

פיה פתוחה בחוכמה



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Thursday, November 13, 1976

Holocaust Sights Revisited Thirty Years Later

by Marilyn Zicher

This past summer Yavneh organized a "Holocaust Tour." Twenty-seven people traveled as a group to Munich, Dachau, Theresienstadt, Auschwitz, Warsaw and other places in Europe. The tour ended in Israel where they visited sights such as Yad Vashem and Kibbutz Lochamei HaGhetto.

On Tuesday, October 28, T.A.C. invited some participants of the tour to explain, describe and tell of their personal experiences and views concerning the tour. Rabbi Elkanah Schwartz, the rabbi of the tour, discussed in some detail what the group saw and did in each of these spots. He commented that although one doesn't learn more about the Holocaust while visiting the prison and concentration camps, nevertheless, it is very important to see these places to give one the feeling that the horrible events really occurred.

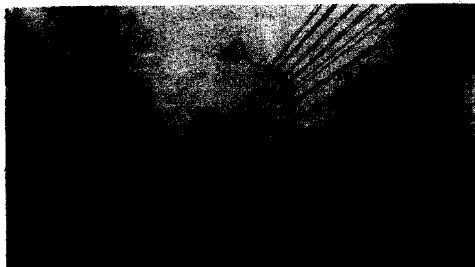
Susan Adler, a former student of Stern, decided to join this tour because she is interested in Jewish

history. She wanted to see for herself the Jewish communities which now exist in these European countries as well as the Jewish-Gentile relationships. She discovered that there are few Jews in these countries. Jewish youth does not exist there. It seems that parents send their children away to gain their education else-

remaining Jews that Judaism is still a vibrant and practiced religion.

Irene Pearlman, another member of the tour, remarked that in many of these places, Jewish life seems to be vanishing. Many communist countries would be quite happy if in twenty years there would remain no Jews in their countries. When one thinks of what was and sees now what is, the difference is enormous.

Yavneh is planning two such trips this summer. All the participants strongly recommend and urge



A bleak view of Auschwitz enclosed in barbed wire.

where and refuse to allow them to return home. One of the important purposes for a trip like this one, in Susan's opinion, is to show the few

people to participate. Rabbi Schwartz describes the trip as: "... interesting, stimulating and not impossible."

Kahane Discusses "One Jew, One Vote"

by Sandie Friestat

On October 22, Rabbi Meir Kahane addressed a large audience of students and faculty in room 418. He began by discussing the Jewish phobia of standing alone in the world. He cited examples of historic figures who stood alone in their beliefs and actions: Abraham, the prophets, the Maccabees and the Irgun. They demonstrated true faith in G-d through their heroic deeds.

The Rabbi distinguished between true religious Jews and "practitioners of Jewish folklore." The latter may seem to be Jews dedicated to Torah but in actuality are practicing the religion without the element of faith that is so basic to Judaism. Kahane brings evidence of this from the fact that so many "frum" Jews supported the recent pullback in Sinai — an undeniably faithless act, and from the fact that so few religious Jews are making Aliyah.

By remaining in Galut, Jews are causing a *Chilul Hashem*. They desecrate G-d's name through their insistence on staying in exile and remaining victims of persecution, thereby allowing the *goyim* to ask "Ayei ha Elokeichem" — "where is your G-d?" However, a return to Israel constitutes a *Kiddush Hashem*, a sanctification of G-d's name, as was the case in the miraculous wars of 1958 and 1967.

The most popular question in Israel today is *Mah Yihyeh* — what will be? The Israelis have good reason to be pessimistic. However, he feels that *Mah Yihyeh* is also a question that should be asked in America. Yet American Jewry chooses to ignore the "spiritual and physical genocide" which they must

face.

The solution to *Mah Yihyeh* can be a simple one. We are living in the period of the beginning of the redemption. It is in our hands to bring about the total redemption, but it takes courage to want it and takes true faith in G-d to bring it about.

Rabbi Kahane is especially concerned about an immediate and crucial problem among American

Jews. He feels that the leaders of the Jewish community are not true representatives of their constituents. He has initiated a new program on a nationwide scale in which elections will be held to elect Jewish leaders. The name of the program is "DUL — Democracy in Jewish Life." He urged the student body to participate in this new program and emphasized the importance of "one Jew, one vote."

