



Sir Isaiah Berlin, The 1976 Gottesmann Speaker, Lectures on The Ideal of a Perfect Society

by Chaya Marcus

On February 10, 1976, Sir Isaiah Berlin, President of Wolfson College, Oxford, England, gave his second lecture in a series of lectures attacking the idea of a perfect society. Sir Berlin is a noted author and social and political philosopher and has been designated the 1976 Benjamin Gottesman Lecturer at Yeshiva University. The lecture was preceded by an address on the same subject delivered at the Dean List luncheon, Sunday, February 8.

He focused mainly on the idea of two major German historians during the eighteenth century. At this point, Sir Berlin interjected some history as background to these historians.

In the fifteen hundreds all of Europe was culturally the same. In the sixteen hundreds England, Italy, Sweden, (not Germany) were all on the same cultural and intellectual level. True, there was Kipler, but he was considered a mere astrologist and the poets and painters were few and not well known. They did not add much to the existing culture.

In France at this time, Louis XIII and Louis XIV dominated the culture in Europe. They looked down on the Germans and felt that nothing could be learned from them

2. A spirit of Renaissance began. The humiliated Germans became resentful of the French and there was tremendous nationalistic response. The Germans began to create their own sects, one of which were:

3. The pietists. They were men who reacted against the Protestant Church and book learning. They became deeply mystical and introspective. They felt that man's relationship with his own inner self was important. They believed that man must become attuned to "the deep stirrings of the soul within." Man must retreat into the "citadel" of his self. In practical terms they felt that what they couldn't have they didn't really want; what was important was that they had themselves. Although this may sound virtuous, Sir Isaiah calls this a "sublime form of sour grapes."

At any rate, this is the period in which the historian Herdre (1732) lived. He was born in the beginning of the 18th century in Eastern Prussia, the least developed part of Germany. Fredrick, the emperor of the German empire was detested by all the Germans and specifically by the East Prussians. Fredrick had no interest in the spiritual life. He was mostly interested in improving the

1. The nation of belonging - man seeks to belong to a group. This need is as essential as all our other basic needs: food, clothing, shelter. Every nationality has a pattern of existence common to it, as in Germany, "deutschdom." This pattern of existence is not common to other nations' cultures because it is generally created by common soil and common language.

2. People who live together communicate their vision of life to each other by virtue of the fact that they are living together. For example - art is a form of communication of the nation not a production of a thing by an individual. A culture grows from the desire of the people to express themselves or their personalities. "Collective self-experience is what binds a people together" - thus people who are transplanted from their country to another can't function because they have lost their ties. Each culture has its own center of gravity - "schwerpunkt." In order to evaluate a society's culture the philosopher invites people to "partake of cultural empathy." For example one must see the Bible through the eyes of the Hebrews.

3. Everyone is "born into the river of unflowing attitudes" where he belongs. He must not imitate other cultures. This leads to respect for other native cultures. Cultures, thus, need not clash. They may even admire each other. Herdre hated conquests and empires. He felt that Jews must be returned to Palestine.

(Continued on Page 4)

Teachers Resume Involvement in YU Activities Dr. Fred Goodman Named SCW Faculty Representative

In a special joint YC-SCW faculty meeting, held on Wednesday, February 11, Dr. Fred Goodman of the SCW biology dept. was elected spokesman to represent the Stern College faculty for ongoing negotiations among university-wide faculty members. At the same time, the faculties have decided to resume participation in Y.U. activities on a temporary basis.

unfair labor practices. This claim, however, was cancelled because of a counter-claim by Rabbi Louis Bernstein of YC and EMC. Because of this development, the vote concerning unionization will be delayed for at least six months.

The meeting convened on Wednesday afternoon at Stern was a combined effort to restate the majority faculty sentiment and the accompanying action to be taken. Dr. Goodman remarks that until now, there has not been an organized effort among the faculties. "If there were set channels, they might possibly be used, but there aren't." As a result, joint university faculty meetings are the only option.

According to Dr. Goodman, at least one half of the SCW faculty attended the Feb. 11th meeting as well as a few representatives from YC. This representation strongly favored unionization. The others, comments Dr. Goodman, convey the feeling that they, too, are for the proposal. Subsequent meetings among the instructors are being arranged.

As far as student involvement is concerned, Dr. Goodman emphasizes: "I will not dictate anything to students. If students are aware of the problem and have feelings about it, they are free to express them and to act accordingly. Unfortunately, the situation is becoming uglier. At present, there is no union to which faculty members belong—and there is no absolute answer to the question of unions; this, in itself, is one of the problems."



Dr. Fred Goodman

The pending issue involves a two-year-old altercation between the administration and faculty regarding salary increments. Sensing a breakdown in communications when a verbal promise of salary increase between the administration and the Faculty Welfare Association was unfulfilled, many teachers felt a need for a legal status. This group sought recognition by the NLRB (National Labor Relations Board) which would serve as bargaining agents. After 18 months, the NLRB finally ruled in favor of the faculty petition against the administration for



except possibly that some "quaint local customs" could be observed. The Germans reacted to the French repugnance in the following manner:

1. At first they began to imitate French customs. There were many imitations of the Court of Versailles all over Germany. Then -

economy. To this end he imported French officials into Eastern Prussia. These Frenchmen were extremely disagreeable to the German natives - they treated them rudely and as inferiors. Herdre, a Lutheran clergyman grew up in this situation. He had three central ideas:

Collegiate Session Held at Annual RCA Convention

by Rachelle Klavan

In honor of American's Bicentennial year, Washington, D.C. hosted the annual Rabbinical Council Midwinter Convention held Monday-Wednesday, Jan. 26-28. The convention coincided with the intercession of many colleges. In fact, the chairman of the convention, Rabbi S. Shapiro, expressed an interest in arranging a collegiate session.

The session took the form of a discussion group rather than a lecture. Rabbi Zalman Posner, a leading orthodox rabbi from Nashville, Tennessee, was the mediator. The topic of the session was "Being a Jew in a Secular Society." The topic was extremely relevant, especially since many of those present attended colleges in various parts of the country. Several problems were discussed. One boy

(Continued on Page 5)

Psychology-Related Opportunities in Israel Are Subject of Chug Aliyah Meeting

by Gwen Sack

Careers in school psychology in Israel was the subject of the first Chug Aliyah meeting of the new semester. Mr. Robert Asch, formerly of New York, now supervisor of school psychologists for the Jerusalem area, related his experiences in addition to informing those interested of the opportunities available in school psychology in Israel.

First of all, Mr. Asch stressed that there are no jobs available for those who hold only a bachelor's degree in psychology, but there are jobs all over the country (except Jerusalem) for those having a master's degree in the States and importance of getting one's master's degree in the States and then going to Israel. A program exists whereby for the first six months in Israel one lives in an Ulpán; and for the next six months one works in a clinic, directly with

an English speaking psychologist.

In discussing the Israeli educational system, Mr. Asch pointed out that the majority of Israeli teachers and even principals have teaching certificates but do not have college degrees. The school psychologist works mainly with the teachers, helping them to deal with their students. Israeli teachers face many of the same behavioral problems as do American teachers but they also face some uniquely Israeli ones. For example, when during the war, a child's father died, the problem arose as to whether the whole class should go to comfort the mourner or not. In Kiryat Shmona, when children were afraid to go back to school, the school psychologist was called upon to deal with this situation.

The school psychologist in Israel is admired with great respect, especially if he is an American. Practically speaking, the salary of

the Israeli school psychologist is slightly better than average. The entire school system, except for the school psychologists, is divided into the "dati" (religious) and the "non-dati" (non-religious) system. School psychologists work for the local municipality. Seventy-eight percent of their time is spent with teachers, fifteen percent is spent testing children, and the remainder of the time is spent looking for educational settings for special children. A child's background is of concern to the Israeli teacher, but of more concern is what to do with the child. The stress is on positive rewards and behavior modification.

