



Faculty Resolution Accepted by YU Executive Committee

On Thursday, May 6, the faculty of Stern College held an all-day emergency meeting to determine their response to the six letters of non-reappointment that had gone out the previous week. The faculty presented the following resolution to the administration, with the condition that if it were accepted, they would accept the responsibility of

doing their utmost to increase enrollment and funds.

Resolution: The faculty and the administration, in all good faith, assume the joint responsibility to find the means to fund the retention of the full faculty of Stern College for Women as presently constituted. In the event that no other viable means of

meeting these expenses is found, the Stern College for Women Faculty is willing to contribute that appropriate proportion of its to-be-determined increase for 1976-77 which shall be necessary to retain the present full faculty.

In return the administration agrees to rescind all letters of notification sent to Stern College for Women faculty members.

The faculty requests an answer to this resolution by the evening of May 10th 1976.

The resolution was signed by Isabella Bick, Chairperson of the Faculty Welfare Committee, along with other members of the Committee.

The day after the letter was submitted, Dr. Mirsky, acting as the representative of the executive committee, accepted the resolution verbally, and agreed to rescind all six letters of non-reappointment. He also stated that these six faculty members will have the same status as the rest of the faculty if any future dismissals are considered.

On Wednesday, May 5th, Stern College students voted 157-7 to accept the proposal offered by the administration, thus ending the week-long strike against faculty cuts.

The administration had agreed earlier that afternoon, in a meeting

necessary, and promotion. The Administration proposed that if full time faculty members were to be dismissed it might be possible to have them work in other areas of the University or on a part-time basis.

The Dean, in addition to this, agreed to have registration moved

Thousands Demonstrate on Solidarity Day

by Chaya Marcus

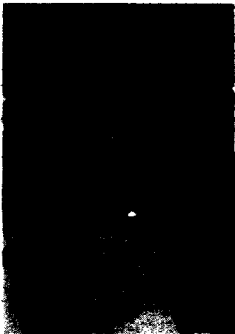
The Fifth Annual Solidarity Sunday, sponsored by the *Greater New York Conference on Soviet Jewry*, an agency that represents 85 Jewish organizations was held on Sunday, May 2nd. The *New York Times* reported Eugene Gold, Chairman of the Greater Conference, as saying: "This is the largest demonstration of any kind in the history of the City of New York." Tens of thousands of people marched on behalf of Soviet Jewry, from 68th St. and 5th Ave. to the Dag Hammarskjöld Plaza. Many Jewish communities from all over New York and the Eastern Seaboard sent representatives to show their support of the rally. The representative groups came from community shuls, youth organizations and Jewish Day Schools. Their protests focused on the Soviet Policy regarding the emigration of Jews. The number of Jews allowed to emigrate from the Soviet Union has decreased over the past few years. According to estimates, 35,000 left in 1973, 21,000 in 1974, and 10,000 in 1975. The rally was organized in the hope that the Soviet Union could be pressured to alter its emigration policy.

Dag Hammarskjöld Plaza is in "the shadow of the United Nations." Hence, the speaker directed their words to the United Nations' building.

Mayor Beame expressed his agreement with the fact that the Soviets continued to "deny the rights of Soviet Jews," and wondered how long it would be until the world realized the injustices the Soviets are perpetrating.

Senator Birch Bayh of Indiana stressed the fact that it is the responsibility of the citizens of the United States, people who symbolize freedom for all, to be the ones to protest the Soviet Union's oppression of its Jewish citizens.

Daniel Patrick Moynihan, former United States representative to the United Nations, expressed his opinion that a demonstration of this sort will "carry weight with the Soviet Union."



Y.U. joins march down Fifth Avenue.

SCW-YC Celebrate

Yom Ha'Atzmaut with Ko'ach

by Zeldia Kaminsky

Three hundred Stern College and Yeshiva University students celebrated Israel's 28th Independence Day with a gala Mesibat Yom-Ha'Atzmaut on Tuesday evening, May 4th at Koch Auditorium. The Yom-Ha'Atzmaut celebration, sponsored by the Stern College Student Council, was coordinated by Sharon Yellin.

The evening's program began with a *Hazkarak* service, dedicated to the memories of those heroic Jewish soldiers who gave their lives during the wars of 1948, 1956, 1967,

and 1973 so that Israel might live. Timed to coincide with *Yom Hazikaron* (Israel Memorial Day), which directly precedes Israel's Independence Day, the service was highlighted by a series of dramatic readings: "How the Mighty Are Fallen" (based on a chapter from *Shmuel Bet*), "The Silver Planer" by Nathan Alterman, and a letter written by a mother whose son had fallen while fighting for Israel.