Hatzor: Where "Lice" Is Very Short

by Brachy Osotfky

The good citizens of Hatzor Haglilit, Israel, tend to unwittingly fracture the English language. One 17 year old resident, David, a budding guitarist and great guy (whose command of the language is considered good) overheard two Americans once, discussing — of all subjects — lice! This young man, who is also an avid Beatle fan (as are many Hatzorniks), had an appropriate song for the situation — and popped up with "...lice is very short, and there's no ti-i-me, for fussing, fighting my friend..." Several students from *chutz la'aretz* fell in love with David this summer, and all of the 19 Americans and one Australian who made up our joint T'chiya — SMI (Student Mobilization Israel) fell in love with a tiny place, in the middle of nowhere called Hatzor.

We were armed, this past June, with only a scant knowledge of this place we were headed for, which we had gathered from a few not-too-successful orientation sessions. We knew that it was a development town (whatever that was) and that

the population was almost completely Sephardic. We expected the very worst — and when our bus finally made it through the four hour journey to Hatzor, and we saw it for the first time, it looked worse than we had expected...that is, after we found it! Our two astute leaders — Moshe Berliner and



Four Stern students reminisce about their experiences in Hatzor. From left to right—

Glenda Hirschfeld, Ruthie Marline, Brachy Osotfky and Rita Goldin.

Miriam Silverman, who had briefly visited Hatzor previously, pointed it out. "This is it, to your left!" "Where?" What are they so excited about? It was so small...

It seemed to be one road, and that's all. Upon exploring, we found

Mercat Ha'ir — town! It consisted of two columns of stores — not street but — well, charitably, they could be called plazas. At least it was picturesque!

Exploring further, we found the area which we later dubbed "The

to spend our free time, we came across a kiosk, and began to make a great point of checking out the action (or lack of it) there each night after dinner. All of us began to enumerate the places where we could go away for Shabbat — to spend any moment of spare time. It wasn't so easy to make plans, though, since the only pay phone in Hatzor was constantly broken, and the next closest one was in Rosh Pina — 2 kilometers away.

We tried to become absorbed in our work. Hatzor was trying out an experimental "*chodesh mosof*" — extra month of school, to keep the town's younger children occupied. All of us were either teaching English, or aiding teachers in the schools (there are seven schools in Hatzor, of which almost all are *dati*), or working in the "*matras*" — the community center, leading "*chugim*," leading children's games, sports, or tutoring in the library. Many of us were kept busy working in both places. We were also each assigned to a family, to

(Continued on Page 4)

PROGRAM for 1975 - 76 JEWISH ARTS FESTIVAL

Monday November 17:

ROGOFF LECTURE

the Honourable ARTHUR GOLDBERG on

American Foreign Policy

8:00 p.m. — Koch Auditorium

Tuesday November 18:

An Evening of Music

Stern College's own VICKI SILVERMAN on harp

8:00 p.m. — Koch Auditorium

Wednesday November 19:

ORAL INTERPRETATION

8:00 p.m. — Koch Auditorium

Thursday November 20:

Women's Branch of UOJCA presents

Prof. LUCY DAVIDOWICZ

1:00 p.m.

Otto Preminger's EXODUS

8:00 p.m. — Koch Auditorium

Friday November 21 & Saturday November 22:

JEWISH ARTS FESTIVAL SHABBAT

Motzei Shabbat: SOVIET JEWRY CONCERT

Yeshiva University

Lampert Auditorium

Short Flicks

1:00 p.m. — Orange Lounge Stern Dorm

An ISRAELI EXPERIENCE

8:00 p.m. — Koch Auditorium

LECTURE

RABBI ISAAC COHEN

Chief Rabbi of Ireland on Business Ethics in Halacha

8:00 p.m. — Koch Auditorium

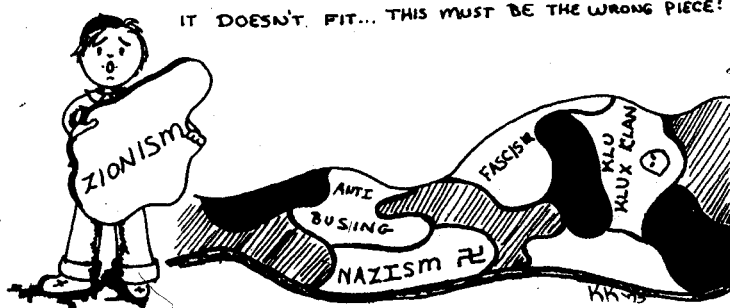
Stein: Israel is Unifying Force

by Barbara Goodstein

An enlightening speech focusing upon the traditional Jewish relationship to the Jewish community as a whole was presented by Avraham Stein on Tues. November 4. Sponsored by Chug Aliyah, Mr. Stein spoke as an American who himself made aliyah (to Kibbutz Yavneh).

