



Brussels hosts conference on Soviet Jewry

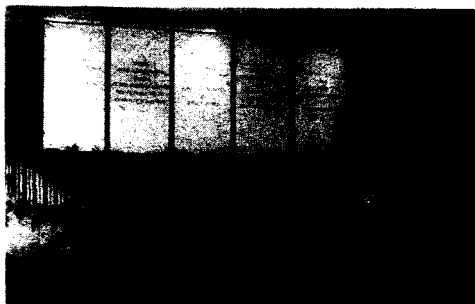
Rabbi Weiss disappointed by conference

by Chaya Kleinerman

"Whatever success it achieves, it achieved in spite of itself," says Rabbi Abraham Weiss, referring to the February Soviet Jewry World Conference in Brussels. A SSSJ delegate, Rabbi Weiss acknowledged in a recent interview that the conference scored several successes. He conceded, however that the event was basically an expression of futility and "totally inadequate."

Heedful to present the positive elements of the conference first, Rabbi Weiss expressed the solidarity that was felt by the Jews there. "It was very moving when twelve hundred people, including delegates from as far as Zaire, sang Hatikva together."

There were other moments when Rabbi Weiss felt the conference provided him with a special personal



Delegates assemble at Brussels conference.

uplift. For example, he felt particularly inspired by the Russian Jews present at the assembly. The rabbi felt privileged to talk with such figures as Meni Knokh who was married three weeks when her husband was sentenced to a Russian prison for ten years. Their five year old son, Yigol, was also there and spoke proudly of his heroic father whom he has never met. Rabbi Weiss also recalled Sylva Zalmanson, who painfully informed

him that she feared her husband will be kept in prison at least ten more years. Such courageous examples of Soviet women, continuing to be active for the remaining Jews in Russia, highlighted the conference. Rabbi Weiss believes they are the prime movers of the Soviet Jewry movement.

Rabbi Weiss further described the other effects the conferences had. Since the Soviet Union is concerned with its public image, the conference was aimed at jarring the Soviet Union (In fact, Russia reacted by holding a simultaneous counter-meeting in Brussels). Also, the delegates were encouraged to pressure their own respective countries concerning the issue of Soviet Jewry. Finally, the conference was a reminder to the Jews in Russia

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Rabbi Schonfeld urges student action

by Yosifa Kohn and Malka Shapiro

While Stern College is smothering in student apathy, the outside Jewish community continues to raise up its voice and link arms in the defense and preservation of its brothers. Its most recent voice was heard in Brussels, Belgium, the site of a world-wide conference on Soviet Jewry. Among its many participants was Rabbi Fabian Schonfeld, President of the Rabbinical Council of America and a member of the Jewish Studies Department at Stern.

Rabbi Schonfeld recalled briefly the history of the conference for us. The first conference was called in 1971 with the goal of "Let my people go." At that time emigration of Russian Jews was at a low level and their permitted emigration was a very much desired goal. Since that time, however, increasing amounts of Soviet Jews have been allowed to emigrate, largely due to pressure from within the United States. So, this year's conference decided to pursue a second and equally important principle — that of "Vayaavduim" — "And they shall worship me." Its purpose was to grant religious freedom to those Jews who choose to remain in Russia

rather than to emigrate. The building and maintenance of Yeshivot and synagogues there is paramount to their continued existence as Jews.

Another issue discussed at the conference was the possibility of helping Israel with the care of her new Russian immigrants. However, the Israeli government opposed this proposition on strong grounds. They believe that aliyah is of the utmost importance and they view the U.S.S.R. as a powerful enemy of Israel. Consequently, the government feels that the fact that they alone tend to the welfare of Russian Jews upon their arrival gives Israel a "hand" over the Soviet Union.

The conference was attended by many various groups as well as a large number of concerned individuals. Rabbi Schonfeld stated that the presence of Orthodox Jews was felt, especially from such groups as the RCA, B'nei Akiva, and SSSJ. The absence of the right-wing groups, such as Agudah was quite evident, according to the rabbi. They claimed to be uninvited. The fact that this was an open meeting, however, invalidates this excuse. Rabbi Schonfeld claims that it is the policy of such groups not to attend any meetings concerning Torah revivalism.

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Yiddish Actor, Joseph Buloff, opens Arts Forum

by Esther Gross

On Tuesday, February 24, Joseph Buloff spoke at Koch Auditorium. His speech was the first of a series of four in the Tenth Annual Morris Epstein Forum of the Arts.

Dr. Charles Angoff, author of forty books and teacher at Stern, introduced Mr. Buloff. Dr. Angoff told the audience that Joseph Buloff, famous actor of the Yiddish theater, was surely known to all present. Dr. Angoff kept his introduction short, because, as he said, "Joseph Buloff is as unnecessary to introduce as the Empire State Building."

Joseph Buloff immediately established a close rapport with his audience by speaking simply and clearly. He began his talk with the beginnings of the Jewish people. There was no real theater in Israel until the Romans and their theater two thousand years ago.

But the Jews have always had much to offer the theater. For centuries the Jewish people had to survive on their sense of humor alone. It was this historicity that Jews would eventually bring to the theater.

Of course, as Mr. Buloff said, nice Jewish boys were not actors. But there was one day of the year when acting and entertainment was encouraged; Purim. Through the ages, extravagant and ingenious plays evolved. There were a few people whose talent at skits and tumbling were much in demand. Eventually these specialists became actors.

Jews would have no trouble assuming different roles. Almost every country in Europe, at some time, expelled Jews from its land. Not all of the Jews left. Some remained within the country assuming a new religion, name and lifestyle, while secretly continuing to be practicing Jews. The most famous case of this were the Marranos. How much easier is role playing in the theater for a few hours than this!

As the Jewish people were forced to accept new customs and languages, two new languages evolved. Ladino, a combination of Spanish and Hebrew, became the everyday language of Marranos within their homes. Yiddish, a combination of German and Hebrew, fulfilled the same role for Jews in the German States.

Even while frowning upon it, Jews have always been connected with the theater. A Jewish wedding was an entire play in itself, with the music, plays, and a *badchen* to amuse the bride and groom. A wedding would last at least a week; so the *badchen* was always in demand.

Many movements did their best to crush Judaism. There were false messiahs, Reform movements, and Karl Marx. But somehow the Jew always held on to Yiddish and to the theater.

"The theater is a reflection of life," said Mr. Joseph Buloff. "I am no different from anyone here; it is just that somebody has to talk, so here I am."

SCW Senate resumes activities

Women's courses and library problems under speculation

by Adina Sullum and Val Margolis

On Wednesday, February 25, 1976, the first Senate meeting of the semester took place. The last Senate meeting had been held during a Club Hour in November.

At the onset, a memo was distributed to those at the meeting, stating that as of Spring 1976 students will be permitted to list minors on their transcripts. Due to the long gap between the last meeting in November and this meeting, there were many issues to be discussed. One problem concerned the publicizing of matters resolved in Senate. Students are urged to read *The Observer* for senate discussions, because otherwise they may miss vital information concerning their studies. Senate hopes to announce important matters on a bulletin board reserved solely for Senate proceedings.

Three committees which were set up last semester are still in the process of meeting. Val Margolis reported on the science committee and stated that the investigation is still continuing. Nothing substantial has occurred, and it is hoped that

more headway will be made by the next Senate meeting.

The second committee is a committee for the institution of women's studies. Senate urged the various departments to develop women's courses in their respective disciplines. Mrs. Hatvany and Dr. Silver stated that the English department has had a course dealing with British and American women authors for the past three years. This course is number 60 and it is a three-credit Seminar.

The last committee which is still meeting is the standing committee on the library. The first problem that it is trying to resolve is that of mutilation of library books. The following measures have been decided: 1. If a book is mutilated, the fee of \$5.00, in addition to the cost of the book's replacement, must be paid. 2. If part of a series is mutilated, the complete set must be furnished by the mutilator. For example, if one page is torn out from one volume of *Encyclopedia Judaica*, the complete set must be purchased by the offender. 3. The unauthorized removal of a book will force the offender to pay \$5.00. The second problem that the committee

is trying to solve is some means to detect the illegal removal of books from the library. If anyone can think of an inexpensive system to check such thefts, please discuss it with Gerni Lasky or with one of the library's staff members.

The third problem concerns the library's hours. It is difficult to find work-study girls who are willing to work at night. Perhaps, it was suggested, alumni would be willing to volunteer their services. The last discussion revolved around the problem of maintaining quiet in the library. (Rabbi Berman suggested the fee be \$5.00 a word). It was concluded that one of the reasons why there is talking in the library is because students need to discuss various school subjects. Therefore, the library is in the process of moving copies of books down to the periodical room, so that chavrusas can discuss their studies there.