In Israel there are no special education classes; rather there are special vocational schools. But Mr. Asch pointed out that most of these students were from Oriental families who are really "culturally deprived" children; that is - culturally deprived of middle class social values. (Continued on Page 5)

The Stern Hang Up

About two weeks before intercession, in "final Season," student leaders got wind of a rumor that switchboard was to be taken out, probably during the coming semester. It was revealed that due to the costly operations, the switchboard would probably be removed and replaced by a buzzer system providing communication only between visitors in the dorm lobby and residents.

The student body, in a quick response, only a short while before intercession, and in the midst of finally circulated petitions against such a proposal. The Administration decided to postpone necessary action until September.

While, we of *The Observer* are sensitive to the financial difficulties of the University, we presume that such a vital service of the dormitory, as the switchboard, will be guaranteed.

On a very serious level, the switchboard acts as a safety measure by curbing excessive elevator traffic. It also provides communication for those who cannot afford private phones.

The Observer is particularly distressed to learn that the Administration neglected to inform the students of the proposed measure that directly affects them. Only a select group of students, i.e. dorm counselors, were unofficially told, by another source.

One of the purposes of the Student Council is to act as a liaison between students and Administration. *The Observer* questions why this important role is being neglected. Why were only dorm counselors told and student leaders left to the grapevine as their source of information? Is the switchboard issue only the beginning of a developing communication gap between Administration and students?

Who will lend an ear?

A number of years ago the Undergraduate Council was established to discuss the problems common to all the students of TIW, SCW, JSS, YC, IMC, and RIETS. The committee was comprised of student and faculty representatives of these schools and was to meet a number of times each semester. Unfortunately, this year the committee has only met once, in October, and nothing of consequence was discussed. All its past work, it seems, has been in vain. In addition, it is one of the only opportunities for representatives of all the undergraduate schools of Yeshiva University to meet together and discuss common problems. *The Observer* strongly urges that this committee be reconvened as soon as possible in a vital sounding board for student student grievances and ideas.

January 15, 1976.

Dear Student,

The Presidential Search Committee invites you to submit nominations for the Office of the Presidency of Yeshiva University. The University student body, of course, has a very special interest in this choice and I am sure that you will respond with the utmost consideration and conscientiousness.

The Search Committee offers the following as a guide to the kind of person we are seeking:

The candidate for President must, first and foremost, be a worthy successor to Dr. Samuel Belkin and Dr. Bernard Revel. He must be deeply committed to the principles of Torah Umada on which Yeshiva University was founded and which continue to be the raison d'être for the Institution's existence. He must firmly believe in the University's dedication to Torah learning and values, and to its program of excellence in Jewish Studies, the arts, sciences, professions, and community service.

The candidate should be a scholar of great vision and wisdom, whose executive ability, strength of character, experience, personality and integrity will provide the leadership required of the President of Yeshiva University.

Your letter of nomination, including relevant data, should be sent to me at the uptown campus (Yeshiva University, 500 West 185th Street, New York, N.Y. 10033). Since we hope to begin screening candidates by mid February an early reply is desirable.

I can assure you that every nomination will receive our careful consideration.

Cordially,
Jacob Rabinowitz, Chairman
Presidential Search Committee

Is this what you Learn in College?

Final's week is a difficult and trying period for all those involved. Besides the obvious problems of cramming and lack of sleep, there are additional obstacles facing a student residing in the dorm.

The Observer recognizes the problem of lack of adequate space in which to study, 'constant noise' in those study areas which are available and short library hours. However valid these complaints may be, nevertheless, they do not outweigh the negligence and carelessness of the students themselves.

One was appalled at the disarray in which the study halls were left. Candy wrappers, cigarette packages, soda cans and other assorted garbage were strewn all over the room. Chairs, pillows and even tables were missing from the rooms. Lights were left on when the rooms were empty.

In this case the accusing finger must be pointed at the students. This is not merely a matter of disrespect by the students but it is also a matter of outright stealing and destroying public property. *The Observer* condemns all such destructive activity and hopes that the students will be more considerate in the future.



Judyism: No Spirit of '76

In the pursuit of solutions to university and academic problems, many efforts are hindered by limited fiscal resources. Indeed, of late, this phenomenon has become a major setback during our inflationary times. Needless to say, on all levels, Yeshiva University has suffered accordingly.

Yet, as we seek improvement in academic and particularly in student functions, I fear we use lack of money itself as a sole rationale for our weaknesses. Certainly, it is very convenient to blame the disintegration of organized activities on financial lacks. Realistic though this conclusion may be, however, it cannot in itself account for growing apathy and lack of interest. The situation extends much further than it appears. Sadly enough, the forthcoming illustrations are contained within our own realm.

After continuous unsuccessful rebuke by student leaders, Stern apathy remains prevalent. To even attempt an explanation for its increase is a great task. Quite often, however, I have heard the excuse from the unaffiliated student that there is no point in joining a group which, by virtue of its almost non-existent funds, will be ineffectual. Admittedly, allocations for Student Council and *Observer* as well as for other activities are minimal. Yet it is precisely because of this fact that student involvement is so crucial.

Ironically enough, I had heard an opinion expressed at the beginning of Fall semester that because the *Observer* had so limited a budget, it would be foolish to write for the paper only to have

the observer

Published by Stern College, an undergraduate division of Yeshiva University
First Class Rating. Printed by KC Automated Printing Systems, Inc.
Published every two weeks - Subscription \$3.50 per year.

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Zucker Zokt:



Carrying on against the Tide - The Backwards Committee?

As this semester begins, a common complaint is that many of the classes are calling for work but at the same time seem to be boring. In an attempt to help the student body with this gripe I am offering the following riddle (and clues) which will give you something to read as well as to test your knowledge of school affairs. What group in this school has found a cure to the dreadful apathy flu which seems to have affected everyone in this school? Perhaps the antibody is too strong as not only have these people shaken off the apathy but are also capable of looking beyond themselves! Need more help?

This group realized a need of the student body and attacked it on two ends. On one end they sympathized with all of us who enjoy going shopping but often found, with regard to seforim, that our eyes are bigger than our wallets. So, they worked hard in order to bring us an excellent seforim drive to make it easier for us to buy seforim we might want for less money. On the other end a need was realized for access during the night for certain seforim which are locked up every night in

an article rejected and unpublished because of insufficient money and infrequent publication. Interestingly, however, *The Observer* is ahead of itself financially because the rising apathy prevented the publication of two slated issues last semester. In this case, then, the apathy became more severe than the financial limitations!

A much more significant example is that of the cafeteria situation. Although the deficit has caused a perilous predicament for the cafeteria and for the students, the attitude among most Stern women is a "helpless" one. Here again, it seems students use lack of money as an excuse for non-commitment in attempting to alter the situation. Had there been an organized effort to preserve and to improve the Shabbos atmosphere at Stern, for example, perhaps the cafeteria's existence would become more secure.

What is most distressing about this increasing lack of interest is the concomitant hypocrisy among students. Now that activity sheets are being distributed, we can well expect to read impressive lists of participation in numerous activities. Unfortunately, participation in these activities is rarely verifiable. I would venture to guess, however, that if someone would calculate the recorded "active" members and officers, the claims would refute the criticism of pervasive apathy at Stern. Will these records be reconcilable with the suppressed spirit that, in fact, exists at Stern? Who really cares, anyway?

By Chani Zucker
the school library. Certain seforim have thus been purchased with the proceeds from the drive and will be available to all students in the bais medrish in the dorm.

Not happy to sit back and pat themselves on the back for a job well done, plans are in progress for a way to help those less fortunate than ourselves. Chairpeople have been chosen and are working hard on the Purim carnival with all the proceeds going to tzedakah. Once again the aggravation and problems will be forgotten so that others may enjoy certain luxuries that many of us take for granted.

Still trying to guess who these insane people are who go out of their way to help others? Are there really such people in this school? The people are the members of the Torah Activities Committee (TAC) and deserve recognition for all the efforts on our behalf. After all, after constantly reading (and writing) about the apathy present in this school it's refreshing to find those not afraid of going against the trend. Maybe things aren't so black as the picture we tend to paint!!