According to Mr. Stein, the existence of the State of Israel solidifies Jewish identity and buttresses the gap between traditional and non-observant Jews. Extending this interpretation, Stein propounds that Israel serves not only as a focal point for Jews, but also as a spiritual link uniting them as an ethnic group. Because so many Jews identify and support Israel, Stein argues that Israel assumes a religious dimension by augmenting Jewish solidarity. Although Halacha consolidates

religious Jews, he continued, it is ineffectual in uniting the total Jewish population. In fact, Halacha separates Jews into two factions, thereby creating a superficial schism within Judaism. Those Jews who adhere to tradition are sequestered from the majority of Jews who have renounced the Halacha. For example, the observance of kashrut among orthodox Jews tends to segregate them from the majority of Jews who don't uphold such traditions. An individual's private adherence to Halacha therefore does not promote Jewish unity en masse, rather it may ultimately fragmentize it. But the establishment of Israel as a national homeland, Mr. Stein concluded, provides a fiber which ties all Jews together and cements Jewish identity.



Zionism=Racism=Anti-Semitism

The recent United Nations resolution equating racism with Zionism is nothing more than proof of their outright hostility toward Israel and the Jewish people. To equate this type of verbal attack with past military aggression against Israel would hardly be an exaggeration.

The United Nations is united only in its anti-Israel ideology. The responsibility lies upon American Jewry to remember, in the words of Abba Eban, that Hitler would feel comfortable sitting in the hallowed halls of the United Nations.

How many times will such blatant anti-semitic attacks on Israel continue to be met by the public with little or no reaction? *The Observer* feels that it is not enough to merely condemn recent United Nations action. We would like to stress the importance of the word "remember," for if we do not speak out today, we have only ourselves to blame for tomorrow's outcome.

Cancelled Out

One need not be an expert in mathematics to differentiate between numbers greater or lesser than eight. In deference to the policy regarding class size and enrollment at Stern College, attention must be called to the discrepancies and exceptions to this rule. Students understand that a course must have eight students enrolled so that it will not be removed from semester course listings.

What is difficult to fathom, however, is the seemingly arbitrary method of determining which department will be permitted courses with an enrollment of less than eight. There are eighteen such courses being offered this semester. It seems as though these course cancellations have been weighted heavily against the Humanities. There are certain courses in the Humanities whose cancellation will most certainly have detrimental effects upon the students' overall knowledge in her field. *The Observer* sincerely believes that these discrepancies are not merely oversights.

Whines on Wine

Were we at one time slaves in Egypt only to become in modern days desensitized to other oppressed peoples? Perhaps the editors do not realize what the U.F.W. (United Farm Workers) has been working for. California grape fields are a good 3,000 miles away, after all, and the U.F.W. rarely makes front page news. The living conditions in the California grape fields are comparable to nothing most Stern College Women would have come into contact with. The slums of N.Y.C. on a rural level might be an accurate enough description. There is a difference though; the N.Y.C. tenement dwellers never see their landlords, while the rural shack dwellers are working under their landlords. The farm workers are being paid wages on a scale similar to that of our sweat-shop working grandparents.

To help these people, these fellow Americans make a better life for themselves and their children, the U.F.W. are trying to organize the workers. The U.F.W. is a union that is of and for the farm workers. Our grandparents joined similar unions to better their working conditions and insure fair pay for reasonable hours.

Knowing that Gallo Wineries are among the main exploiters of farm laborers in America, how could we possibly use or even quote a piece of their literature? To give a by-line to the E&J Gallo Winery is to give an official welcome to their current policies. To give the Gallo Winery a favorable impression in the minds of *Observer* readers who are otherwise uninformed about the Gallo Winery's Labor Policy is unfortunate to say the least. It was a joke, wasn't it? To use the name of a

company that derives its product from the sweat of farm workers, even in jest, in the Stern College paper is appalling.