Also, Barbara Stone is presently remodeling the student lounge, and this may remedy the socializing which occurs in the library. (If anyone is interested in helping to redecorate the student lounge, see Barbara.)

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Money matters but so do Academic Standards

Yeshiva University faces a dismal economic picture this bicentennial year. In an attempt to alleviate the crisis, Stern had to cut its budget for this year by 4½%. Contingency budgets for next year indicate a cut of at least 10%. One aspect of this monetary crunch will undoubtedly result in a decreased number of faculty members at Stern. The University, in compliance with its regulations, will be sending out letters to some full time non-tenured faculty informing them whether they will or will not be re-employed effective Spring semester 77. These projected cuts will invariably lead to an increased teaching load for those members of the faculty who will remain.

The Observer recognizes administrative efforts to combat the fiscal crisis. We are distressed, however, that the firing of teachers has become a consequential measure. This course of action will only result in a depleted number of course offerings, greater pressure on the remaining staff, and the ultimate academic decline of Stern College.

While faculty dismissal is probably inevitable, it is hoped that extensive re-evaluation within each department is imminent. As students, it is essential

that we express ourselves in this evaluation. Course cancellation and faculty dismissal directly affect all students. A completely bleak attitude among Stern students, however, is of little value at this time. While remaining indignant, we of The Observer similarly demand participation in investigatory activity.

Never on a Sunday

While it is true that "man does not live by bread alone," food is still considered a basic, fundamental need of all people. It is with this thought in mind that we, of The Observer, regret the current and unfortunate situation that exists in the Stern Cafeteria. Though to some this may appear as a topic rehearsed, we feel it important for the students to realize that any change in the existing cafeteria set-up is due, in part, to their inaction. The cafeteria was created with the sole purpose of benefiting Stern students. In this vein it's policy was to keep prices as low as possible, and to remain open on Shabbat and all other times when students would need meals. However, due to low student interest, the cafeteria has found that it cannot continue providing unselfishly. The students must do their share. And that share means patronizing the cafeteria — for if not, it might never be on Monday, Tuesday, Wednesday, Thursday or Shabbat either.

Judyism —



Between Tzedakah and Righteousness

by Judy Fruchter

Whatever the reasons for being there, even a short stay in the hospital can become an unpleasant ordeal. Aside from the pain, incapacitation and apprehension, it is often difficult to adjust to an atmosphere of illness and unfamiliar faces.

In my case, eight days at the Jewish Hospital was accordingly difficult. Fortunately, I did not have to worry about good care and medical attention. The hospital proved to be unusually clean with good facilities and a competent staff. Once my own physical pain abated, I was able to reflect and to appreciate these features. At the same time, however, I became equally sensitive to some of the lacks of the hospital.

It was during a lonely Shabbos afternoon at the Jewish hospital that I wondered why it was called "Jewish." Kosher food is available by request only. For meat meals in the evening, Schrieber's TV dinners were the only available choice to *shomerai kashrut*. While I have little against these prepackaged dinners, I resented the fact that Kosher facilities were not contained within "Jewish" premises and Kosher had become a sealed and stamped commodity.

Most disheartening was the absence of religious services, be it rabbinic consultation, *bikur cholim* committees or prayer services. A short telephone call to the Jewish Hospital revealed that there is no Jewish chaplain at the hospital and that the only religious services are held on *Rosh Hashana* and *Yom Kippur*. While my surgery was relatively minor, many patients prepare to undergo major operations which can be traumatic experiences. Spiritual guidance or reassurance is desirable in these cases, at least as an option.

Further thought on this subject prompted me to call the Federation of Jewish Philanthropies. I asked them to send me their annual report and a listing of their member societies. Just as my suspicions were confirmed, the Jewish Hospital of Brooklyn was listed as one of their member societies. It is likewise common knowledge that Mt. Sinai Hospital no longer has Kosher facilities. Mt. Sinai Hospital is also listed among the hospitals funded by the "Jewish" Federation.

In the 1974-75 Annual Report filed by the Federation, Frederick P. Rose, President of organization comments: "The fact remains that we of the New York Jewish community through the Joint Campaign [UJA recently merged with the Federation] now possess the single most powerful fund-raising instrument ever fashioned for the improvement of the material and

spiritual life of the Jewish people." The subsequent list of accomplishments, officers, and money grants is indeed impressive. Notice, however, that the "spiritual life" Mr. Rose cites is secondary to the material life of the Jewish people. I wonder if the President of the Federation realizes that "spiritual life" among numerous member societies is virtually non-existent.

While material efforts for philanthropic causes are vital and commendable, it is important to question how Jewish money is channelled towards the spiritual preservation of our people. This column is not merely a personal vendetta regarding my experiences at the hospital. In addition to hospitals, the Federation of

Zucker Zokt —



Non-rehiring of Non-tenured faculty makes Non-sense

by Chani Zucker

In present times when complaints and dissatisfaction are commonplace it is refreshing to know that some people are doing things because they enjoy it. Who are these people? Many of the faculty members teach and remain here even though they could go somewhere else for more money and a better position. But they remain because they enjoy teaching the students here. Yet many of these same people are now in danger of losing their jobs.

In an attempt to balance the budget for the coming year a note will be sent to some of the faculty stating that no non-tenured faculty member will be rehired for the school year beginning September 1977. All one has to do is look at the faculty roster and it becomes clear that this involves more than half the faculty in every department. A very big question arises then as to what effect this will have on the school in terms of the academics.

More than anything else this is the question uppermost in the students' minds. Already, complaints are heard that the variety of teachers and courses is lacking and this notice can only serve to make this situation worse. Even if these vacancies are filled the familiarity and rapport that present faculty members have established with students would be gone forever.

The observer

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Jewish Philanthropies funds numerous other "Jewish" agencies, including camps, child care centers, community centers, family and vocational rehabilitation centers, and various subventions. Investigation has shown that basic religious lacks exist in these services as well.

In the way of Jewish education, the Federation funds only two organizations: The Board of Jewish Education and the New York Board of Rabbis. In the wake of rampant financial crises in numerous yeshivot and day schools, the Federation obviously chooses to limit its allocations to only two educational systems. On a more familiar note, while Yeshiva University is on the brink of financial collapse, why is the "Jewish" Federation supporting trefe institutions while simultaneously bragging about its spiritual advancement of the Jewish people? Y.U. is a unique institution and requires immediate financial assistance. If our generous philanthropic fellow Jews won't recognize our frightful situation, who will? It is time to re-evaluate the direction of our Jewish charities. Hopefully, the priorities of the Jewish Federation will be reconsidered. In the meantime, we can expect to suffer material pain and its consequences to the Jewish community.

Physical therapy may heal an injury but only additional spiritual therapy can provide positive results for the Jewish community at-large.

In the future a constant turnover of instructors would be seen as Stern College would become the stepping stone of experience for many people before moving on to bigger things. Instructors would begin teaching with a constant fear that they would be the next to go. With this the quality of education one receives would also decline leaving the student in a precarious situation.

This is all speculation — it's true but it's a very real worry to present and future students. The attrition level at Stern is very high now and a lack of faculty besides the present lack of majors can only serve to make the situation worse. Even if these vacancies are filled, the only religious Jewish college will not be enough to attract applications and future students if academically a degree from Stern is worth virtually nothing. The present action would surely do more harm than good. With a greater awareness by women of the importance of education and careers we should seek to strengthen our college, not to weaken it.

The university is experiencing great financial difficulties, and I realize sacrifices must be made on all levels, but it is shocking to me that monetary considerations seem to be outweighing academic considerations. In the students' eyes the present action can and will serve only to destroy our school.

Letters to the Editor

To the Editors:

Shalom! It was most delightful to observe the last issue of *The Observer*. The front and back covers, when paper is bent, are a masterful combination of concept and caption, representing fine content and talented layout.

Indeed, it is high time we deal with *Aliyah*. Whether we adhere to everything Rabbi Meir Kahane says or not, is not relevant. What is relevant is the test from: *Time To Go Home*. This is a modern exposition of that age-old yearning "l'hashiv Eretz avotenu" based on the eternal precept of "u'yshavtem ba'eretz u'vrashtem Otah."

It is high time we remind ourselves, each and every one of us, that there is a *Mitzvah* to dwell in Israel. *Nachmanides* states that this is a positive commandment obligatory even "bizman galut." Surely today when there exists a State of Israel ready to absorb us, there is no room for excuses. The *Ramban* also adds that the real essence of practicing Torah laws is only in Eretz-Israel. This does not mean that we may be lax, as individuals we are tied to the Torah wherever we are. However, as a collective unit, our observance outside of Israel is "so that when you return, they (the *Mitzvot*) not appear new to you."

