Zalmanson had just been released from prison camp six years earlier than expected. Negotiations between President Ford, Senate leaders and the Russian government were at their height over a compromise on the Jackson Amendment. Rumors were abundant that the Soviet leaders had agreed to allow over 2,000 Jews to emigrate each year. Promises were also heard about the cessation of harassments, the freedom of the Prisoners of Conscience, and other similar items. A major breakthrough seemed imminent.

But that hope of a total victory soon dissipated when we realized the true intention of the Soviet regime. Although the Jackson Amendment was passed by overwhelming majorities in both houses of Congress and is now considered "the law of the land," it had no meaningful effect on the Russian government. Without dramatizing the issue, one can say that it is now as bad as it has been in the five years that Soviet Jewry has been a major issue. One Jew is awaiting the death sentence, two others were sentenced to five years each, for demonstrating, no more than a minute, and many more have been sentenced to terms of from one to eight years. During one 18-day period in August four Jews were sentenced to prison camp on such charges as "resisting arrest" and "draft evasion;" it is no coincidence that their arrest

coincided with their applications to emigrate. Immigration figures for Israel are down from 35,000 two years ago, to 19,000 last year, to an expected 8,000 this year. Harassments are increasing, the conditions in the prison camps are deteriorating, and phone communications with most Jewish activists have been shut down.

The implications are obvious. Although the Soviet government wants detente, it is unwilling to offer free emigration until it can force further concessions from the U.S. The Soviets recently signed the Helsinki accords. Although the press gave little coverage to the clause dealing with human rights, the Russians did obligate themselves to permit reunification of families and to ease restrictions on travel abroad. Unfortunately, no one really expects the Russians to comply. Professor Lerner, a top Jewish activist from Moscow, has already been told by Russian officials, that the Helsinki agreement is not going to change the status of Russian emigration.

Some of us feel that we are back in the 1960's, when Soviet Jewry was first emerging as a "Jewish cause." Maybe, in a way, we are. The situation now is just as grave. But our accomplishments cannot be denied or overlooked. One hundred thousand Soviet Jews are now living in Israel, tens of thousands more have applied to leave, and many of the top underground activists are now walking the streets of Tel Aviv. Congressmen and Senators regularly visit the Soviet Union, with Soviet Jewry usually high on their agenda. In order to improve trade

relations with the U.S., Rumania has recently given clear indication of increasing Jewish emigration, much to the vexation of the Russians. Thus, the Jackson Amendment has taken effect.

But while activities on behalf of Soviet Jewry continue, the growth of apathy continues as well. Jews are becoming weary of attending numerous demonstrations, picketing Russian cultural events, writing letters and telegrams, and campaigning in scores of different ways. Senator Jackson suggests that such lack of concern is exactly what the Kremlin is waiting for. The Russians are noted for their "two-steps backwards, one step forward" policy. This was demonstrated five years ago in the infamous Leningrad trials, resulting in two death sentences, that were later commuted to long prison terms. Two years later, their maneuver was the "education tax," whereby Jews had to pay enormous sums for their applications to leave. After strong protests, the tax was abolished, but the total picture didn't really improve.

Today tactics include such incredible charges as "economic crimes" and "draft evasion." The latter, is an accusation leveled even against those who are exempt from the draft. The Russians know very well that anyone entering the army will not be allowed to emigrate for at least seven years because they possess "military secrets," although some Jews have worked as cooks or medical orderlies.

Those of us working actively on behalf of Soviet Jewry are now faced with three alternatives. We can

continue and try to increase our present activities, with the knowledge that they have worked in the past. World public opinion, we have learned, does have an effect on the Russians. In many cases, the mass demonstrations, the continuous flow of letters and telegrams, and the influence of public officials have brought direct results. A 1973 trial planned against the Goldstein brothers of Tbilisi was called off, as Soviet officials told them, "because of pressure from the West."

The second alternative, which many are proposing, is to re-evaluate our strategies. It is questionable whether it is worthwhile to oppose every Russian cultural event. Some have contemplated a compromise to the Jackson Amendment, although this probably is not an opportune time for it. The problem of absorbing Soviet immigration to America has raised quite a storm. At one time more than 95% of Jews emigrating from Russia went to Israel; it is now closer to 60%. We obviously cannot ignore their many needs and must somehow integrate them into the American Jewish community. But, simultaneously, we also fear that it may encourage many others to come here rather than to Israel. Another avenue being explored is the involvement of non-Jewish groups. The formation of medical, legal, clerical, and black groups dealing specifically with the issues of Soviet Jewry has already been successful in a few communities.

Finally, a few have suggested that since a great number of Jews will not be emigrating in the near future, we should concentrate on the Jewish

needs and human welfare of those who cannot or will not leave. This, however, may be considered a sign of defeatism. But, say the proponents of this idea, it is more a matter of practicality.

I personally do not subscribe to this last opinion. The Russian regime is known to act strangely. During the Yom Kippur War more Jews emigrated to Israel than at any previous time. Their reaction, in a reverse manner, could be, and has been, even harsher.

This coming February, in Brussels, there will once again be the International Conference on Soviet Jewry. Let us hope that the above issues will be fully discussed and that concrete proposals and plans for action may result.