Nancy Levine

Editor's Note:

The publication of the E&J Gallo Winery article was an oversight. Because of the light nature of the article as presented by its author, we overlooked the policies of the corporation at large. Unfortunately, the matter came to our attention too late. We regret this mistake and offer our apologies. The three subsequent syndicated articles will not appear in future issues of *The Observer*.

Letters To The Editor

J' Accuse

Emile Zola wrote his book condemning the anti-Semitic French Society. Today, there is a great deal of anti-Semitism, but one must first examine Jewish society before condemning anyone else. The Presidents' Conference of Major Jewish Organizations is calling for a mass rally to condemn the U.N. anti-Zionist resolution. My initial reaction was one of relief that someone was finally doing something, but upon further examination I felt differently. What is going to be accomplished by this rally besides

duping people into believing that they are really doing something? Instead of taking a concrete action like demonstrating in front of the U.S. Mission to the U.N. and demanding that America pull out of the "U.N. if the anti-Zionist resolution is passed, the Conference is just staging a show for the world at the Brotherhood Plaza. Furthermore, the rally is being held after Mr. Sadat leaves. Isn't that nice?! It wouldn't be polite to hold a rally while the man who made Hitler-like statements to the National Press Club was here. It wouldn't be polite to hold a rally while the man who is urging

Major Lacks

Dear Editor,

We are greatly distressed that necessary courses in our major had been cancelled because of lack of sufficient registration to fill the student quota for those individual courses. We understand that the quota is a minimum of eight students and that other departments are offering classes which have not met this quota. These cancelled English courses have not been offered for years and are necessary to majors for a complete survey of literature.

We question the validity of these cancellations and urge the administration to re-evaluate the criteria for closing courses, particularly within the English department.

Susannah Leete
Debbie Deutch
Debbie Neiss
Shelley Winston
E.J. Solomon

Registrar Replies

Dear Editor,

Stern College does not conduct pre-registration for its students. Upper classmen register for the Fall semester during the previous Spring semester. This registration is considered final except for whatever program changes are made individually by students. Perhaps if students realized this point, they would be more conscientious about their registration and thereby help insure the scheduling of their desired courses in the Fall.

The Registrar's office does not cancel courses. This decision is made by the Office of the Dean based upon several variables, one of which is lack of sufficient enrollment in a course.

Respectfully yours,
Gwen Sack

Miss Coldner

The observer

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We hope, next semester, to see an equilibrium established where unequal distribution now exists.

On the other side of the issue, the *Observer* must question the methods and criteria used to close classes. How are the cut-off points of classes, determined? Not all departments have the same limit thrust upon them. Certain departments may suggest to the Dean's office at what point to terminate enrollment for their classes, while other departments may have a cut-off point of eighteen for certain classes, yet are forced to extend enrollment up to twenty-five.

The Motivated But Restricted Stern Student

by Ashira Rapoport

The article "Yearning to Learn or Learning to Yawn" which was printed in the first *Observer* issue made many valid points about Stern Students' attitudes toward their college education. Unfortunately, many of us spend four years fulfilling general and major requirements, without ever taking an additional course simply because we are interested in it. If we don't "need" a course, we don't take it.

It is unfortunate that we Stern women seem unmotivated to learn for the sake of learning, yet this image is incomplete. It is true that few of our students extend themselves to interests beyond their major courses, but there is a significant reason for this phenomenon.

Stern students suffer from a problem which has been common to Jews throughout history. It may be called the "need to know something about everything" syndrome. This phenomenon is probably best represented in the Jewish Day School, which typically holds classes from 9:00 in the morning till 6:00 in the evening, in the attempt to cram as many studies as possible into each day's program. Every Jewish Day School graduate has experienced the attempt to learn ten different subjects daily. Home-economics is considered no less important than a course in Chumash, and English literature is not denied for Jewish literature. In the same vein, Jewish studies are not neglected in favor of secular courses. It is no wonder that day school students have little time to widen their horizons outside of

(Continued on Page 4)

FDR & the Jewish Refugee Question

by Gwen Sack
and Sharon Yellin

Thursday, October 23rd at the Carnegie International Center turned out to be a grim encounter with reality. Facts, statistics, and personal experience buried under three decades of history were unfolded. Several hundred attentive listeners gathered at the Jewish Historical Society's dialogue on *The Roosevelt Administration and the Jewish Refugees*. Doctors Henry Feingold and David S. Wyman, presented a paper on the topic, and they were followed in by speakers Dr. Keith Eubank and Congressman E. Celler.