Rav Kook, following G'd's lead in Israel throughout the ages, pointed out that *Aliyah* is more than just a *Mitzvah*. It is a major component of Jewish conviction, observance, and survival. Only in Eretz-Israel can Jews, individually as well as collectively attain complete spiritual fulfillment. Therefore, any attempt to substitute something else other than the original place destined by the Divine Power, is a clear distortion of our belief and tradition. Exile is neither a positive nor a normal condition for the continued existence of Klal-Israel. It is a product of negative development. The best proof of this is the fact that exile itself created in the exiles the refusal to be redeemed and to go into freedom. Remaining in *Galut* means denying the uniqueness of Jewishness and preventing the realization of its teachings, while going on *Aliyah* implies *Kaddish Hashem* and that we are on the path to complete redemption.

After the Six Day War, Yavneh published a fine essay by Rabbi Norman Lamm: "Caught Napping," expressing the truism that "the world is growing even stranger, more alien and ominous for the Jews." Today the situation is even more foreboding. (One need only to look at the events of the past half year.)

While only a freshman at Y.U., I have organized *Moresheet* — whose dual aim is the affirmation of sincere commitment to Torah and Israel — and their *Hagshama Azmit*. Also, in my capacity as Chairman of Y.U.'s *Chug Aliya* (in cooperation with Sharon Yellin, Gwen Sack and Aimee Kintzer at Stern) I am trying to promote *Aliyah*. It is imperative that we, probably the best Jewishly-educated in the American Jewish community, do our utmost towards stimulating a mass-movement *Aliyah*, to redirect our priorities to this end, by cultivation of faith and idealism which will predispose preferring a full Jewish life in Israel, even under some conditions of hardship and risk, to the spiritual hazards of exile existence, even in relative prosperity.

Chazal state in a beautiful sense of appreciation as well as application: *Ha matich be'mitzav onrim lo g'mir!* "You have begun, broken the ice and presented the challenge. For this we salute you" (and I know that I also talk on behalf of many of my friends, involved in the joint projects of *Moresheet-Jew N-Chug Aliya*). Heaven and earth have conspired together to bring about the great miracle of the restoration of the Land of Israel. Yes, God restored Zion to us. But are we prepared to restore ourselves to Israel?

Shalom,
U'be'ratzon
U'vshalom.
Joseph Chaim Klausner

* 25. Adar A, 5736. (Seventy-four years to this day, the Religious-Zionist Movement traces its inception. At the founding meeting held in Vilna, Jerusalem of Lithuania, Rabbi Sholomo Cohen, Rabbinic advisor to the Romni Talmud edition, blessed the assembled in the name of Zion and Jerusalem. (Psalms 128 particularly verse 5).

March 9, 1976.

To the Editor:

At the Senate Meeting of February 25, 1976, it was reported that students seem to be dissatisfied and confused with regard to the new regulations governing tentative grades and their ramifications. The overriding tone was that perhaps the Senate did not succeed in implementing that which the students desired.

It is true that during the Fall 1975 semester students were confused about how to file for a tentative grade and dumbfounded when they received tentative grades for which they never applied knowing full well the sometimes detrimental ramifications.

However, the problem with tentative grades lies not with the students nor with the Senate. Rather, the problem lies with stubborn administrators and un-conscientious, irresponsible faculty members. If the Office of the Registrar would spend one hour of their precious time detailing procedure and would then allocate a minimal amount of money for its publication, there would no longer be any confusion about the regulations and procedure governing tentative grades. If the Dean's Office would see fit to continue overseeing tentative grades, as was Senate's intention, I am sure there would be little delinquency involved in the process. And, if teachers would submit their grades on time, students would not receive tentative grades for which they never applied. (46-50-2092)

From—
Professor Morris Silverman
Registrar
Subject
Government Regulations

We wish to call important government regulations to the attention of all students who receive direct or indirect benefits from the government. This includes veterans and the children of veterans who are receiving VA funds, students whose parents receive Social Security funds

based on the child's attendance; and students who have government-guaranteed bank loans.

Both the Federal and State governments require a student receiving direct or indirect support to notify the appropriate agency promptly if there is any change in the student's status which would affect government funding. For example, if you registered as a full-time student (a minimum of 12 credits) and drop out of a course, thus making you part-time (less than 12 credits), or have been certified half-time and drop a course so that you become quarter-time, you must report this fact in writing to the government promptly. Do not stop attending or drop out of any course unofficially, all withdrawals and drops must be made officially through the Office of the Registrar. If you have any questions on this matter, get in touch with that Office promptly.

January 15, '76

Mr. Sam Hartstein
Director Public Relations
Yeshiva University
500 West 185 Street
New York, N.Y. 10033

Dear Sir:

As per our telephone conversation of January 14, '76, I had mentioned that since both Yeshiva University and Fort Tryon Nursing Home are within the same community, it could be beneficial to all if some of your students could volunteer some of their talents to our Residents.

At least ninety per cent of our population at Fort Tryon Nursing Home are Jewish, therefore, they relate very well with the music, culture and lifestyle of most of the Yeshiva students.

May I look forward to communicating further with you and your staff in this regard?

Sincerely yours,
(Mrs.) Dorothy Hirsch,
C.O.T.A.
Director Occupational
Therapy Activities

Remembering is not enough: Give for Life!

by Debby Fredman

This year the United Jewish Appeal Student Campaign will be running until mid-April. A devoted group of campaign workers will try to reach all residents of the dormitory urging them to give generously to make this year's campaign the best we've ever had.

UJA provides thousands of immigrants arriving each month in Israel with housing, schooling, transportation, job training, medical care, and more — It helps four hundred thousand Jews who live in conditions of poverty and danger in twenty-five countries outside of Israel — UJA helps in settling thousands of Jewish refugees to settle in the United States and other free countries — and Finally UJA reaches out to help

the Jewish Poor: aged, sick, and troubled who require extensive health, educational, and social services right here in our own community.

This year, as was done last year, the student has the choice of giving his money to the Israel Emergency Fund where all monies go directly to Israel, or to the Regular Fund. Last year in our 1975 campaign Stern ranked number three of all college campaigns donating more money than they have ever collected.

Remembering our past, we must do everything possible in the present to preserve the continuity and quality of Jewish life everywhere. The responsibility that rests in our hands here and now is not an easy one to fulfill.

Encounter in Damascus

by Congressman Edward I. Koch

As a member of a fact finding delegation from the House Appropriations Foreign Operations Subcommittee, I had the opportunity to visit Israel, Egypt, Jordan, Syria and Portugal. The subcommittee decides on the military and economic requests of these countries and we wanted to talk directly with their officials. One matter I was concerned about was the treatment given to Jews of Syria and therefore I requested that the U.S. Ambassador to Syria arrange for a visit to the Syrian Jewish Community in Damascus.

The visit started at 5:00 a.m. when the streets of Damascus are dark and deserted. I was accompanied by my friend and colleague Congressman Joe Early of Massachusetts, who had volunteered to join me, and I accepted. We were to be accompanied by a representative of the Syrian Foreign Ministry and a driver. Although I was sure there was no danger, one's irrational fears can reign at that hour, particularly when alone in an unfriendly country, unfriendly at least to Jews. As we were waiting at one point I turned to Joe. "Tomorrow," I said, "the headline in the papers will read, 'Two Members of Congress Found Dead in Jewish Quarter of Damascus with Passports Stuffed in Mouths.'" Joe, a Roman Catholic, shook his head with a grin. "No," he replied. "The headline will read, 'One Member of Congress Found Dead: The Other Returned Safely to His Hotel.'"

The Foreign Ministry car arrived, and we took off into a confusing maze of alleys in the Old City, site of the Jewish quarter. The maze seemed too much for our guide, too, who finally announced, "We are lost. We don't know where the synagogue is." Just at that point we entered an alley too narrow for the car. There was no alternative but to get out and walk.

The four of us, Joe, the two Syrians and myself, set out and shortly thereafter it became clear we were lost. The two Syrians did not know the location of any synagogues. Suddenly in an open square, we saw a man in his fifties wearing a yarmulke, and we ran up to him. We explained to the frightened man who we were and what we were seeking. He then led us to a small synagogue where 12 men and adolescents were praying.