Letters

To the Editors of the *Observer* concerning the editorial printed in the last issue:

One of the main reasons for this tragedy which seems to have befallen us, is that the faculty is never being approached to help in many ways on an individual basis, whether it be to discuss subject matters outside of the classroom or simply to relate on any real level with the students. It is unbelievable that many teachers here for many years are completely unknown to many students. It would be interesting to find out how many students know the different books written by a teacher or even the scholarship of different teachers. It is distressing to find this in a school as small as ours, that for instance teachers do not often get the possibility of discussing subjects that are not pertinent to courses but are simply of general interest with students over a cup of coffee in the cafeteria. How often do we see this?

It may be somewhat our fault but I have suggested and will now continue to suggest the following: 1) that faculty members should be approached to deliver general subjects to the student body. 2) individual faculty members should be invited to explain their field of specialty on an individual basis. 3) faculty members should invite students to their homes so that students may visit various (different) communities 4) students should perhaps contribute from their papers written for class to the *Observer* to widen its scope and make it more interesting.

There is so much to be done, and further thought must be given to the problem by everyone but perhaps with the instituting of a few of these ideas we can begin to solve a part of the problem which has been so well documented by everyone.

Sincerely,
Dr. Havazelet

Stem T-shirts \$2.75

Dear Students,

The Junior Class ordered Stern College Night Shirts in November of 1974. We were told by the company that the shirts were ready, and we therefore sent in the remaining half of the money. In June 1975 we were told that the shirts couldn't be made and that the money would be refunded. Throughout that period of time until the present, we have been trying to get our money returned. The class has contacted the Better Business Bureau, the Attorney General, Yeshiva University's lawyer, the Consumer Complaints department in N.J. (the location of our company-Scholart Co. 121 Paris Avenue Northvale, N.J.) all to no avail!!

In lieu of the original product, we are going to be selling T-shirts similar to those sold at Y.U. We will be dealing with a student at Yeshiva College who is very reputable.

We would appreciate the understanding of all the students involved. The executive board of the Junior Class wishes to extend our sincerest apologies for this delay. Many of us personally have lost more than the price of one shirt.

We ask you to support this Junior Class sale. Thank you.

Sincerely,
The Executive Board of the Junior Class

An Open Letter

I left a starry sky, mountain air, and a full-sized campus at Pennsylvania State University to come to Stern. "Why?" you ask. I came here for the Jewishness. "Really," you exclaim, "you mean you left a gorgeous campus and fresh air to come here?" Yes, because I wanted to be in a place where I could learn about Judaism in college. I longed for a Jewish community, and Stern is a perfect place to learn and to live Judaism.

My desire to be religious came in part from my year at Penn State University. Kosher food was not available through the university. Penn State had a small Jewish community, and it was hardly an active group. The dorm where I lived was nice and I had many friends. Many of the kids who lived there, however, were involved in the Jesus Movement. I would often be confronted by students who were proselytizing. This would always create an uncomfortable situation. I knew in my heart what my Jewish beliefs were, but I didn't have enough background to defend them as much as I wanted to. Perhaps my feeling of being different and wanting to remain so, is what pushed me towards the Hill House and gave me more of a desire to become a religious Jew. My friend, Reb Reuven, taught me some beginning Hebrew and really exposed me to a treasure of Jewish knowledge.

I find the Jewish studies program at Stern to be very special. I'm so glad that I came here to study. Studying the classic texts of Judaism gives one the feeling of being linked with all Jews throughout time. You can come out of Chumash class feeling like you're on the top of a very high mountain breathing the freshest, purest thoughts. Studying Jewish philosophy is like experiencing the joy of a black velvet sky sprinkled with millions of sparkling stars. And even more, it's a great feeling to be learning from someone who believes and lives to the utmost what he is teaching.

Similarly, there is a strong feeling of Jewish identity and unity at Stern. You really feel at home here. It's true that Stern doesn't have a beautiful campus or other advantages of a big university. But for me, a Jewish girl who wants to learn about Judaism, Stern is still more beautiful.

A Happy Yeshiva Bachurah
Susan Levine

To Pre-med and Pre-dent Students

Date: January 26, 1976.

From: Rabbi Abner H. Groff
Subject:

I am pleased to inform you that, in view of the coincidence of the DAT and MAT on Sunday April 25, I have arranged with Mr. Robert N. Czarnecki, Coordinator of the DAT Program of the American Dental Association to offer the DAT at Yeshiva University on Monday April 26 (rather than Sunday April 25). This will allow students who may desire to take both examinations (an opportunity which under the original arrangement would have been available only to non-Shomrei Shabbat) to do so.

Speech Arts Forum to Present 'Farvorfen Vinkel' by Peretz Hirschbein

by Adina Sullum

In honor of this bicentennial year, the Speech Arts Forum of Stern College for Women will present a four-act Yiddish play by Peretz Hirschbein (1880-1948), entitled "Larvorfen Vinkel," or "The Hidden Corner." This play, translated by David S. Lifson, will be performed on March 27, 28, and 29. America encouraged the Yiddish

Hirschbein's fold plays return to the idyllic, simple life of unpretentious Jewish village folk who live close to the soil. Within a wholesome village setting, with the use of a simple and robust folk tongue, a philosophy of human relationships is explored. This is the essence of "Hidden Corner," a Romeo and Juliet in a shtetl setting, but with a triumphant and a joyful

Students are needed in all phases of production such as costumes, scenery, publicity, etc.

Those students who are interested in helping with the play's production should contact Ronnie Kamm, chairperson of the Speech Arts Forum; Dominique Raocah, the play's producer; or production managers, Judy Schachter and Sally Roth. A production meeting will soon be held and students are asked to watch the bulletin board for the date of the meeting.

Auditions for the ten roles were held on Wednesday, February 11, during club hour.

Shana Program Continues to Attract Students.

Women of Varied Backgrounds Show Interest.

Women from various colleges and professions, both single and married, have enrolled in Stern College's unique year long program of Jewish studies, the "Shanah Program." The program, now in its second year, was developed, according to Dean David Mursky, in response to an increasing desire on the part of students elsewhere to do serious work in Judaic Studies.

Stern College, noted for its unique program of a liberal arts education for women, along with intensive Jewish studies instruction, has opened its full range of Jewish Studies courses to the Shanah students. The Shanah Program (Shanah means 'year' in Hebrew) is designed to attract students from varying backgrounds and educational levels. According to Rabbi Berman, those who are attracted to the program are those attending other colleges and who have recently developed an interest in Judaism, or those who haven't been able to continue a previous Jewish education. Others who attend the program are people who are re-training for careers in Jewish education.

Among this year's students is a licensed optometrist from Australia, a housewife active in the Jewish youth movement, and a graduate student in musicology from another university. Transfer students attend classes full-time and live in the dormitories. According to Rabbi Berman, the dorms have been a significant element of the student's experience, since they are living within the context of a religious community.

Students who already have degrees can attend part-time. Mrs. Emily Goldberg is the mother of an eight year old and an eleven year old, earned both a B.A. and an M.A. from Queens College. She attends Stern three days a week for three hours. "It has allowed me to pull my Jewish education together," Mrs. Goldberg said of her experience at Stern. "It has given me the opportunity to formalize what I've been doing for a long time, which is studying. And," added Mrs. Goldberg, "it's fun!"



theater movement when it was struggling to present itself in this country, the Jewish immigrants needed a place to reminisce, to relax, and to laugh after a long, tiresome day at the sweatshop; and the Yiddish Theater satisfied these needs.

This happy, bucolic play launched the celebrated Yiddish art theater movement and the memorable second golden epoch of the Yiddish Theater "Larvorfen Vinkel" opened on November 15, 1918 at the Irving Place Theater in New York, and it received many favorable reviews. The Yiddish audience was unlike any other audience in that it actively participated in the play, such as when members called out advice to the actors.

A Different Kind of Shabbaton Experience

by Mimi Levite

Once you've seen one Shabbaton you've seen them all - right? Wrong! The last one which I attended was so extraordinary, that I feel it worth writing about. I'm referring to the Shabbaton of December 19-21 at Y.U. It was coordinated by the N.C.S.Y. Chapter of the Washington Heights Congregation in conjunction with Yeshiva University, M.T.A. and Mesivta Ohr Torah.