Dr. Feingold addressed the audience on the role of the American Jewish Community during World War II, their relative inactivity, and possible explanation for this inactivity. He noted David Wyman's estimation that 20,000 - 25,000 more Jews could have been saved between the years 1938 - 1941. Feingold maintained that the Pre-W.W.II American Jewish community was a fragmented one which could agree on very little. During W.W.II the American Jewish Committee and the American Jewish Congress spent most of their time fighting bitterly over which organization would get credit for the actions taken.

The Jews couldn't use their vote as a political weapon. Feingold explained, because of their love for Roosevelt's domestic policies and welfare state programs. In fact that in 1940, the Jews actually increased their vote for F.D.R.

It is interesting to note, has Feingold pointed out, that the chairman of three major committees on the House, were Jewish. They were Celler (not related to the Congressman Celler mentioned previously) in the Judiciary Committee, Dickstein in the House and Immigration Committee, and Blum in the Foreign Affairs Committee.

Other Jews, high up in the Roosevelt Administration, included Lawrence Steinhardt, the Turkish Ambassador, who maintained that it could be dangerous to admit Eastern European Jews for fear that they may be spies! On the other hand, Henry Morgenthau, Secretary of the Treasury, also a Jew, was influential in the eventual creation of the War Refugee Board.

Dr. David S. Wyman, opened his talk by citing an article that appeared in the *New York Times*, Nov. 25, 1942 (p. 10) in which Dr. Stephen Wise, President of the World Zionist Organization was quoted as saying that a half million Jews had been murdered. This was the first official report that there was a plan-

ned, systematic extermination directed against the Jews. (Previously, there had been many reports of various other Nazi activities.)

Dr. Wyman then discussed the Jewish community's response to this statement. On Dec. 2, 1942, the Jewish Community declared a day of mourning and prayer. On Dec. 8, 1942, a delegation of six American leaders with documentation asked Roosevelt to warn the Nazis that they would be held accountable. This was the first approach to Roosevelt.

On March 1, 1943, a "Stop Hitler Now" rally was held in Madison Square Gardens with 20,000 attending inside and another 20,000 outside. A list of requests to the Allies, was drawn up. The requests included the following:

- 1.) The U.S. should approach Germany through a neutral government.
- 2.) The U.N. should provide a haven for Jewish refugees.
- 3.) The U.S. should open its quotas (the quotas had been cut in 1940).
- 4.) Britain, Latin America and Neutral Europe should be encouraged to let in refugees and Britain should open Palestine.
- 5.) The U.N. should implement the above.

On March 9, 1943, a pageant entitled, "We Will Never Die," produced by Ben-Hecht, was held at Madison Square Gardens and a total of 40,000 attended.

Demonstrations in early 1943, and stronger outcries in England forced the American delegation to *Pretend To Act*. In April, 1943, the secret Bermuda Bermuda Conference was held, ostensibly with the purpose of dealing with the Jewish problem, but actually it turned out to be a charade to get the State Department off the hook.

On Dec. 6, 1943, 500 Rabbis pilgrimaged to Washington D.C. and were received in Capitol Hill. They held a memorial service at Lincoln Memorial, which was followed by a march to the White House, in order to present Roosevelt with a petition of their demands. F.D.R., however, avoided the Rabbis, despite their prior request to see him. He found it "necessary" to leave several minutes before the arrival to attend airport ceremonies incorporating Yugoslavia into the U.S. Air Force.

On Nov. 9, 1943, the Emergency Committee to Save the Jewish People in Europe urged Congress to pass a bill to appoint a committee to oversee the rescue of the Jews. This would have put a lot of pressure on the President. Hearings were held and

many people testified. Sol Blum, the speaker of the House Foreign Affairs Committee: opposed the bill. He succeeded in keeping the bill out of the House.