After the readings, rendered eloquently by Leah Plonchek, Debbie Silver, and Hannah Fruchter, a moment of silence was

observed. Mark Breslow followed with the chanting of *Yizkor*, *Kaddish*, and *Kel Malei Rachamim*.

The somber atmosphere was soon broken, however, with the Ma'ariv service at which Hallel was recited (in honor of Yom Ha'Atzmaut).

Professor Gerald Meister, a member of the Executive Board of *Herut*, presented the keynote address of the evening, on the special significance to religious Jews, of the State of Israel as the homeland for the Jewish People. Basing his remarks on the Biblical text, "The stone that was laid aside as useless later became a cornerstone,"

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Strike Ends!

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necessary, and promotion. The Administration proposed that if full time faculty members were to be dismissed it might be possible to have them work in other areas of the University or on a part-time basis.

The Dean, in addition to this, agreed to have registration moved



Dean Mirsky stops to chat with student representatives.

with student representatives, to insure that two Judaic Studies instructors, out of the total six faculty members, be given employment for the entire 76-77 academic year. They also agreed to sign a letter which would guarantee the formation of a Stern Budget Committee, as well as student input into the following areas: dismissals, tenure, selection of a Dean, when

up, so that the data could be evaluated, and it could be thereby decided, as soon as possible, if faculty members could be reappointed.

(Note—This is the account of the student-administration agreement. For further information regarding the FINAL RESULTS of this issue, please see the article on the faculty-administration accord.)

Yom Ha'shoah Commemorated; Dean Mirsky Stresses Zachor

by Helen Goldkorn

On Tuesday night, April 27th, a commemoration ceremony for *Yom Ha'shoah* was held in Lampert Auditorium of Yeshiva University. Dean Mirsky addressed the audience gathered for the program. (The scheduled guest speaker was unfortunately sitting shiva at the time and so was unable to come.)

The ceremony began as Cantor Paul Glasser chanted Psalm 83. James Striar School President Stan Frohlinger then spoke briefly on the Holocaust comparing it to the Pesach Seder. He explained that just as at the seder the story of Pesach must be clearly understood, so too the events of the Holocaust

must be discussed in order to be comprehended. Just as the four questions are asked at the Seder table to prompt a reply and discussion of *Yetziat Mitzraim*, so too four major areas of the Holocaust, the resistance movements formed, the silence of the world, and the necessity of teaching future generations the tragedy of the Holocaust.

Dean Mirsky spoke of three groups of individuals, each of whom regard the Holocaust differently. The first group: the survivors who will never be able to forget the nightmarish memories of the destruction and degradation. The second group: those who came

directly into contact with the survivors at the time of their liberation from the concentration camps. They witnessed the humiliating Nazi genocide on the Jews of Eastern Europe. They too, can not forget. The third group of individuals encompasses those who do not fit into the above two categories. For that group there is the potential danger of forgetting since many of the survivors are reluctant to speak of their experiences. There is also the general lack of motivation to look back.

The program ended with Cantor Glasser leading students in an *Azkara*. Candles were lit in memory of all those who died in the Holocaust.

Sh'loshim Observed for Dr. Belkin Z"l

A *Shloshim* service in memory of Dr. Samuel Belkin, Z"l, Chancellor of Yeshiva University, was held on Wednesday, May 19th in Lampert Auditorium of Yeshiva University.

Hespedim were delivered by various members of the Yeshiva University community including Mr. Max Etra, Rabbi Zevulun Charlop, Rav David Lifshutz, Rabbi Romm and Dr. A. Herskowitz. A *Siyum mishnayot* was conducted by Rabbi M. Besdin. Following the *Siyum*, *Tehilim*, *Kaddish* and *Kel Malei Rachamim* were recited.

Students from all schools of the University attended as well as many people from outside the Y.U. community.

The *Hespedim* emphasized the *tzidkut* of Dr. Belkin, Z"l and his lifetime devotion to the ideal of "Torah U'Mada."

Each of the speakers emphasized the importance of continuing to uphold this ideal through *Limud Torah*. This would be the most appropriate manner in which to honor the memory of Dr. Belkin, Z"l.

IN CONCLUSION...