The participants varied in ages and backgrounds, but what was significantly different was that some of those attending were physically handicapped. The differences among us were minor, however, since we all had one basic reason for being there: to experience the beauty of Shabbos together. One of the major things which contributed to making the Shabbaton outstanding was the participation of the handicapped members. The fact that weekends like this are so infrequent reflects the fact that the Jewish Community has, until now, excluded its handicapped members to a large extent. Shabbatonim like this, and the sensitivity exhibited by those involved (especially by people like the Feld family, who contributed enormously to the weekend) mark a general change in attitude toward the handicapped segment of Jewish society.

During the dancing, when I saw my friends being lifted high up in

ending rather than a tragic one. The plot involves a perennial feud between a miller's family and a grave digger's family.

Barbara Simon, who is working on her doctorate in educational theater at N.Y.U. and also holds a teaching job there, will direct "The Hidden Corner." This is the second Yiddish play to be performed at Stern College, the first one being "The World of Sholem Aleichem." The director has been involved in many productions at N.Y.U., and this is her first assignment at Stern.

The faculty advisor of the Speech Arts Forum, Peninnah Schram, is excited about the play since the Yiddish Theater is close to her heart. She and the director hope that the students will take an active role in the play's production.

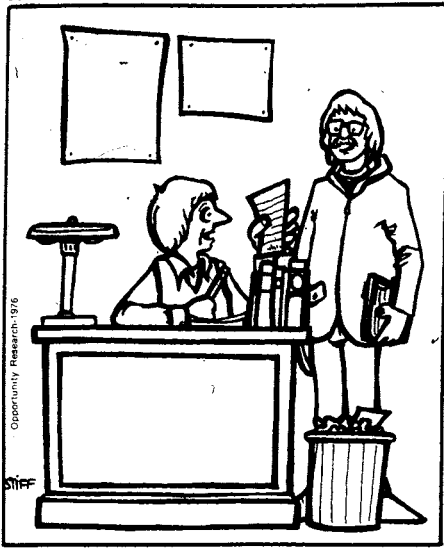
the air in their wheelchairs by the yeshiva guys, all I could think of was how much it resembled a wedding where the chasan and callah are lifted. As absurd as this analogy may seem at first, it really isn't strange at all. For what is a wedding if not the unity of two parties who wish to share their futures and to complement each other's lives? So too, we experienced the uniting of the physically disabled with the physically able. And it was evident that we had much to give to each other.

I for one, caught a glimpse of a sensitivity toward Judaism and toward life itself that perhaps can come only from the depths of a wheelchair.

On Motzaai Shabbat, for example, one of the younger participants spoke from his wheelchair and expressed the wish that if he had \$30 he would use it to set up an institution like this (Yeshiva University) for handicapped students. He loves to learn about Judaism; but unlike many of us, he hasn't the choice of where to go to school. He is forced to go to a non-sectarian school for the physically handicapped where he cannot learn enough about our religion.

Much was gained by all those who attended the Shabbaton. I feel personally grateful for having had the opportunity to be there.

THE CLASS OF '82'



Opportunity Research 1976
STIFF

I'M GOING TO HAVE TO MAKE TWENTY THOUSAND DOLLARS A YEAR JUST TO PAY OFF MY LOANS FOR COLLEGE!

ETS Announces National Testing Program Changes

Educational Testing Service (ETS) reports several major changes in two national testing programs whose scores are used as part of the admissions process in many of the nation's graduate schools.

Both programs, the newly titled graduate management admission Test (GMAT), together test more than 400,000 prospective graduate students every year.

The changes were made to simplify the test-taking process by making it more accommodating for student candidates.

Two significant changes have occurred in the format of the GMAT. Its name has been changed, and there is an expanded admission tickets correction form. This allows the candidate to verify and correct, if necessary, the accuracy of the autobiographical information on the registration form. Walk-in registration, established during the 1974-75 academic year, will also be honored, space and material permitting. For the first time, a full length GRE aptitude test is available to give candidates an accurate view of the scope of the test

and the type of questions it contains. The sample test is the same length and format as the currently used forms of the aptitude test and contains questions previously used in past tests. An answer key is provided. The sample aptitude test may be ordered separately or as part of the Graduate Programs and Admissions manual, which provides information about more than 500 institutions and their graduate programs.

The aptitude test also has been shortened by five minutes from the former three-hour total. An estimated additional fifteen minutes by student time at the test center has been saved by soliciting background information on the registration form rather than at the center.

For the first time, GRE candidates will be allowed at the time of the test administration to delete or change the list of institutions to which scores are to be sent.

Both the GRE and GMAT programs emphasize the walk-in registration; if center space and material are available.

Submit your essay and win!

Bicentennial Essay Contest

"The Role of the American Jewish Woman in the Next Century" is the topic of the essay contest being sponsored by the Women's Branch, U.O.J.C.A. The competition is open to all Stern College students and the prize is a \$50.00 U.S. Savings Bond.

The rules of the contest are as follows:

1. Essay must be original, typed, double-spaced.
2. Maximum length is 1500 words.
3. All entries must be submitted to the Dean's Office by April 30, 1976.
4. The winner will receive a

\$50.00 U.S. Savings Bond. 5. Contest will be judged by the Stern College Faculty Bicentennial Committee and 2 representatives of the Women's Branch. 6. Do not put your name on the essay. Use a pseudonym on the title page. Attach a sealed envelope containing your name and pseudonym. 7. All entries become the property of Women's Branch.

Mrs. Samuel Turk is president of Women's Branch and Mrs. Sidney B. Klein is Bicentennial Chairman.

The winning essay will be printed in the *Observer*.

Library Course Provides Invaluable Information

by Hannah Fruchter

"Excuse me, what and where is the PMLA? How do I find a criticism of *The Mill on the Floss* by George Eliot? Where do I find an article about anorexia nervosa? Questions of this nature are common in our library as well as in many other libraries. Unfortunately, these problems needlessly take up a lot of time of both students and librarians.

A typical exclamation is, "Oh, this crazy library! I can't find a thing. Who wants to wait in line to ask the librarian?" Often, the student, because she is discouraged, will give up without really trying to search for what she needs. Little does she realize that the information is right at her fingertips in the vast world of the library.

The problem is not a shortage of librarians, nor is it a surplus of students. Rather, it is a problem of ignorance. There are so many

various sources and reference tools which are unfamiliar to people, that are contained in the library. If they would know about these tools, term papers would be so much easier to write.

The way to avoid the frustration of not obtaining the necessary sources is to take the course "Basic Bibliographic Methods." Taught by Mrs. Edith Lubetski, our head librarian, the course includes examination and study of several reference tools, sources, services and features which the library has to offer. Students learn what is contained in *The Social Science and Humanities Index*, *PMLA* (Publications of the Modern Language Association of America), *The Education Index*, *Facts on File*, *The Cambridge Bibliography of English Literature*, *Dictionary of National Biography*, *Biographic Index*, *Book Review Digest*, and many more. Also included is a study

of Judaic references such as *Encyclopedia Judaica*, *The Jewish Encyclopedia*, and more.

The awareness that these references exist and the knowledge of their uses is all that one needs in order to feel more confident about writing a term paper or other research assignments. A student may also feel more confident when she knows about the different systems of libraries and their services which are compared in the course. Another important aspect of the course is the concept of cross-referencing. If the first attempt to find information fails, the topic is most likely listed under another name.

Reference tools were not purchased by our library merely to collect dust on the shelves. If the key to the world of knowledge is opened, one may achieve great satisfaction as she progresses through her studies.

This semester, Basic Bibliographic Methods is being given on Tuesdays from 1:45 p.m.-2:35 p.m. Students who enroll in it will receive one credit. A course such as this is a must for a college student. Is it not worthwhile to take a little time NOW to save a lot of time and frustration later?