Dr. Stephen Wise, also came out against the bill, but on the grounds that the only way to save Jews was to open up Palestine and that therefore this bill was not adequate.

On January 16, 1944, the Secretary of the Treasury, Henry Morgenthau, established the War Refugee Board. This was a crucial gain because the rescue would now depend on an official U.S. agency. Even this committee was limited. 14 months had passed from the time that the first official report of Nazi extermination was made public, until the formation of even this committee. Meanwhile, the Nazi Death Camps were in full operation.

Because the State Department stalled because of the inability to arouse the American Jewish public because of the inability of the American Jewish Leadership to arouse the American Jews, it took a complete year until action was finally taken.

Following Dr. Wyman's speech, Dr. Keith Eubank spoke on the subject of the Vietnamese Refugees. He questioned whether America, if it could save Vietnamese Refugees in 1975, could not have surely done

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"A Nation of Immigrants"

by Chaya Marcus

Whether we realize it or not, we all share something very unique with our fellow Americans: We are all children or descendants of immigrants. Immigration has not shaped and molded the character of any other country in the world as it has in America.

In celebrating our bicentennial, we must not overlook this most salient aspect of America. In this vein, the Speech Arts Forum chose to show the poignant film, *A Nation of Immigrants* on Wednesday, October 29th. The film traces the immigration of peoples from five different countries to America over 350 years.

One can trace back immigration to the early 1600's when the English left their homeland seeking new and fulfilling opportunities. They created for themselves a heritage through hardship and endurance, thereby paving a way for future generations of immigrants. By 1770 there were two million English immigrants on the Atlantic seaboard. Each person had a voice in his own destiny; dreams of self-fulfillment were on their way to realization. By 1776 the immigrants had proved that they were willing to stake their lives on this dream, this ideal of liberty. Thus emerges the image of America as the land of freedom.

In 1848, many Irish settlers faced with annihilation due to the potato famine, immigrated to America. They were simple farmers, with no other skills. Once in America, however, they constructed the track for the first cross-country railroad, thus contributing in a substantial way to their new country.

Revolts occurred in Central Europe in the mid 19th century; terror and religious persecution faced many people. Many Scandinavians flocked to the interior of America. The area was barren, devoid of even stones and wood, yet

they toiled and soon prospered. By 1880 their toil was yielding 450 bushels of wheat. They were definitely making their presence felt as a vital part of America.

Many people came from Poland, Czechoslovakia and Lithuania to the coal mills of Pennsylvania, for coal was just then becoming very much in demand. They, too, contributed to the American way of life.

In 1886 the open-hearted policy of America to foreigners was manifested in a physical symbol. The Statue of Liberty began her vigil, the promise of freedom never to be forsaken.

By 1900 - 1910 immigration reached tidal proportions. More than eight million people were determined to avail themselves of the better opportunities. America held the promise of joy.

However, not all was so pleasant about immigration. Those who came during the early 1900's had left behind friends and businesses never to return. Upon arriving, they were taken to Ellis Island where they were closely scrutinized and questioned. Many were rejected and therefore returned to their countries. Those who were not rejected often found themselves living in cramped situations, requiring much skill and endurance to survive. However, their faith in an old dream sustained them. They saw their children, the key to the realization of the dream, growing up with the ideals and goals of Americans — liberty and justice. Their children grew up to be the pure Americans which they themselves had always struggled and strived to be.

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... Famous for his intrigue and bizarre imagination, I.B. Singer thus presents the adaptation of his short story, "Yentl the Yeshiva Boy." *Yentl*, a play by I.B. Singer & Leah Napolin, is an interesting, if not shocking, study in Jewish folklore, mystery and personality in a 19th century Polish setting.

The intricate and almost incredible plot concerning a girl's quest for religious educational growth becomes most amusing and entertaining. Disguising herself as a Yeshiva bocher, Yentl seeks a home amid the holy books and fellow Yeshiva students of Bechev. Her deep and sincere love for learning motivates her actions throughout the play. Tova Fleudshin, in the Chelsea Theater Center of Brooklyn production, stars in a brilliant performance. A very coordinated cast of characters shares the stage with Yentl, all portraying convincing roles.