They were startled to see us. I asked the Foreign Ministry representative to tell them Joe and I were American Congressmen — I, a Jew, there to pray, he, a Roman Catholic and a friend. There was no special response except to hand me a prayer book. I pointed to a talith — a prayer shawl, and they brought one to me. Shortly thereafter, I was startled by a voice next to me asking, in English, "What do you think?" I hesitated to answer, for I had decided not to ask the synagogue's worshippers any questions because of the presence of the Syrians who had come with me and the possibility that anyone I talked with might later be subject to interrogation and possible punishment.

Future Teachers Assoc. to hold meeting March 31

Undergraduate Association for Future Teachers will hold its second meeting Wednesday, March 31 at 8:00 in the Orange Lounge. The program will be an "Exchange of Projects" in which different content areas will be given by its members. Students from all majors are invited to attend and to "learn."

The Undergraduate Association for Future Teachers was formally founded by unanimous agreement on Tuesday, March 3. Though there was a relatively small group of women present, each class was represented. Everyone agreed upon the need for the association to convene every few weeks. Such an association would be a means through which discussions, workshops and guest lecturers from outside Yeshiva University could be made available to those interested in

teaching. Seminars on the use of audio-visual aids, "Art from garbage," open corridor schools, laws pertaining to New York teachers, as well as obtaining a list of workshops offered by the U.E.T. and C.C.N.Y., were examples of "outside projects" suggested for future meetings. Inter-group communal ideas and discussions relating to the major will also play an important role in the initial platform of the association.

Working until this last theme, the U.A.F.T. decided to hold an "Exchange of Projects" on Wednesday, March 31 in the Orange Lounge at 8:00. All Stern College Women are invited to attend and are encouraged to present any one method, lesson or idea which could be used in a classroom to teach a concept.

Koch visits Damascus Buckley on Israel — An Analysis

(Continued from Page 3)

Finally I said, "Is it all right to talk?" He said it was. Then something made me ask, "are you Jewish?" He responded "No, I am your driver and I am a refugee from Jerusalem." Since 1967, many Palestinians have settled in the Jewish quarter of Damascus.

Because of the darkness, I had not seen the man's face; he was wearing a yarmulke. I did not pursue the conversation.

The services ended, and our Syrian guide said that this was a family synagogue and that he could now take us to a larger, public one. We were led there by one of the adolescents who had worshipped with us, a 14 year old boy.

When we arrived, there was only one person inside, and he told us that services would not begin for another 20 minutes. Just then, in walked three grim-faced men in their thirties fingering prayer beads. I could feel their hostility and knew immediately they were not Jewish. Joe and I looked at each other, thinking, "Now what?" The three Syrian Arabs spoke to our guide, who in turn said, "they want to know why you are here."

I asked who they were and was told that they were Palestinian refugees who lived in the quarter. I said, "Tell them we are two American Congressmen, and we are here to see what we can see."

We stood there in an uncomfortable silence for five minutes, and then our guide said, "I am told there is a third synagogue where they are now praying. Would you like to go there?" I said yes, although I had qualms about intruding on a worshipping congregation now that our entourage included three Palestinians. Their presence was rather heavy and intimidating but there was not much I could do about them.

Upon leaving the second synagogue I was struck by the urge to make a statement of principle to our newly acquired escorts, the three Arabs who seemed to want to intimidate us. As we crossed the threshold, I saw the mezuzah on the doorpost. I went up to it and kissed it, not with my hand but with my lips — something I had never done before in my life.

When we reached the third synagogue, the service was already under way with about 35

congregants. At its conclusion, they gathered about Joe and me and I explained through the interpreter who we were. It was clear that they wanted to talk. I wanted to talk. But we were all inhibited, not only by the Syrian guide, but by the three Palestinians. So the discussion was limited to such questions, as whether a cure for cancer had been found in the United States.

While we talked, some members of the congregation were brewing tea, and they asked us to share it with them. It was the most delicious tea I have ever tasted; aromatic, garnished with shredded coconut, with almonds floating on top. Yet as I think back, it was probably not so much the flavor of the tea that made it so marvelous; it was the moment. We could feel a bond with these people, feel their warmth. They knew now that there were people outside of Syria worrying about them. They were not forgotten.

After my return I remained determined that they should not forget that there are those who continue to care and I sent a letter to the Secretary of State asking that regular visits to synagogues be made by our Ambassador in Syria, Mr. Murphy. I felt that this kind of restrained reminder to Syria of our concern would surely be helpful. In response, I was advised of the State Department's concern and that help was being extended to the Syrian Jewish community through "normal diplomatic channels." I was further advised that Jews who are able to leave Syria may apply for conditional entry into the United States as refugees.

Dissatisfied with their response, I followed up with another letter asking if normal diplomatic channels would include visits by Ambassador Murphy to synagogues as well as churches and mosques. Unfortunately, the response from the State Department was negative.

I intend to continue my efforts on behalf of the Syrian Jewish community and to keep the public apprised of any changes in their situation. And we, as American Jews, should be indebted to friends like Rep. Joe Early and others in the Congress who are helping the Jews of Syria should know that there are many outside Syria who continue to care, so that they not feel deserted by the world.

Since the 1973 War, Israel has taken steps to correct a number of weaknesses that were so dramatically revealed by that conflict. However, the threat posed to Israel remains substantial because of the extent to which the Soviet Union has resupplied Israel's principal adversaries, Syria and Egypt.

In addition, Israeli defense planning must take into consideration the very real possibility that modern military equipment purchased from the Soviet Union by at least two of the oil-rich Arab States may be transferred to Israel's principal adversaries.

Aircraft

A modern air force is an essential component of Israeli tactical warfare doctrine. The F-4 A-4 and Mirage aircraft now in their inventory are well suited to their current requirements. They are no match, however, for some of the advanced Soviet aircraft now being made available to some of the Arab States. The proposed purchase of 25 F-15 interceptors (together with spare parts, etc.) will cost the Israeli Air Force \$620 million, or more than one-fourth of the total U.S. military procurements now being negotiated.

The Role of Tanks

The Israelis have been extraordinarily successful in maintaining a highly effective armored force on what appears to be slender resources. I reviewed an impressive Israeli tank repair depot near Tel Aviv where three separate assembly lines are in place to handle British and American tanks, and Soviet tanks captured from the Arabs.

But, the logistical nightmare produced by the multiplicity of tanks, ammunition, and spare parts results in an important long-term vulnerability. Virtually all of the terrain contiguous to Israel is suitable for tank maneuvers. The Israeli experience in the 1973 war left no doubt that the tank remains the principal instrument of land warfare, both in attack and defense. As a consequence, Israel will have a long-term requirement for tanks.

Ammunition Re-Supply

As a practical matter, Israel cannot become self-sufficient in the production of ordnance. While small-arms ammunition can be produced in substantial quantities within Israel, most air-delivered ordnance and ammunition for heavy crew-served weapons must be purchased in the U.S. Indeed, the tonnage requirements are so great that no nation can afford to ship sufficient tonnage by air to have a meaningful impact on the course of a war. Such supplies must be delivered by sea unless sufficient inventories are built up prior to an engagement.

The Israeli ordnance problem can be best resolved if the United States ships larger inventories of high-consumption rate ordnance (GP bombs, artillery and tank ammunition, and aerial cannon ammunition) to Israeli Territory in segregated storage facilities under U.S. ownership and control.

In the event of hostilities and a U.S. decision to re-supply Israel, Israeli forces could be authorized to

draw upon these pre-positioned inventories without the delays associated with deep water shipping from the Continental United States. Such a scheme would have the advantage of providing the Israelis with confidence that they could be supplied in a crisis without upsetting the delicate military equilibrium in the region.

The Sixth Fleet

The presence of the U.S. Fleet provides the most direct deterrent to Soviet intervention in the Middle East because the existence of U.S. tactical air power is capable of interdicting both the sea and airborne deployment of forces emanating either from the Soviet Union or from staging areas within the Warsaw Pact nations.

One of the most serious vulnerabilities of the Sixth Fleet within the Mediterranean is the dearth of reliable sources of fuel to sustain its operations. There is a very real possibility that the Sixth Fleet could be denied refueling facilities along the entire Mediterranean littoral in the event of another Arab-Israeli conflict.

I therefore suggest that alternative means of assuring the Sixth Fleet of an uninterrupted refueling capacity be examined immediately. These could involve the forward deployment of tankers and even the construction of fuel storage facilities in Israel to be drawn on in an emergency by tankers serving the Sixth Fleet.

Diego Garcia

Events in Portugal raise the spectre of U.S. entry and operation in the Mediterranean being challenged from its western ends. Should Portuguese port facilities ever be made available to the Soviet Union, the Soviet presence in the Mediterranean would be increased dramatically. Under such circumstances, the continued deployment of the Sixth Fleet as presently constituted and supported could be rendered untenable.