The New York Times will be ordered again next semester. Please bring \$9.00 to Shira K. in room 17H to place your order. Nine dollars covers the cost for a semester. [The cost per paper is 15¢. On the newstands it's 20¢.]

The staff of the Observer extends condolences to Elaine Braunstein on the loss of her father. "May you be comforted among the mourners of Zion."

VATIONS OBSERVATIONS OBSERVA

... Sean Connery displays his tremendous versatility as an actor in Rudyard Kipling's "The Man Who Would Be King." Connery's superior acting, combined with an outstanding performance by an all-star cast of Michael Caine and Christopher Plummer provides a

by Connery, is hailed as King and God, and is mistaken for a direct descendent of Alexander the Great. Eventually, things do not go so well when the two impostors are discovered.

The movie has its fill of ironic one-liners, such as "Let us find



General L. Hall presents
**Sean Connery...Michael Caine
Christopher Plummer**
in the new motion picture **The Man Who Would Be King**

Screenplay by John Huston and Gladys Hill based on a story by Rudyard Kipling
Music composed and conducted by Maurice Jarre. Produced by John Fordeman directed by John Huston
Music license by New Line Home Video. Producer: A Parsley Dangle/Devo Picture
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realistic portrayal of an entertaining story.

The story is about two soldiers from India who venture to make a hazardous journey to Kafurstan in order to gain wealth and to become Kings. They immediately achieve, and even surpass their goals. One of the soldiers, Daniel Dravot, played

safety in battle!" The scenery is beautiful and appropriate, since it was filmed on location in Asia. Although the movie seems unnecessarily prolonged, the superb acting compensates for this weakness. (One of the year's ten best.)

Blessings

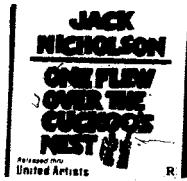
(Continued from Page 6.)
second part of the verse the order is olive trees and honey. Whichever species is closer to the word "land" takes precedence. In the case of species which are of equal distance to the term "land" in both parts of the verse, the species mentioned in the first part of the verse takes precedence. Hence, our final order of precedence in the case of fruit of the trees is as follows: olives, dates, grapes, figs and pomegranates. And even the last of these takes precedence over other fruit which are not mentioned with reference to the "praise-of-the-land."

If one has before him a new fruit which he has not yet eaten the same

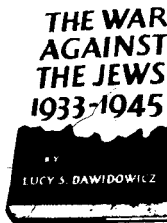
season, he also recites the *brachah shehecheyanu* immediately after the *brachah 'peri ha'etz* — since the blessing over fruit is constant and *shehecheyanu* is not constant; in which case what is constant takes precedence. Others hold that *shehecheyanu* takes precedence in this case, since *shehecheyanu* applies from the time when the new fruit are seen; hence since the obligation to utter *shehecheyanu* comes first, it is therefore recited first.

If one forgot to recite *shehecheyanu* and ate, he is not required to recite the *brachah* again.

[For further details, see: Klitov, E., *The Book of Our Heritage*, pp. 349ff]



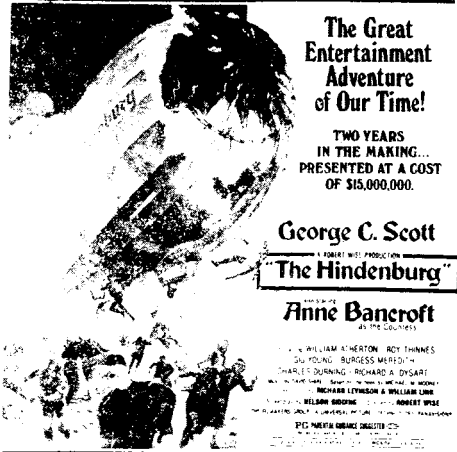
"One Flew Over the Cuckoo's Nest" — see it! As it depicts life in a mental asylum, the movie is both heartbreaking and hilarious, at times. Jack Nicholson is brilliant, to say the least, and the rest of the cast complement his superb acting ability with their own. Especially noteworthy is the performance of Louise Fletcher who, as Nurse Ratched, rightfully venerates much hate as the main tormentor of the group. Believe it or not, the film even outdoes Y.U.'s excellent performance of the same.



The staff of the *Observer* joins with the Stern College student body in congratulating Prof. Lucy S. Dawidowicz upon the inclusion of her book in the New York Times Editor's Choice 1975.

If you enjoyed "Airport" and "The Towering Inferno" you must see their offspring, "The Hindenberg," a tale of sabotage and duplicity on board the 803 foot long Zeppelin, the Hindenberg. The airship, an elaborate creation of the Third Reich, mysteriously blew up

as the Zeppelin lay burnt and crushed in Lakehurst, New Jersey, the question remained: Who had destroyed it? This film attempts an answer. As far as filmmaking goes the movie is brilliantly produced down to every last detail. However, with an impressive cast, headed by



as it completed its 52 hour voyage from Germany to America in May, 1937. Of the 97 aboard, 35 perished while 62 miraculously survived. Yet George C. Scott and Anne Bancroft, "The Hindenberg" fails to live up to its acting potential.

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