Ed Majors Form Teachers Association

by JoAnn Pastor

Education majors have always had to meet in their dormitory rooms, in corridors, and in Dr. Koeningsberg's office. Why? As soon as a student seriously contemplates becoming a professional educator, she has questions, suggestions, and impressions to exchange. A student of education needs the support, assistance and comradeship of her peers.

In view of the budget cuts at Yeshiva University, a department is forced to limit the number of courses it offers. The student may therefore find deficiencies in her department. In the Education department, students must take initiative. They must seek out workshops and lectures to broaden their scope of new theories in education.

It is in light of these circumstances that the idea of an Undergraduate Association for Future Teachers (U.A.F.T.) at Stern has been conceived. This association could serve as a meeting ground at which the education majors could share their ideas, discuss common problems, and arrange for speakers and workshops in various fields of education. There will be a meeting on Tuesday, March 24, in order to discuss the establishment of the U.A.F.T. and to plan future programs.

Private Institutions Suffer From Spiraling Inflation

(Special release to student publications.)

Albany, N.Y. (January 30, 1976) — New York's needy students and the inflation-wracked independent colleges they attend have both been hit hard by Governor Carey's Executive Budget, according to a statement issued recently by the Commission on Independent Colleges and Universities in Albany.

The recommended 8.5% cut in direct institutional aid under the Bundy formula will, if approved, force many independent institutions to increase tuition and reduce other forms of aid to needy students. Last year, the independent institutions provided \$60 million in unfunded student financial aid, a sum which corresponds to the \$57 million received in Bundy aid.

In anticipation of a \$100 tuition increase at the State University of New York, the Executive Budget calls for giving low and moderate income SUNY students (up to \$9,000 net taxable income) off-setting grants of the full \$100 in adjusted Tuition Assistance Program (TAP) payments.

But students at independent campuses from the same low income categories will receive no additional

TAP awards even though their tuition charges are expected to increase an average of \$250 during the coming academic year. Also, the clcu pointed out, average tuition charges across the independent sector have already risen \$400 since TAP was enacted while there has been no increase in SUNY tuition or change in TAP schedules during that period.

The clcu statement followed an emergency meeting of its Executive Committee in Albany. It charged that the State Executive Budget ignored major "potential savings to the taxpayer" and added "new disincentives for student enrollment in the independent sector."

According to the Commission, which represents over 95% of the non-government, non-profit sector of higher education in New York state, the Executive Budget if enacted without change would "contribute to the growth of institutional deficits and the general decline of independent higher education in New York."

The statement warned, "if government-sponsored institutions are required to fill the expanding vacuum, the cost to the taxpayer becomes enormously higher."

Sir Isiah Berlin speaks....

(Continued from Page 1)
their national soil. The world would then be richer culture-wise. Since the philosopher thinks as he does, the idea of the perfect society becomes meaningless.

Kant is the second historian cited. He is a child of the enlightenment and the student of passionate pietist. He says that "merit can only belong to acts performed freely." No merit attaches to something you do which you can't help — such as beauty.

The essence of man, says Kant, is his capacity to choose freely. He believed in the autonomy of human nature. Thus we find him exhibiting extreme hatred towards paternalism — government by people who treat others as children. Many philosophers believed that nature is a model and if one breaks away, he will become immoral. The belief was

one that one must do that which nature has formed one for. However, according to Kant it's dead stuff. Kant says that at best nature is an enemy. Free will commits you to an action. Man is free and must remain free. His goals are self-created not known discovered ideals.

Thus it is quite plain, concluded Dr. Berlin, that society won't work because all men are directed by themselves. Goals are tied with human freedom — however, this freedom allows for evil; thus it is a double-edged sword.

Sir Berlin suggests that one might be able to build a race that would be conditioned to enjoy untroubled happiness, but they would have to give up their personal freedom. However men would decline to do so. Why?!!

Stern Annual Purim Carnival
Wednesday Night
March 10 - 8p.m.
Booths, Games, Prizes, Food Live Band
For More Information See Becky 14H
or Beth 9C

Rabbi Joseph B. Soloveichik, Shlita, The Teacher of the Time

by Ivy Kaufman

The following article appeared in *Shma Magazine* (9/19/75), a small, independent, non-denominational publication. It is interesting in two respects. First, the article is a good review of *Al Hatshuva* by Pinchas Peli. This recently published book is a collection of the Rav J.B. Soloveichik's annual *Tshuvah Drashot* to the Rabbinical Council of America. *Al Hatshuva* is available at local bookstores and is a must for one's personal Jewish library.

Perhaps, the most noteworthy aspect of "On My Mind" is the attitude Arnold Jacobs Wolf, a well-known Reform rabbi, expresses towards Rav. Soloveichik.

Rabbi Joseph Soloveichik seems to me more and more obviously the teacher of the time. How paradoxical is this doggedly orthodox, European-born Talmudist should speak more clearly to our needs than the most sophisticated modernists from all the great universities of the West. And now Pinchas Peli has translated the Rav's talks "On Turning"

from their original as Yiddish lectures into finely chiseled Hebrew essays. In these essays, Rav Soloveichik tells us about *Tshuvah* and of what it really means to change. He claims that all his teaching is strictly *halachic*, a claim I am in no position to deny. But whatever its sources, it is also profoundly *aggadic*, homiletic in the best and now exceedingly rare sense; a word that comes from the heart and reaches the heart.

The Rav tells us that sin has a double effect: it convicts and it contaminates. In order to find forgiveness for the first effect of sin, personal repentance is not required. Formal community confession and the power of the Day of Atonement themselves empower the sinner to unravel the skein of his past encumbrances. He must separate himself verbally and intentionally from what he has done (which could

be translated as "failure" more precisely sometimes than "sin"), and relate wholeheartedly to the God who is truth. God will, however, forgive failure since he made human beings who fail.

Convicted of sin, one feels regret, fear, and especially, a sense of loss very close to the melancholy of mourning described by Freud. Our sins were gratifying; we miss doing what we used to do, so we must perform the work of mourning to separate ourselves from them. We must sacrifice something precious in order to reach the stage described by Maimonides where we could repeat the sin and choose not to. We are bound by resolution and oath to act differently! God hears our oath and forgives.

T'shuvah can become complete self-transformation. But sin also contaminates. We require not only reparation but cleansing, for which

personal *t'shuvah* is precisely necessary. We must separate not only from what we have done, but also from what we have become. God is not only just, but also compassionate, and He will accept the unacceptable, namely ourselves

as sinners. Forgiveness as cleansing requires a transforming decision, a kind of conversion in love, renewal and hope. This is not a repentance of feeling but a repentance of (self-) knowledge. The test now that we are forgiven is not refusing to sin again, but being unable to repeat the circumstances because our old self is no more. We do not now choose to act differently; we are different. Jewish aesthetics is repulsion against evil; it is to find temptation disgusting.

Rav Soloveichik makes a number of stunning distinctions and resolves a number of acute paradoxes. The rabbis say that Israel will be saved

only if it repents; but they also say that Messiah will come, which ~~even~~ requires their repentance. The middle term is faith in the people: Israel is, against all probability, destined to repent. Turning makes the distant near; it reverses likelihood and makes hope a certainty.

The Rav is also a midrashist of inordinate power and skill. He teaches us that forgiveness requires something, even something essential, from each of us. But he reminds us that not Isaac but a ram finally sufficed. In a time without leaders, without direction, without wisdom, this old, wise man succeeds in teaching us something very precious. If I am not mistaken, people will still be reading him in a thousand years. But in any case, he makes it possible for us to begin this New Year with something far better than platitudes and despair.

The Mystery of Emperor Selassie's Wealth Remains

RCA Convention

(Continued from Page 1)

who attends Loyola University in Chicago, Ill. informed us that although Loyola is a Catholic university, a Jewish meeting center has been instituted, where the Jewish students come together. They discuss various problems as well as socialize and assert their Jewish identity. Often problems arise because final exams are scheduled for Shabbos. Jewish students have to cope with this and meeting together helps strengthen them and helps them realize that they're not alone in their struggles we attend.