Circumstances in the Mediterranean area demanding a "surge" carrier-deployment capability may require the deployment of carriers from the U.S. Pacific Fleet more than 5,000 miles from the Middle East. To support a sustainable military presence in a Middle-East crisis, local refueling and maritime surveillance in the Western Indian Ocean is therefore essential. For these purposes, our best interest is served by constructing such facilities on Diego Garcia. These facilities would permit the temporary deployment of U.S. Naval forces in the Northwest Indian Ocean and the Red Sea to augment the Sixth Fleet in the Mediterranean without the risks associated with a deployment in the limited "battle space" of the Mediterranean Sea.

Responding to the United States General Assembly vote to equate Zionism with racism, Senator Buckley has urged the United States to "suspend its participation in, and financial support of, the General Assembly's political activities."

"The General Assembly of the United Nations," he said, "has made a momentous decision, a

decision in which it associates itself with the peddlers of hate, thereby abdicating any last claim to being an instrument of peace. The General Assembly has decided to institutionalize one of the world's most vile and ancient prejudices, anti-Semitism.

"The vote to include 'Zionism' in the definition of racism will serve as a pretext for the suppression of Jewish minorities where they are the subject of persecution, particularly in the Soviet Union and the Communist-bloc nations of Eastern Europe.

"Instead of being a leading force for inhibiting the spread of hatred, the UN now will become a major vehicle for encouraging the most virulent form of anti-Semitism the world has seen since the demise of Adolf Hitler. In so doing, it has forfeited any right to be taken seriously as a peace-keeping body."

"I believe the United States should suspend its participation in, and financial support of, the General Assembly's political activities, while continuing its support of, and participation in, such non-political functions as the World Health Organization and the International Postal Union where the United Nations continues to perform a useful function."

Senator Buckley recently called on the Senate Budget Committee, of which he is a member, to reject recommendations by the Chairman of the Subcommittee on Foreign Assistance of the Senate Foreign Relations Committee that military assistance levels to Israel be reduced and that U.S. ammunition inventories, drawn down as a result of last year's aid to Indochina, not be replenished.

In regard to military assistance to Israel Senator Buckley said that "it is urgent that we not fail to live up to our commitment to Israel."

As a part of that commitment, Senator Buckley sees the U.S. as the major supplier of military equipment to Israel. And, ammunition, he said, "is one of the most difficult elements of military conflict to produce quickly. In the event of another war in the Middle East, the only source of ammunition, particularly artillery rounds, tank ammunition, and air-delivered munitions, is the United States."

As the Yom Kippur War demonstrated, modern warfare requires a very high rate of ammunition expenditure. If this ammunition is not replaced in our own inventories, we will not have a sufficient amount available to meet contingencies in the Middle East while retaining sufficient quantities for our own forces."

The Editorial Board of the *Observer* extends a hearty mazel tov to copy-editor Leah Mandelbaum upon her engagement to Pichie Zelkowitz. The Editor-in-Chief adds a person mazel tov to Leah, as she has been a wonderful roommate for the past two years.

The Editor-in-Chief of *The Observer* extends a personal mazel tov to her roommate and staff member of *The Observer*, Cheryl Lebetkin upon her engagement to Norman Gras. Mazel tov and thank you for being such a caring roommate these past three years, Cheryl.

"Hosteling" provides cheap way to travel

If you're looking for an exciting way to spend the upcoming Bicentennial Summer — cheap — check out "hosteling."

American Youth Hostels, Inc., is a non-profit, non-sectarian organization dedicated to promoting enjoyment of the outdoors through traveling. You can hike, bike, horseback-ride or travel a variety of different ways. Over-nights can be spent in one of 151 Youth Hostels across the United States (or in one of the 4,500 International Hostels overseas) for anywhere from \$1 to \$3.00 a night.

Hostels aren't fancy! They provide simple, sleeping accommodations, with a bed, mattress and blankets (separate dorms for

men and women), a "common room" for recreation — where you can meet and talk with hostellers from all over the world, hot showers and a kitchen, complete with the use of stove, pans, etc.

Membership in American Youth Hostels is open to everyone regardless of age! The yearly fee is \$5 for under 18; \$11 for those 18 and over.

Write for a free pamphlet about hosteling on your own. Or ask for the AYH trip folder, "Highroad to Adventure 1976," which lists preplanned, all-expense trips (with a leader). The address is: American Youth Hostels, Inc., National Campus, Delaplane, Virginia 22025.

Smoking Conference Reveals Startling Studies and Statistics

by Nina Novetsky

I've had my share of wild excuses for cutting a class, but who would believe a press conference called by the American Cancer Society at the Waldorf-Astoria for 12-noon? I was elated with the opportunity (which I was confronted with at ap-



A participant presents some of the new posters created for this year's anti-smoking campaign.

proximately 11 a.m. the same day!). and although my initial intent was solely photographic coverage of the event, I picked up a few overwhelming facts. The purpose of the conference was to release a study conducted by the Yankelovich, Skelly and White public opinion research organization which found that five per cent more girls, age 13-17, are smoking today, as compared to 1969. Translating that figure into people, one-half million more teenage girls than five years ago are smoking. Although the number of female smokers ranging from 18-30 years of age has not increased as drastically (from 34% to 36%), the proportion of heavy smokers in this age group rose from 51% in 1969 to 61% today. The most distressing figure quoted was that 80% of these women claimed to be aware of the harms of smoking. The study sought to find out why, despite this knowledge "they still smoke and start to smoke in greater numbers and with more frequency." Two

basic explanations were offered: 1) the all pervasive smoking environment, and 2) changing values.

1. The All Pervasive Environment

While aware of the anti-smoking message "the situation all around them and their own perceptions of who and how many people smoke more than counterbalance the impact of what they have seen, heard or read about the dangers of smoking," according to this study. For example 82% of all teenage girls think of teenagers as smokers rather than non-smokers. In fact, the only people significantly not considered to be smokers were doctors and athletes! 84% have fathers who smoke or smoked, 64% have mothers who smoke or smoked and 48% have brothers or sisters who smoke. Another unfortunate but more easily remedied factor is that 73% of the total young women said their doctors have not cautioned them about the dangers of smoking.



Posters read: right: Do you want a cigarette more than you want your baby? left: No thank you. I'd rather have an apple.

2. Changing Values

The study also claimed as a major determinant the "New Values" which they defined as "the breakdown of previous moral norms and are characterized by the rejection of authority, emphasis on the emotional rather than the rational, freer sexual morality, strong accent on self and self-fulfillment, the

acceptance of illegal drugs and a more informal life style." I felt that the expansion of this "New Values" idea severely decreased the professional appearance of the study. They described the smoker as being confident and socially at ease. The only substantial evidence they offered to support this description though, was that 31% of the smokers under 17 have already engaged in "sexual relations," if I may quote? Needless to say, there was no supporting evidence of the description of the non-smokers as tending "to be quieter, far less assured, more involved in athletics, school activities and clubs... but more likely in her spare time to be reading or watching television."

Equally significant data was listed under the subtitle of "Rebelliousness and Smoking." The study proved the rebellious nature of those girls age 13-17 in relation to marijuana smokers and

liquor drinkers. "Among teenage girls who smoke, 25% use marijuana regularly compared to 3% of the non-smokers, 81% of the smokers drink and 32% drink at times to get drunk." This section also included the smoker as a student. A third of the teenage girls who smoked hated school, compared to 16% of the non-smokers. Proof is again lacking as the study progresses to its vague generalizations stating that "the teenage girl smoker is apt to be a 'C' or 'D' student, the non-smoker, an 'A' or 'B' student."

Although the statements clarifying the "New Values" seem humorous when relating them to our "socially at ease" Stern girl or "drinking at times to get drunk" YU boy, I must re-emphasize that all the results in this category are for "teenage girls" defined as being between the ages of 13 and 17. This young age span also explains the drastically low percentage of recorded marijuana smokers.

After having a few laughs about the social aspects of smoking, the raw physiological facts must be faced. Heart disease, strokes, emphysema and cancer of the mouth and larynx are just a few of



From left to right: Ruth Clark, Dr. Benjamin F. Byrd, President, American and Dr. Arthur Holleb, Chief Medical Officer, American Cancer Society.

the serious diseases women smokers are inviting. Recent studies have also proven unique threats to the smoking pregnant woman. The nicotine and carbon monoxide from cigarettes can retard the fetus' growth. Stillborn infants are also more common to women who smoke during pregnancy.

women have found that willpower, and have succeeded in quitting. If you would like more information, or just need some encouragement, contact:

The American Cancer Society
777 Third Ave.
New York, N.Y. 10017
(212) 371-2900

Professionally Speaking.....



by E. J. Solomon

Stern College women need to become more aware of the importance of pursuing professional careers. Those who feel that a career conflicts with family obligations are laboring under a false impression. While raising a family is a primary responsibility of a couple, this should not deter a woman from entering the professional world. Familial duties need not bind a woman to the home. In my opinion, a woman who is intellectually satisfied is more emotionally capable to devote her full heart and mind to the needs of her husband and children. She is a fuller person, aware of her surroundings and more in touch with her needs as a person.