While *Yentl* is enchanting, however, it is flawed. The nudity, for example is unnecessarily incorporated at unexpected points in the play. In addition, the theme of the Jewish woman's struggle for acceptance and education is underlying in *Yentl*, but is presented with too much force. However, this theme, in itself, could not be more timely. Add to that a *Fiddler on the Roof* background, and the future of *Yentl* is promising ... and controversial.

... For an exquisite treat, the *Club Caesarea* offers an impressive cuisine. Located on two East 86th Street, the atmosphere is magnificently rich. Surprisingly, however, the prices are comparatively reasonable for a satisfying dinner with exceptional entertainment. A brand new division of Papa Lou's, it is a

unique addition to the glatt Kosher scene.

... If you can take the vulgarity in view of its larger purpose, go see *Lampost Reunion*. Starring at the Little Theatre with a cast of only five, the play presents a reunion of old friends twenty years later, at a bar homebased in Hoboken. A varied cast and a powerful theme combine to reveal a poignant, but tragicomic portrayal of men at their worst ... and at their most human level. From the depths of degradation to the heights of reinforced friendship, intercepted by the comments of a philosophic drunk, *Lampost Reunion* conveys the feeling that "we are all so disgustingly human ..." despite our circumstances and social mobility.

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FDR & the Jewish Refugee Question

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likewise for the Jewish refugees in the 1940's.

Congressman E. Celler, a congressman during the Roosevelt Administration, then addressed the audience. He said that the F.D.R. Administration was indifferent to the Jewish Question. Celler mentioned different bills that he attempted to push through Congress. When, at the time of the sinking of the two refugee ships, the *Patia* and the *Struma*, outside Palestine, he begged F.D.R. to take action to save the Jewish refugees. Roosevelt replied that he had made an agreement with Churchill whereby openly, Churchill would let in Jews within the limits of the "White Paper," and secretly he would let in more. However, Celler maintained that this was **All a lie!**

Celler postulated that F.D.R. was afraid of 1) the anti-semitism present in the State Department and in

the country, 2) Nazi subversiveness, 3) the insensitivity of Congress who wouldn't open Immigration quotas, and indifference of the public, 4) the unemployment that would be created by the influx of refugees into the country and, 5) the risk on his reelection if he would act to rescue the Jews.

Celler claimed that he even suggested to F.D.R. ways to get around the existing immigration laws, such as terming the Jews "refugees" as opposed to "immigrants." He said that in meetings held between Stalin, Churchill and F.D.R., there was barely a mention of the Jewish Question. In all, Celler stated that only one bill ever passed — a mercy bill allowing a number of children to enter U.S. ports.

The diaries of the Jews in the Ghetto expressed their faith and hope in the ability of the Western democracies to come to their rescue. It is a shame that these ideas proved

to be naive and even ludicrous. The dialogue on the Roosevelt Administration and the Jewish Refugees revealed to some, and confirmed to others, the indifference of F.D.R. and his administration to the Jewish Question, and the inadequacy of the responses taken by the American Jewish Leadership and by the American Jewish Community to that passivity.

As we left Carnegie International Center and gazed across the way to the U.N., we sadly realized that 35 years had done little to change the indifference of the world in general, and the U.S. in particular. And as far as the American Jewish Leadership and the American Jewish Community are concerned, we question whether three decades have really made a difference.



Yeshiva University and Stern College will sponsor an open house for high school juniors and seniors and their parents on November 23, 1975.

—Discussion will center around opportunities afforded students in Judaic Studies, Natural Sciences and Mathematics, Humanities and Social Sciences. There will be a special performance by Yeshiva College Dramatics Society at the Main Center and the Stern College Speech Arts Forum at the Midtown Center.

—The Parshat Hashavuah Club will be meeting every Monday night at 8:45 p.m. in Room 3B. All are invited to come and to learn.

—American Mizrahi Women presents "An Evening with Alan King" plus the Feenion Goup Wednesday, Dec. 10, 1975, 8:00 p.m. at Forum Hall — 113 W. 43 St. N.Y.C. For information and tickets call 544-5607 or 261-0986.

Techiya Program at Chatzor

(Continued from Page 1)
tutor in them in English, and to "adopt" them in general. This program was constructed and enthusiastically advanced by our dynamic leader Yedidiah, a member of the Lollel in Hatzor, and by an amazing little old man, Yitchak Maimon, whose whole life is devoted to volunteer programs. It worked out extremely well. Many of us became very attached to our families. And finally, when school ended in July, there were day camps to work in.