Rabbi Posner described some of the problems of living in an isolated Jewish community. He explained that from a Jew is really alone in such a situation, where he may be the only observant Jew for miles. It's extremely difficult to maintain one's Jewish identity in such an environment.

Some people need to be in a Jewish environment in order to maintain their identity, while others do not face the same dangers...

He described two categories of Jews, one analogized as a spring, the other analogized to a mikvah. A spring is always renewed. It is attached to a source and is dependent on a source for its sustenance. On the other hand, a mikvah is a self-contained entity and can go on for some time without needing to be replenished. So, too are the Jews. Some need to keep in touch with a source. Rabbi Posner termed this the Rebbe-Chasid relationship. The Rebbe is always ready to give the Chasid the encouragement he needs. It's an extremely important relationship, one that keeps the lonely Jew from stagnating or losing his Jewishness.

Everyone has his doubts and questions which need to be answered, and it is important to discuss them openly.

During his lifetime Emperor Haile Selassie's personal fortune always excited speculation. Was he worth \$150 million or even 10 or 20 times that figure? One estimate has it that he had property and funds totalling some \$10.5 million.

With the Ethiopian emperor's death, the mystery is likely to deepen. If he left a will at all, the military government may suppress it. Even if it was published and probate granted, it is doubtful whether a socialist regime trying to extricate the country from centuries of pernicious feudalism would permit the inheritance of a vast fortune by the heirs of the Elect of God, whose subjects subsist on less than \$60 a year.

The bulk of the imperial wealth is believed to have been sated away in Switzerland, with the rest in bank accounts and property in Britain, France and the United States.

Unless and until the Swiss are satisfied with the bona fides of the emperor's legate or legatees they will not hand over a single penny or unlock a single safe deposit. The Swiss were plainly not satisfied with last year's declaration by the Addis Ababa junta that Selassie had disinherited his family in favour of the State, to whom his estate would now pass for famine relief. The secret accounts in the Swiss banks remained secret. Whether they now, with the emperor's death, remain secret remains to be seen.

The Swiss Banker's Association said recently that lacking any

settlement the case would probably go before a provincial judge and it would be up to him to decide the validity of the disinheritance declaration as against any family claims. The problem for the court is likely to be the lack of testamentary evidence on which a judicial ruling can properly rest.

Selassie took good care in his lifetime to ensure the smooth transfer of his estate. There could be documents in London or Geneva acceptable to the most diligent and circumspect of Swiss bankers, who would thereupon open books to Crown Prince Asfa Wossen and other designated members of the family.

Selassie refused to repatriate his overseas funds when ordered to do so last year by the Army, and this was one of the reasons for his removal from the throne. For all the talk about Selassie's fabulous wealth, it is just possible that the cupboard is bare following documentary evidence being produced by the emperor's appointed successors. They are unlikely to advertise the transaction.

Morally, the money belongs to the exploited Ethiopian people. But Swiss bankers are not too interested in morality, only in the legalities of inheritance. One may never know just how much Selassie sated away in Switzerland or anywhere else and whether anyone ever got their hands on the cash, the specie and deeds of various properties. It may lie in Genevan vaults for all time — one of the great teasers of African history.

Chug Aliyah

(Continued from Page 1)

Israel is also in need of teachers with bachelor degrees. The Jewish Agency is initiating a program that will place June graduates in an Ulpan until January. From January to June they will receive a full salary and will work with an Israeli teacher. In the summer of '77, they will take the course on how to teach English as a second language; and

in September '77, they are guaranteed a job.

In conclusion, Mr. Asch stressed the chance and the challenge which an American oleh has to initiate needed reforms in the Israeli school system. Students who might be interested in such a program would be contributing both to the Israeli education system as well as to their own self-fulfillment.

Egypt has a cash problem: guns or food?

Although Egyptian President Anwar Sadat did not return from his US visit empty-handed he is still urgently seeking foreign investment to shore up his country's embattled economy. The interim agreement with Israel may well have been signed, but military expenditure remains Cairo's first priority. Faced with the guns-or-butter option, Cairo seems to have chosen the hardware. But Sadat does seem to realize that something must be done to ease the lot of his country's burgeoning population.

This autumn, Prime Minister Mamduh Saleem said budget provisions would seek to improve the balance of payments by \$641 million, boost investment by 60 per cent to more than \$2 billion, thus facilitating the flow of much-needed consumer goods. Of this desired investment income, some \$1.8 billion would go to the public sector. A large part of this investment will come from fellow Arab states, who have collectively promised Egypt \$1.2 billion a year for the next 15 years; and Iran has agreed to extend a \$200 million dollar credit. But with military expenditure coming first how can it meet the cost of its civil aspirations?

Saudi Arabia is involved in one initiative that indicates that Sadat's policy regarding investment in Egypt may be bearing fruit. The US Goodyear Tire and Rubber Group has come up with a proposal to build a \$45-million tire-producing plant in Egypt and the Saudis are putting up \$30 million of it. If the project goes through it will be the first major American move in the country since Sadat set out to woo the West.

The military emphasis nevertheless pervades every aspect of Egyptian life. The press abounds with reports about the opening of military or police academies; and compulsory military courses are being expanded. According to Al Akhbar, production of a military

recruiting card is mandatory before university enrollment.

Furthermore, any former soldier applying for a job must be engaged, while the jobs of recruits to the army would be kept open for them to take up again on demobilization. Furthermore a new youth organization called the October Vanguard has been formed to devise and supervise "a common and uniform method" for the raising of children.

But these measures and attitudes do little to solve the economic problems. There is an acute shortage of school accommodation and a serious lack of teachers.

There is also a shortage of skilled personnel in the civilian sector and the army, though the latter get what expertise is going. Public works services are in a desperate state.

Recently an administrator in the Giza area of Cairo, Mamduh Huseini, complained in an interview of the shocking conditions in his sector — a wrecked sewage system, water shortages and poor sanitary conditions.

Many opponents of the Sadat government do not accept military exigencies as the cause of the privations of the Egyptian people. The Palestinian newspaper *Al Huriyya* claimed: "The real cause (of the problem) is neither the Arabs, nor the Palestinians, and not the national wars, but the bourgeois interests that override the interests of the Egyptian masses."

Large-scale foreign investment may mean that Egypt can have its guns and some bread, if not butter too. But even the complex Egyptian psyche provides an unusual if not incomprehensible snag, as a recent Al Ahram report indicated. A monkied Saudi Arabian from Jeddah, Wajdi Tahlawi complained of the hostility of the Egyptian public to rich Arab investors like himself. Paradoxically non-Arab investors' complaints hinge on bureaucratic problems, not the attitudes of the man on the street.

Yiddish Actor Joseph Buloff to Speak Will Open Arts Forum February 24th

Joseph Buloff, one of the foremost Yiddish actors in America, will open the Tenth Annual Morris Epstein Forum of the Arts at Yeshiva University's Stern College for Women with a lecture on "Yiddish Theater in America" Tuesday, February 24.

The Forum, running through May, is featuring four noted figures in the arts and humanities. The lectures begin at 7:30 p.m. in Koch Auditorium at Stern College, 253 Lexington Ave., Manhattan and are free and open to the public.

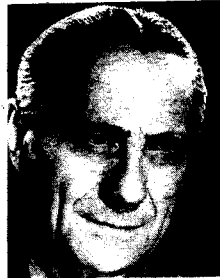
The series was named in memory of Dr. Morris Epstein, founder of

the Forum in 1967, who was chairman of the Stern English Department until his death in 1973. It is sponsored by the English Department, which is under the chairmanship of Dr. Frederick Plörkin.

Mr. Buloff began his acting career at the age of 20 with the Vilna Troupe, performing in Russian, German, Yiddish, and Polish. In 1926 he was invited by Maurice Schwartz to join the Yiddish Art Theater in New York. After working for him a year he became director of the Jewish Literary & Dramatic

Society in Chicago (1927-29). In the '30s, Mr. Buloff began to act in English. In 1951 he directed *Mrs. McThing* on Broadway, which he staged in Hebrew in Israel. He appeared in the Broadway version of John Hersey's *The Wall* and in 1968 toured with *The Kibbitzer* in Israel, where he later settled. This season he starred in the Yiddish musical *The Fifth Season* in New York.