In the continual struggle for Jewish survival and identity, a strong family bond is essential. While career orientation is stressed in American society, a woman who devotes herself to her family is looked down upon. My intent is not to minimize the significance of the woman's role as wife and mother, but rather to urge those who feel that a choice must be made between marriage and career to seriously re-evaluate. Not using one's mind to its fullest capacity is easy; the pressures are minimal, and so are the rewards. I don't mean to imply that devoting oneself to a family is tantamount to living a spiritless existence, yet I feel that women who deny themselves a career for the sake of a family are unfair to themselves, to their husbands and to their families.

Many feel that marriage is the

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Ruth Clark, Senior Vice President of Yankelovich, Skelly & White addresses the press.

Rabbi Weiss on Brussels Conference

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that they are not forgotten. In addition, Rabbi Weiss found the discussion workshops productive for the participants were able to exchange and reinforce each other's ideas.

In spite of his positive comments on the conference, Rabbi Weiss returned from Brussels generally dismayed by his experience there. He claims the source of the conference's inadequacies was that it was instituted as a non-legislative body. "A legislative assembly has the power to carry out decision," he explained, "and Brussels, being non-legislative, could only be a vehicle for discussion. I felt like a puppet within a mechanism too structured to permit any real action." The plenum speeches, according to the rabbi, were primarily misdirected. "The talks were insulting. I didn't come to Brussels to hear that Soviet Jewry is an important issue—that we should sacrifice. We are already committed and interested in action."

According to Rabbi Weiss there should have been more examination of establishing a permanent international secretariat to implement the decisions of Brussels II. Rabbi Weiss elucidated that such a body would "develop international commissions of clergy, scientists, doctors and other sub-groups." He emphasized that half the delegates signed a petition in favor of the secretariat, but being non-legislative, the assembly was unable

establishment is neglecting this valuable medium. Rabbi Weiss compared the situation to Arthur Morse's *While Six Million Died*, where the author describes how the U.S. forfeited opportunities to save European Jewry. The rabbi demonstrated how economy and political expediency once again are being favored by the U.S. over human rights. If the conference had been legislative, more action could have taken place concerning the Jackson Amendment. For example, he believes the amendment should be extended to include permission to feed education materials to the Soviet Jews. "We must raise their Jewish consciences, especially concerning emigration to Israel."

The faults of the conference did not end with its legislative difficulties. For example, Rabbi Weiss referred to the assembly's controversial refusal to allow Rabbi Meir Kahane admittance. "All Jews should have been permitted to be delegates and the Jewish Defense League should have been recognized. The J.D.L. certainly is a group that helped arouse the Jewish community to the needs of Soviet Jewry." What most angered Rabbi Weiss were the methods used to ban Meir Kahane from the conference hall, and especially the viciousness of the Jewish Security guards at the conference. Particularly dismaying was when Golda Meir echoed the conference's policy on refusing Kahane delegate status. She claimed that Kahane's views were

laud the youth attendance while in reality less students were at Brussels II than at Brussels I. Rabbi Weiss attributed this to the insufficient funds allocated for the students to come to the conference. Rabbi Weiss was ironically made aware of another fault by several non-Jews present at the conference. They wondered why the non-Jews were the only ones who mentioned G-d's name. "Under normal circumstances, I would not mention this as I try not to be a holier than thou Jew. However, the conference would have been an appropriate place to speak of G-d. The Soviet Jewry movement will be ineffective, of course, without the efforts of men, yet G-d's help is also needed. The way everyone stood up as soon as the respected Golda Meir merely breathed—it was as if she was G-d!"

Rabbi Weiss concluded our talk by emphasizing the conference's disappointing inadequacy. In reciting the following Chassidic tale, however, Rabbi Weiss expressed his hope for the future of the Soviet Jewry movement. He described two yuds, the smallest letter in the Hebrew alphabet. However, upon being placed side by side, they form G-d's name. The yuds are synonymous with yids, Jews who when separated, are powerless. However, when placed side by side, they form an effective body, for they form G-d's name. Similarly, the group of yids, Jews, who will work side by side at future events for the cause of Soviet Jewry, with G-d's help, be able to see the ultimate freedom of Soviet Jewry.

Glenn Richter

Speaks for

SSSJ

by Pepti Kest

"Have you ever tried to imagine yourself in someone else's place — just for one day?" asked Glenn Richter. "I sat in my cousin's apartment in Moscow, trying to imagine what it would be like for me to be the one living in fear, never really knowing what the knock on the door will bring."

Glenn Richter was sitting here in the Gold Lounge, at Stern College, relating his experiences during his Russian visit. He spoke warmly and honestly. He told those assembled of his experiences about his work with the SSSJ — the Soviet Struggle for Soviet Jewry.

The incidents he related were amazing. One would not think that they could occur in the twentieth century. Glenn told about people who, after months of waiting and harassment, finally receive their papers, only to be informed — at the last moment that they would not be able to emigrate. Another incident told was of a woman who protested to such an extent that she was finally allowed to see her P.O.C. son. They were to take her to a place where he would meet her. They "took" her and no one knows where she is. He added that we have an obligation, we are not the Chosen People for nothing. The SSSJ is eager for our help — and so are the Jews in the Soviet Union who yearn to be Jews in public.

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Shai Solomon Discusses Evolution of Israeli State

by Gwen Sack

On Thursday evening, February 26, the first joint YC-SCW Aliya meeting hosted Shai Solomon, *Shaluch* to NCSY. Addressing an audience of almost one hundred, Mr. Solomon explored the evolutionary problems within the State of Israel.

Mr. Solomon began the session with a short view into the background of the State of Israel. First of all, he pointed out that there

Mizrachi element in Israel kept out the general Israeli public school system and began creating their own.

It wasn't until the Six-Day War, however, that a change took place in Israeli society. There was an emotional turnover in Israel, and people began noticing the *Kippot serugot* (knitted skullcaps). But Israeli society said "Kal hakavod L'Tzahal." All credit to the Israeli Army for the victory. They felt



Shai Solomon addresses first joint SCW-YC Chug Aliya meeting.

have always been religious Jews living in the four holy cities. It was only in the last century, under the influence of other nationalistic movements, that political Zionism under the leadership of Herzl was born. The non-orthodox Jews discovered that the *shetel* wasn't for them; Herzl had given them self-identification. Observant Jews were also caught up in this. A small minority of observant Jews founded the Hibbat Zion movement which later gave rise to the Mizrachi movement. But the majority of orthodox Jews ascribed to the philosophy of Samson Raphael Hirsch, who maintained that one should be a Jew in the home and a person of the world outside. The observant people who made Aliyah were the "Frummies of the Frummies."

The next Aliyah was a social experience. These people rejected the old values, including Judaism, in order to build a new society. (Israel was chosen at random). The *dati* were absorbed in learning Torah and the *non-dati* began building the State. Thus the two groups became estranged. This split continued throughout the establishment of the state. When state education was introduced there were four types of school: state religious education, state general education, kibbutz schools and labor movement schools. Quoting a midrash, Mr. Solomon pointed out that really the strength of a city lies in its educational system. So, the

pretty invincible. It wasn't until the Yom Kippur War that this attitude was shattered. The surprise attack shattered their belief that Israelis were smarter and that their security was better than their enemy's. They felt that theirs were still better soldiers, but there comes a point when quantity overrides quality.

The Yom Kippur War, Mr. Solomon continued, was a shock to the Israeli public. People react to shock in various ways. Some say, "What the heck, I can live in Rego Park along with all the other American Jews. Others are willing to sacrifice everything for peace — even their mother (after the war)." But then there was the reaction of the *dati*, hence the emergence of the Gush Emunim. Gush Emunim literally means a mass or a block of believers, from the Golan to Hebron to Samaria. They started settlements in their country, a country given to them by G-d, not by a group of diplomats in some far away country. The Israeli public began noticing this new movement.

The phenomenon of the *Kippah Serugah* is creating a positive impact in Israeli life even according to the professional cynic Ephraim Kishon. In other words, there is a Revolution going on in Israeli life, one in which we of Yeshiva University can participate and make a great contribution in the process.