Our first encounter with the children in the schools were like visits to the zoo — they were literally climbing the walls, and our first impulse was to run! But we didn't — staying perhaps, only to accumulate funny stories to tell at dinner — and almost immediately, the children took an interest in us. They began to flock around us wherever we went, and they visited us in our apartments. The teenagers didn't waste much time following. In a matter of a couple of weeks we felt very much at home in Hatzor — and very comfortable and close to its citizens. Thus we began to find out what Hatzor was all about.

Hatzor was established in the 1950's, when Sephardic families emigrated to Israel from Persia, Morocco, Tunisia and other North African countries. They came with very little, except for a strong Sephardic culture. Unfortunately, the Israeli government did very little for them. These people were transplanted in Hatzor — with the objective to try to make a home out of it, but they were then forgotten. And although Hatzor is beautiful, as is the rest of the Galil, it is far from "civilization" and easy to be forgotten there.

The Governing Board of the Observer extends a hearty mazel tov to Judy Fruchter, editor-in-chief of *The Observer* upon the marriage of her sister Debbie Fruchter '71 to Morris Robinson.

The Sephardic culture which the people brought over, proved to be a problem in some ways to the Hatzorniks and for other Sephardim in other development towns. Many families in Hatzor are termed "Mis-pachat Mirubot Yiladim" — or families with many children. Children make up most of atzor's population of 700 — in fact. It seems that the average family has eight to ten children! It's hard for any family of that size to be financially stable, but even harder in Hatzor.

Hatzor itself houses two factories and is located near several towns — Rosh Pina, Zefat, and Kiryat Shmona. Yet many men have trouble finding and keeping a job there. In addition, many mothers do not know how to cope with all their children.

Though Hatzor has various elementary schools, it does not have a high school. Children of high school age go away to learn. After that, they enter the army. Many of them, after being away from their homes and spending time in more metropolitan settings, feel no desire to return to live in Hatzor. This is quite unfortunate since Hatzor desperately needs the leadership of its volunteers.

Many of Hatzor's young adults deserve a higher and better education — perhaps even university. But Hatzor and towns like it, have a very poor record of achievement on the *Bagrut* test, which determines entrance to most institutes of higher learning in Israel.

continued next issue...

Restricting Requirements

(Continued from Page 1)
school, simply because they spend so much time in school.

As orthodox Jews who are concerned with secular as well as Jewish knowledge, Stern students cannot be compared to the average college student. This is obvious when one compares our average number of credits per semester to that of any other school. Our list of requirements is much more extensive than that of other colleges.

It takes most students two years to complete their required history, language, science, and Jewish studies courses. In addition to a natural science, one must take social science courses. In addition to our Jewish philosophy courses, we must take a course in secular philosophy. Besides the many hours

which we spend learning secular knowledge, we dedicate five courses per year to our Jewish interests. Once we've finished all of our requirements, there isn't much time to take electives besides those in our major.

I therefore think that it is unfair to condemn Stern students for failing to take general elective courses. Stern and Y.U. students are actually quite amazing in their ability to cope with so many general requirements as well as a major. It is almost impossible for students to take still more courses, especially if they are education majors or take a year leave-of-absence in Israel. The option of taking four extra Jewish courses in order to receive a Jewish Studies certificate further limits some students from delving into other new subjects.

It would be wonderful if we could compress five or six years worth of courses into four years, but that is impossible. We must therefore try our best to learn as much as we can in our years at Stern; but we cannot do more than that.

Senate Report

Current Senate Issues:

- I. Institution of an introductory course in Science which would fulfill the basic Science requirement.
- II. Evaluation of final examinations. Proposal dealing with alternate means of testing passed by Senate. Proposal now goes to Faculty Assembly.
- III. Elimination of Hyphenated courses.
- IV. Introduction of departmental courses on women.
- V. More varied gym courses.

The next Senate meeting will take place on Wednesday, November 29, at 3:00 P.M. All are invited to attend.

The editors of *The Observer* apologize to Barbara Goodstein and Ratzu Friedman for errors contained in their articles which appeared in the last issue.

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