Other lectures in the series will be Poet Edward Field, "Poetry Reading," Thursday, March 25; Novelist Arthur A. Cohen, "American Jewish Fiction," Tuesday, April 6; Editor Aaron



Asher, "Editing — Headaches and Rewards," Wednesday, May 12.

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 3. Elise Ehrenreich to David Katz
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 5. Beth Bresler '75 to Yisroel Gellman
 6. Sarah Zitner to Elliot Gitman
 7. Stephanie Kaufman '78 to Chayim Maza
 8. Barbara Leifer '76 to Stan Goldin '76
 9. Shelly Lipschultz '76 to Stueie Schochet

- BIRTHS**
- Juliette Weinroth Pepper - daughter
 - Leslie Hettleman Silverberg - daughter
 - Fern Landesburg Goldstein - daughter

Observations

...Combining a farcical plot with simple entertainment, "Very Good Eddie" becomes a most amusing and delightful play. Although it hardly rates as a top musical, the songs are at the very least, cute.

The absurd plot involves two mismatched couples, who through circumstance, become detached from their respected spouses and consequently discover their destined companions.

In a sparkling performance, the acting as well as the plot provide for a very entertaining evening.

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Attention all Seniors!
All prospective degree candidates for the June 1976 Commencement must return their graduation Kits to the Registrar by March 1, 1976.

The Governing Board and staff of the *Observer* offer their heartfelt condolences to Mrs. Esther Reich, upon the loss of her mother. May you be comforted among the mourners of Zion.

- 2) *Silverman Chumash* (Rashi in Hebrew and English)
- 3) Full set of *Talmud Bavli* (Gemorra)
- 4) *Jastrow Dictionary*
- 5) *Yavneh Mishna* (English and Hebrew with Commentaries)
- 6) *Rambam's Mishneh Torah*
- 7) *Siddurim*

The Beit Medrash will be open Monday through Thursday nights from 8-12 p.m. In order for all students to be able to benefit from the new Seforim, their use will be limited only to the Beit Medrash. We hope that the purchase of these seforim will be an aid in all learning endeavors.

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issue which will focus on American Jewish history: art, poetry, news, and features.

Senior Education majors will discuss the education major at Stern College on Tuesday evening, February 24, at 7:30 p.m., in the orange lounge. Undergraduate education majors, as well as those students at Stern who are interested in and concerned about the education major are urged to attend.

The Undergraduate Association for Future Teachers will hold its first meeting on Tuesday, March 4, at 7:30 p.m. in the orange lounge. Torah Activities Committee would like to announce that the Beit Medrash in the dormitory (Room 2C) is now supplied with a number of Seforim for student use. The Seforim were purchased by the profits of the First Seforim Drive.

The following Seforim will be available:
1) *Tanach Mikraot Gedolot*

NUS NUS NUS NUS

The first joint *Y.U. Stern Chug- Aliyah* program will be on Thursday, February 26, at 8:30 p.m. in the Orange Lounge. Shai Solomon, shaliach to NCSY, will speak on the "Kippah Serugah-Revolution in Israeli Life."

Yavneh is planning a Shabbaton at Stern College on February 20-21. The theme of the weekend is "After College—Then What?" Guest speakers are Rabbi Rod Glasgow and Rabbi Raphael Marcus. Y.U. and Stern students are requested to make reservations in the cafeteria by Tuesday, February 17. A Saturday night activity is planned, followed by a kumsitz.

The next deadline for *The Observer* will be February 23rd. This will be the Purim issue. All humorous contributions will be welcomed. See Judy Fruchter in 4E for assistance.

After Pesach there will be a special "Bicentennial *Observer*"

JOS Club Takes A Run Around

by Laurie Green

The track is 34th Street, Madison Avenue, 33rd, and Park. Then the laps are repeated.

Six evenings a week, even during midterms and finals, a group of two to ten Stern girls can be seen pounding the pavement—doing

Because there are so few joggers, the individual is encouraged to increase the duration of her laps. Phyllis, a jogger with no previous experience, could barely finish two laps when she started. Now, Phyllis can complete 4 or 5 laps and feels great.



1. to r. — top row: Mala Cohen, Thes Resnik, Miriam Silverstein, Hannah Fruchter; mid row: Laurie Green (Coach), Sue Levine (captain), Phyllis Klein; bottom row: Shelly Korchak (team mascot), Debbie Silver, Sheila Bostack.

their laps." Sue Levine and Laurie Green, long time jogging fans formed JOS (Joggers of Stern) with so much sedentary studying, a quick 15-20 minute break for a short jog would be the perfect antidote.

The group comprises an informal combination of girls from every corner of the United States. Some wear pants (Mrs. Finkleman warned us about shorts) and some wear

skirts. Some are freshman and some are seniors. But nearly every evening, the joggers meet in 3c, dash through the lobby, and hit their campus "track."

Note: Anyone interested in this delightful way of putting oxygen into the body, come to 3c and speak with the coach!

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We Salute Israel Aliyah Month

LEGENDS OF JUDEA AND SAMARIA

Volume 2 in THE SACRED LAND series
By Zev Vilnay
328 pages illustrated \$7.50
ISBN: 0-8276-0064-X
Publication date: January 30, 1976

This volume offers a collection of over three hundred legends about sites in Judea and Samaria, including the cities of Bethlehem, Hebron, Jericho, Beersheba, Tel Aviv, Jaffa, Shechem, Caesarea, and their surroundings.

There are tales about holy places, ancient fortresses, awesome wildernesses, legendary waterways, and fabled cities and the heroes who inhabited this storied landscape — the prophets Elijah, Elisha, and Jeremiah, Samson, Boaz and Ruth;

King David, Bar-Kokhba, Rabbi Akiba, and others. There are also legendary explanations of place-names and folkloristic interpretations of historical events.

LEGENDS OF JUDEA AND SAMARIA is the second in the projected three-volume series, "The Sacred Land." The first volume, LEGENDS OF JERUSALEM, was published in 1973.

Like its predecessor in the series, LEGENDS OF JUDEA AND SAMARIA draws upon the rich store of pertinent material to be found in the classical Hebrew literature: the Scriptures, Mishnah, Tosefta, Talmud, and Midrash. In addition, the author offers material from the writings of pilgrims of all religions during the Middle Ages, as well as Arab tales that echo the ancient Hebrew accounts.



Furthermore, the return of Israel to its homeland and the rebirth of national Jewish life have created new folk tales. These tales — some based on ancient sources, some rooted in the modern environment

and the native countryside — are also included in the present volume.

The text is accompanied by over one hundred illustrations — old drawings as well as modern photographs — of the sites described. Also provided is a detailed list of the origin of each legend, together with a general survey of the literary sources of the folklore of the Holy Land.

Critical comments on LEGENDS OF JERUSALEM:

"Anyone who has wandered through the winding streets of Jerusalem and sensed the voices of past millennia calling out from every stone will enjoy Zev Vilnay's book. An outstanding expert in the field of Israeli folklore, Vilnay has ingeniously gathered legends of glory and sorrow, love and

envy, holiness and daily life and woven them into a book that clearly depicts the eternal and human aspects of Jerusalem's eventful history." — *Hadassah Magazine*

Beautifully illustrated collection... bespeaking once again the evocative power and mystery of the holy city and the grip it continues to hold not just on Jews but on Christians and Arabs as well. Represents the work over a lifetime by a distinguished cartographer and geographer and guide par excellence." — *The National Jewish Monthly*

ZEV VILNAY, dean of Israel's guides and a leading authority on Jewish folklore, is presently on the faculty of the Military Academy of Israel, where he teaches military history and cartography.

Israel Favors Young Olim

by Rachel Shapiro

General Uzi Narkiss, Director General of Immigration and Absorption Dept. Jewish Agency (Israel) and Yechiel Leket, Director of Israel Aliya Centers (North America) discussed the current problems of immigration at a Press Conference, held in December at the Jewish Agency.