Note: Future joint YC-SCW Chug Aliya Activities are being planned. For information see Yossi Klavans-Riets Hall #474, Sharon Yellin 3 D Stern.

Rabbi Schonfeld Says Conference affected Russia

(Continued from Page 1)

The majority of those present, including Rabbi Schonfeld, believed that Meir Kahane should have been granted an opportunity to express his opinion. Had he come as a delegate of a party, his attempts to address the conference would not have been denied. In fact, he had been appointed by the Cherut party, but wanted to come as a representative of the Jewish Defense League. This he was denied.

The oppressors of the Jews, the Russian government, were dismayed by the conference. Aaron Vergels,

editor of the government-controlled Yiddish paper, represented the Russians. He described the conference as a "Fascist meeting."

In reflecting on the conference and its purpose, Rabbi Schonfeld urged all college students, particularly those in the Yeshiva University community, to become more involved in aiding the plight of Soviet Jewry. He suggested joining the SSSJ as an initial act towards this goal. His feeling was that it is about time that apathy become an outdated phenomenon in the halls of Stern College.



Rabbi Weiss in Brussels joins demonstrators in Russia.

to take concrete action on it.

Also disturbing, the rabbi added, was the fact that the Jackson Amendment was not discussed enough. The Soviet Union needs the United States trade and must consequently stay on good terms with the U.S. Trade, therefore, is an excellent tool for the U.S. to coerce Russia into allowing Jews their emigration rights. The Jewish

not represented at the conference. However, in contradistinction, Rabbi Weiss pointed out that a student who defended Rabbi Kahane received one of the largest ovations.

Rabbi Weiss discussed two other disappointing aspects of the conference. He objected to the fact that "there was not even one student on the podium." Speakers would

the year towards a Yeshiva University degree."

The program is being co-sponsored by the World Zionist Organization, Department for Torah Education and Culture and will begin in September.

Dean Mirsky said that while the program is open only to registered Yeshiva University students, those not enrolled at the institution may still qualify by applying and being admitted to one of the University's undergraduate divisions. The cost is \$2500 per year, which includes all tuition charges as well as room and board and all study tours of Israel.

"It is a rare opportunity to study within the atmosphere of the Holy Land," Dean Mirsky said. "It is also an opportunity to meet and share experiences with students

(Continued on Page 8)

Year Study in Israel offered toward YU Degree

Co-Sponsored by World Zionist Organization at Gold College for Women, Jerusalem Torah College for Men

Yeshiva University has announced that it is accepting applications for its new undergraduate program offering students a year of study in Israel while earning credits towards a Yeshiva University degree.

According to Dean David Mirsky, acting vice president for academic affairs, students will have the opportunity to take courses at the modern facilities of Gold College for Women or Jerusalem Torah College for Men. He said "The program features a year of intensive and challenging Jewish studies, with courses in all levels of Jewish law, history, philosophy and Hebrew language with up to 36 credits for

Y.U. Reading Clinic Successful Communal Endeavor

by Amy Herskowitz

Most of us are aware of the significant role that Yeshiva University plays in the Jewish community. However, how many of us realize that our institution concerns itself with the community at large, as well? Indicative of this broader role is the Reading and Language Center, a reading clinic for non-readers, associated with Ferkau Graduate School of Humanities and Social Sciences. The participants, ranging from 8 to 50 years of age, are referred to the

center by schools, hospitals, social service agencies, rehabilitation centers and the like. The clinic's staff, made up of doctoral and masters candidates in the Department of Curriculum and Instruction, diagnose each non-reader, with particular attention to those visual and hearing problems that may interfere with their ability to learn.

Dr. Lawrence Kasdon, director of the clinic, reports 90-95% success rate with the non-readers, citing reliance on the clinic's in-

dividualized approach. The clinician works on a one-to-one basis with the patient and encourages him to choose his own reading materials and plot his own progress. In addition, the non-reader is urged to write his own stories and use those words he chooses to. There is no pressure whatsoever on the client — all work according to his own pace. Great stress is put on the use of ingenious and imaginative learning techniques to hold the participants' attention. "The key to success," says Dr. Kasdon, "is finding out how the child can learn."

The non-readers are not the only ones profiting from the Reading Clinic — their teachers are gaining reading-teaching skills, as well. According to the director, after the doctoral students receive their degree they, too, can run similar clinics, in addition to teaching remedial reading. He reports a good placement rate among the graduates, many of who acquire positions in colleges, the public school system and other private clinics.

To any eye, the clinic is performing a needed job very well. Though Dr. Kasdon claims not to perform miracles, as it takes about two years to remediate a non-reader, we, students of Yeshiva University, can be proud of the successful role it has taken in the general community.

Hebrew lyrics more favorably than the new English ones.

The English lyrics to the songs were usually silly, but at least I understood them. When I heard the performance in Yerushalayim I did not know when to laugh, so it was great to be able to understand the jokes during their New York concert. Poogi has some strange songs such as "The Fingernail Eater," "Tea and Sugar," and "Left-handed Octopus," and it is an experience to hear them play.

At the conclusion of the concert the audience gave the seven-man band a standing ovation. Poogi was persuaded to return to the stage and play more songs three times after their "final song." The audience was thrilled each time Poogi decided to play "just one more song." I was disappointed that they did not end with "Nechmad," or "It's been nice," because that would have been apropos. Poogi certainly has left its impression on New York City, and the United States tour should be a complete success.

Poogi Amuses and Entertains Spirited Audience

by Adina Sollom

What is a Poogi? No, it is not something you eat with falafel or the nickname of Yitschak Rabin. Poogi is the name of a talented Israeli rock group composed of seven Israeli guys. The first time I saw them perform was two summers ago in Yerushalayim. On Saturday night, February 21, I was privileged to view their performance once again at the Town Hall in Manhattan.

The concert at Town Hall was primarily scheduled to be in English, but the crowd demanded some Hebrew songs. Poogi complied and sang half of the songs in Hebrew. Instead of just hearing "Me-see-poor-ay Poo-gee, me-see-poor-ay Poo-gee," the audience heard, "I'll tell you a story, a great allegory." The audience received the

Besides (or in addition to) playing music and singing, Poogi performs skits and stories. The group is named after one of the characters in the stories. This character Poogi is involved in some strange and hilarious situations.

Senate Meets

Continued from Page 1)

A suggestion box has been placed on the first floor of Stern and Senate welcomes student suggestions. For discussions to be placed on this semester's agenda. A meeting of the agenda committee will take place in the upcoming week. Anyone who has ideas can either put them in the Senate suggestion box, or talk to Professor Bick, Dr. Silver, Val Margolis, or Helen Stark.

The Editor-in-Chief is deeply appreciative to the numerous students and faculty who visited, called or wrote to her while she was hospitalized. Special thanks to Sharon Yellin who served as Editor-in-Chief in the interim. Additional thanks to the dedicated staff. Thanks for easing the burden, you guys. I'll never run out on you again, if I can help it!

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Barton's Candy Corporation is launching a national campaign in order to give the public an opportunity to confront the current world situation. You can win five thousand dollars to two thousand five hundred for yourself and two thousand five hundred for your congregation.

Barton's will publish two full page ads in newspapers such as The New York Times, during the Pesach week. The theme of the ad will be:

"What would Moses say to the U.N. today?"

"What would Thomas Jefferson say to the U.N. today?"

You can give your essay to your local shul.

A new and novel master's degree program in social work which allows students to work at Jewish community agencies during the year and take formal classroom studies during the summer will begin in June 1976 at Wurzweiler.

The Block Educational Program will interest students who live in New York and who are interested in educational and career opportunities in other parts of the U.S. and Canada; those living in geographical areas distant from New York who are interested in placements or working in or near

their own local communities; and to staff members now employed in Jewish communal agencies during graduate professional education leading to the Master of Social Work degree.

A workshop in creative needlework is being sponsored by the Yeshiva University Museum, to begin March first.

The six-week course for beginners and advanced needlework will be held on Mondays from 10:30 a.m. to 12:30 p.m. at the Y.U. Museum, 185th St. and Amsterdam Ave. The course will run through April 5, and focus on creating original needlework projects for home and synagogue.

The instructor is Pauline Fisher, a well known needlework expert. The course fee is twenty-five dollars. Registration is by mail and should be addressed to: Friends of the Museum, Yeshiva University, 2530 Amsterdam Ave., N.Y., N.Y. 10033.

The Yeshiva College Dramatics Society will present "The Effect of Gamma Rays on Man-In-The-Moon Marigolds" on April 3rd, 4th, and 5th. For tickets contact Chani Zucker or Laurie Green. For information about group rates contact Bernie Schwarz, 781-8484.

Another Faculty Milestone:

Dr. Larry Grossman Publishes Book

by Nina Neumann

The Democracy Party and the Negro
Northern and National Politics
1868-92

Loveable Larry Grossman has embarked on a new venture and will soon be adding a new book to our faculty bookshelf. Entitled *The Democracy Party and the Negro: Northern and National Politics, 1868-92*, this scholarly work will be available to

democrats in politics during this era. Dr. Grossman examines the period from a new perspective — that of the white Northern politician. The author illuminates the political role of the Northern Negro through the use of census data, crucial bill etc. While talking to me, Dr. Grossman expressed his fascination with the Black-White relations of 19th century which he says laid the groundwork for relations between whites and blacks in the 20th century.

Dr. Grossman emphasized that the general public is not aware of the tremendous amount of work that goes into writing a book on any subject, particularly a historical period. He has amassed his material over a period of five years of research and traveling to the Midwest and Washington examining original manuscript letters of the late 1800's.

Dr. Grossman expressed his excitement over his new book: "It certainly is gratifying to have written something to be proud of after all the work that has gone into it. It's psychologically satisfying when you are recognized for your merits." Dr. Grossman certainly deserves our special recognition and we congratulate him on his new publication. On behalf of the Observer staff, we wish Dr. Grossman good luck and success in all his future endeavors.

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Of Mailboxes & Switchboard Professionally Class Makes The Difference

by Esther Gross

Two unusual and noteworthy events occurred almost simultaneously right here on 34th street. That is, they are fascinating only for those interested in trivia, but actually concern us all. In fact, the first incident seems totally unrelated to the second, until one looks closer.

A very important fixture that all Stern students have found essential, is the blue and red mailbox which sits conveniently on the corner of Lexington Avenue and 34th street. It is to this mailbox that Stern girls run on their way to classes to mail their letters. Where indeed would we all be without the services of this handy box? But the United States Postal Service didn't see it that way.

One day, quite mysteriously, the mailbox vanished. Its disappearance was not noticed until one observant freshman witnessed upper classmen dropping their bills onto the pavement.

An indignation meeting was held. "I just won't pay my phone bill until they put that box back!" an irate sophomore was heard to exclaim. But positive steps could not be taken.

The effects of the second occurrence were felt much quicker. A rumor, at first scoffed at, and then believed, cracked through the air of stuffy dorm rooms. Switchboard was to be dismantled, junked, and no one was quite sure what would take its place. Girls on the fourth

floor reached for their switchboard phones to tell their friends on the eighteenth floor the 'latest' only to find switchboard dead. People were appalled. "I just won't pay my phone bill until someone works that switchboard!" an irate junior was heard to exclaim.

But there wasn't too much time to be irate. It was study week and people were studying (really!). Petitions were circulated yet students worried. What could possibly replace switchboard? There was talk of an intercom system but what about room to room? The elevators already handle too much traffic, as any senior dwelling on the twentieth floor can testify.

It would be nice if this tale, like so many others, could have a happy ending, but in this modern world there are no such things as easy endings.

The mailbox reappeared as mysteriously as it disappeared. Decision on switchboard was postponed for another year. So we can all sit back and relax; paying our phone bills and chatting happily. Or can we? The mailbox may vanish again, on some postman's whim. Switchboard may yet be forever silenced.

The only moral I can salvage from all of this is to enjoy what we have while we can and to never take anything too lightly. For as the mailbox is linked to the switchboard so too the rationing of toilet paper may be linked to...

Speaking.....

(Continued from Page 5)

only natural continuation of their college years. It's easy to resign oneself to the role of homemaker. One can engage in "busy work" for days, weeks, months, years. Yes, it's taxing emotionally and physically. Some, may even find intellectual gratification in it. But I can't find fulfillment in pretreating laundry or waxing floors. Rearing kin takes time and effort and the home is an integral part of a Jewish community. Yet raising children is not a life-long profession. I steadfastly maintain that there is time for both a career and a family.

While many teachers at Stern urge students to earnest endeavor and seriousness in their studies, and instill in us positive attitudes toward post-undergraduate work, others humor the students with notions of total fulfillment gained from home and family. These condescending attitudes are not only detrimental to students who seek guidance but are also downright demoralizing.

While career in medicine could present a dilemma for the family oriented woman, she should not rule out a career in biomedical engineering, research, lab assistance, dentistry, optometry or other related medical fields. Careers in law, business, advertising, publishing, hospital administration, social work, education, etc., will not conflict with the homemaking a woman shares with her husband. I encourage Stern women to take advantage of the shape major program and to participate in and enter those fields which will satisfy her needs on all levels.

"Tis the riches of the mind only that makes a [wo]man rich and happy."

by Amy Herskowitz

It's like walking into a dream. Just like that lavish (refe) French restaurant with the velvet upholstered seats, low lights, and piano music that you saw on television the other night and wished that for a moment you weren't Jewish. You glance hurriedly around the room, swooning at its elegance and then you realize that it is, indeed, a dream come true. "The difference" is that it's kosher.

This unique French-Kosher restaurant opened about three months ago and since then, according to the director, Mr. Roger, word of mouth has made it quite a popular place to wine and dine. Open from twelve noon until eleven at night, "La Difference" attracts a whole gamut of clients — ranging from college students to business

executives and theater goers. And rightfully so.

The restaurant itself can only be described as *luscious*. Its decor is magnificent, its food superb. Having tasted the Beef Wellington and the Filet Mignon, I can only say that the Kosher Jews in America have been missing something unbelievable for too long a time.

At a glance, the prices seem a little high, however upon careful observation one realizes that approximately \$14 for a complete and very filling dinner is not too much to ask for a little bit of heaven on earth. With the Omer just around the corner, many of us will be looking for interesting non-musical entertainment. "La Difference" might very well be the right place for you. Just a dinner, it's not. Rather, it's an experience, and one very well worth having.

Modern Israel Program

(Continued from Page 7)

dergraduate and graduate students who can meet the entrance requirements of the State University of New York, and who have a serious purpose for participating. There are no language requirements.

Dr. Yonah Alexander, Professor of International and Foreign Area Studies of the State University College at Oneonta, will be the Director of this program for the tenth consecutive summer. During the 1968-69 and 1969-70 academic years he was Resident Director for the full-year State University of New York programs in Israel at the Hebrew University in Jerusalem and the Tel Aviv University.

Persons desiring further information may write Professor Alexander at State University College, Oneonta, New York 13820, or the Department of Education and

Culture of the Jewish Agency, 515 Park Avenue, New York, New York, 10022. As only a limited number of enrollees will be accepted, early application is recommended.

"For me, life really began 13 years ago with breast cancer."

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"Examine your own breasts. Have regular checkups. And, please give to the American Cancer Society. We want to wipe out cancer in your lifetime."

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THIS SPACE CONTRIBUTED BY THE PUBLISHER

Study In Israel

(Continued from Page 6)

from South America, Europe, Africa and other parts of the world who are enrolled at either of the two Israeli schools. Both Gold College and Jerusalem Torah College admit only non-Israelis.

The new program is especially advantageous for women. Dean Mirsky said, "At the end of a year at Gold College's Teacher Training Institute they may be qualified for a Hebrew teaching license in the U.S. or elsewhere. Those who might wish to take two years of study available at post-secondary schools may qualify to teach in Israel."

Dean Mirsky also said that all University financial aid policies are applicable to the new program.

For further information and applications contact:

Office of Admissions
Yeshiva University
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JACY spends approximately \$60,000 a year in an effort to raise Jewish consciousness on campus.

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On Wednesday, March 31, at 8:00 P.M. in the Dodge Room of Earl Hall at Columbia University, JACY is holding the first of several open forums to discuss JACY's involvement on campus, types of programs students would like to see JACY supporting and types of projects they would like JACY to carry out. Members of the Board of Directors will be present for this meeting, and we urge you to attend.

JACY is an institution of the Jewish community, and this is your opportunity to affect change in the direction of this organization. We sincerely hope you will attend the forum and invite other students who you think will be interested.

Please call our office and let us know how many people will be attending from your group.

Rings 'N Things

| Name | Class | Name | Class |
|-------------------|-------|------------------|------------|
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| Cheryl Lebetkin | '76 | Norman Gras | '75 |
| Goldy Yisrael | '78 | Bobby Greenfield | |
| Rochelle Schwartz | '78 | Billy Goldberg | '76 |
| Nomi Gutman | '74 | Walter Samet | |
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