According to Narkiss, a Jew comes to Israel primarily for ideological reasons — "to share his destiny with Israelis and to contribute to Israel" by supporting the continued rise of Aliya, and by socially contributing to the country. The *oleh* (immigrant) receives certain immigration privileges which include, among other things, housing and employment.

A major problem confronting especially singles and young married couples, however, is housing. According to Narkiss, "4500 apartment units will be built from Safed in the north to Dimona in the south." Young *olim* will be able to reside in these one-bedroom apartments for a period of five years without losing their housing rights. After this period they will be eligible to further housing rights either in the form of a mortgage and/or an apartment.

The general added, "I hope the government will do the same for the Israeli youth too. You know *yerida* continues, and one of the most important reasons (for their leaving) is housing. The government, I hope, will take our example."

General Narkiss outlined future plans for Aliya promotion, emphasizing the importance of volunteers. Volunteerism is Israel's best way of insuring Aliya. "Out of every 100 volunteers that go to Israel, a few remain. If we can increase the number of volunteers, that will bring, in itself, more aliya." These volunteer programs will include a plan for twinning cities. A city in America will be matched with an area in Israel and will provide American volunteers with employment vacancies in that area. Hopefully, a relationship will develop between these two cities which will lead to aliya.

In addition, Narkiss and Leket emphasized the fact that the American Jewish community will be asked to accept a greater responsibility in recruiting volunteers and *olim*. Mr. Uzi Leket explained that in the past, *shlichim* have had to spread themselves too thin. At a recent meeting of *shlichim* it was

decided that the *shlichim's* responsibilities should be limited to specific cities and cover the following of our areas: 1) improving services for those who want to make aliya and speeding up the time it takes to receive information from the American desk in Jerusalem; 2) helping those committed to aliya find employment; 3) encouraging young people on 50 specific campuses to mobilize for aliya;

4) promoting group aliya. Mr. Leket feels that Americans living in Israel are the best people to help future American *olim* integrate into Israeli life. "Every group absorbs the newcomers from the land that they come. Israel has 50,000 North American immigrants; if they had 100,000, these people would be an absorption power helping others to integrate into Israel."

History Teaches Aliyah

by Gwen Sack

Why do one study history? Hopefully, it is to learn about the errors of the past and not to repeat them. Sitting in my history of Palestine class last semester made me wonder all the more about the future of American Jewry. I read of Jews who become Zionists. Why? Did they become Zionists because they had taken a tour to Israel and fell in love with it? On the contrary — many of the early Zionist leaders became so because they saw the need to return to Zion. Whether in the case of Eastern Europe with Mosh Lillienblum or Leo Pinsker who witnessed the pogroms of the 1880's or the case of the "enlightened" West where Herzl witnessed the blatant anti-semitism of France during the Dreyfus affair, the early settlers of Israel were driven there, driven by a desire to escape persecution. They needed the land just as the land needed them. It was a long journey from Russia to Palestine, a train, a boat and perhaps walking part of the way... and yet, they came.

But not all the Jews came. The Jews slaughtered in Russian pogroms didn't heed the warnings. Today in America there are no pogroms to warn us. There is no government that prevents us from

going to Israel. Today all one needs is a passport and a plane ticket yet, as I look around at American Jewry, I find them quite at home in America. American Jews don't even have the appetite or desire for Israel, and in the words of Pinsker, "In a sick man, the absence of desire for food & drink is a very serious symptom." American Jews are being consumed by the American dream.

The pessimist among us sees perhaps the possibility of a future holocaust here. Others of us agree with Golda Meir who maintains that if we are not destroyed through hate, we will be destroyed through love. — So much "love" that the intermarriage rate (according to a poll in "The Myth of the Jewish Race" by Raphael Pata) out of all the Jews who were married between 1966-1972, 31.7% intermarried.

Aside from the fact that Israel desperately needs *olim*, especially from America, I believe that American Jews need Israel to survive. All it takes is a passport and a ticket. When people ask me why?, all I can say is I feel as if someone is pulling on my umbilical cord and I just have to follow the pull.

25th Annual Dance Festival

New York-The annual Israel Folk Dance Festival has a history nearly as long as that of the State of Israel. This year's Festival is the 25th one and, to mark this silver anniversary, the 1976 production is featuring a history of the development of Israeli folk dance. An "Old-Timers" dance by some of the performers who appeared in the earliest Festivals will be included in the program.

This year's Festival, which is sponsored by the American Zionist Youth Foundation, will take place on Sunday, March 21st, at Lincoln Center's Avery Fisher Hall. There will be performances at 3:30 and 7:00 p.m.

In addition to these special dances, another innovation in this year's production is the inclusion of choral groups. This represents the first step toward the AZYF's goal of having the Dance Festival evolve into a Festival of the Israeli Arts.

As in previous years, the major portion of the program is devoted to folk dancing by hundreds of youths from the New York area. Seventeen different youth movements will be represented by their dance troupes. The youths themselves choreograph their dances and select their music. They receive choreographical advice and directions from Fred Berk, founder and Director of the Jewish Dance Division of the 92nd Street "Y," and the musical assistance of Shlomo Shai who has been working with Israeli folk dancers for 18 years, has studied at Juilliard and has written, arranged and produced folk dance records.

The Festival's stage manager is Gary Harris, who has worked in numerous Broadway and off-Broadway shows including Edward Albee's "Tiny Alice." Michael

Cacoyannis' "Trojan Women" and "Iphigenia in Aulis." Samuel Beckett's "Play" and Tennessee Williams' "A Streetcar Named Desire."

Its costume coordinator is Hattie Wiener, who has designed costumes for the Israel Folk Dance Festival for 13 years and trains teachers for dance at the School for Creative Movement in New York City.

As Ruth Popkin, chairman of the Festival's Steering Committee notes, the dance festival offers these two hundred or so talented teen-agers the unique opportunity of performing on the stage of one of the foremost concert halls in the world as well as the invaluable experience of working with several respected professionals from the New York dance and theatre scene. Similarly, the audience is afforded the pleasure of viewing an Israeli folk dance performance which is the product of the synthesis of professionalism with enthusiastic, talented young, non-professionals.

Tickets for the Festival can be obtained through the Israel Folk Dance Institute, 515 Park Avenue, NY 10022. Telephone number 391-2030.

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After two millennia of a drama of suffering and endurance that shames the most imaginative of fiction by its poignancy, horror, and unbroken continuity, the Jew, again, has a home. It stands today, a beautiful state and a large one. Indeed, after 1967, it is no longer the tiny and precarious thing of Lake Success. It is a large state and a beautiful state and it is all Jewish.

It is a state where our children and theirs can grow tall and proud and free and Jewish. It is a state where the abnormality, insecurity, and gnawing reminder of minority status does not exist; where the problems of majority culture are reflected, not in Jewish children's exposure to Christmas patterns in public schools, but in the children of the foreign embassies coming home to *their* parents and wondering why *they*, too, cannot light Hanukkah candles as all the other children do. . . .

It is a state where "kike" and "zhid" and "hep" and "death to the Jew" are not heard and where the Saturday Sabbath is the one observed, where *Jewish* holidays are the days off, where the language of the prophets is the language of daily life, where longshoremen curse in Hebrew and policemen give traffic summonses in the holy tongue.

It is a state where Jewish rabbis and schools keep the spirit alive while Jewish generals and frogmen keep its body safe. It is a state where one cannot walk in the present without colliding with the past, where one daily treads upon the footsteps of his ancestors. Here is the Wall which is never left unattended, and is a symbol of its children's devotion. Here are the children looking at the remnant of glory past and of future promise. It is a beautiful state and a large state and it is all Jewish.

And if so, why do we sit here? If so, why will next Yom Kippur find our synagogues filled with Jews who watch the clock ticking away the final minutes of the solemn holiday and as the service draws to its conclusion and we turn to the last page and the last line in the prayer book, a million voices throughout the great land will shout forth:

"Next Year in Jerusalem!" . . . It is time to go home; it is time to return.

— Rabbi Meir Kahane, *Time To Go Home*

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