On the evening of May 6, 1976, the students of Stern College for Women voted overwhelmingly to discontinue the first student strike in this school's history. This vote took place as a result of the negotiations that had taken place that afternoon in which the administration, stressing the *Torah* of Yeshiva University's theme of *Torah U'Madah*, agreed to revoke the two letters of nonreappointment sent to two members of the Judaic Studies Department.

Recently, the *OBSERVER* was pleased to learn of the accord reached by the faculty and administration revoking the other four letters of nonreappointment. This does not mean that students can relax because without our continual interest in maintaining academic standards, the possibility still exists of our losing valuable faculty members in the future.

The student input agreed upon will take effect as soon as possible. Each department has chosen representatives to take part in the projected teacher-student evaluation. It is the duty of every student to make sure that these

representatives are truly representing the views of students.

As stated above, we gained some valuable points, *but*, and the *OBSERVER* cannot stress this enough, it all depends on each individual student. Student input is worthless unless it is used to its fullest extent. One of the brighter aspects of the entire strike is that it was not only the four representatives, but it was also the more than two hundred girls who jammed into the lounges and sat outside the school buildings who helped make the strike as successful as it was. Student apathy died during the strike and the *OBSERVER* is ready at any time to deliver the *hesped*.

We of the *OBSERVER* appeal to the student body to utilize the important tool gained so as to prevent future threats to our academic standards. We of the *OBSERVER* hope that in the future the administration will recognize the importance of student input and will not jeopardize it. This will only occur if we, the students, continually remind the administration of our power as students of this college.

... AND MANY THANKS

The week-long strike proved to be an exhausting experience for students of Stern College, and the compromise which brought about the decision to end the strike was a result of the efforts of all who were involved. The *OBSERVER* wishes, however, to single out six people who were *Yotsei Min Haklal* in their endeavors to effectively represent and negotiate on behalf of their fellow students. Judy Fruchter, Miriam Kopelman, Dina Roemer, E.J. Solomon, Helen Stark, and Chani Zucker all deserve a grateful *Yasher Ko'ach* for their tremendous contributions. A great deal of energy and selfless determination was exhibited by each of these six people; they existed on minimal sleep and under maximum

pressure during the entire ordeal. The end of the strike came as a direct result of their negotiations with the administration.

They kept the student body aware at all times of what was occurring and being discussed, attempting to objectively present the negotiations. It should be pointed out, also, that they strived their utmost to effectively represent the student body's demands, even when their own opinions were not in total accord with the students.

It is with grateful appreciation that the *OBSERVER* wishes a *Yasher Ko'ach* to these six people, their dedication and determination should serve as examples for all the students in the Y.U. Community.

the observer

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Kol Hakavod

The New Governing Board of the *OBSERVER* wishes a *Yasher Ko'ach* to the outgoing Editor-in-Chief Judy Fruchter and her entire staff on the completion of a successful year. To those who will not be rejoining our staff in the fall—*Tzeitchem Le'shalom*, and may you go from strength to strength.

We hope to be able to follow your lead, to make the 76-77 school year, also, a good one for the *OBSERVER*. With the active participation and cooperation of the student body, we hope this will be realized.

For Yellin Out Loud

By Sharon Yellin

On a recent visit to Boston (pronounced Bah'sten by the inhabitants) I wandered through several of the Bicentennial exhibitions. Perhaps the most interesting and provocative was *The Revolution: How It All Began*. The *Revolution* transports the visitor back to eighteenth century Boston asking him to take a stand on the various issues that confronted the Patriots prior to the Revolutionary War.

Upon entering the exhibition, the visitor is asked to designate whom he would have supported—the Patriots or the Tories (or whether he would have remained neutral).

It might seem strange to hear this question addressed to Americans celebrating the two hundredth birth-year of the United States, but, perhaps equally as strange is the apparent unawareness, or lack of comprehension that many American citizens entertain about the events that led up to the American Revolution. Strange, indeed, how we tend to gloss over many controversial, very relevant, and important details.

First there was the Stamp Act that the British Parliament passed in 1765 requiring all the colonial newspapers, pamphlets, legal documents, licenses, and ships' papers to bear stamps of various values. The money thereby attained, would help support the British troops stationed in the colonies.

In the Spirit of '76

The colonialists were bitterly opposed to this new measure and "By George" they were not going to sit back and accept it. Instead, they tried various methods to force the king into repealing this act. They boycotted English goods, defied the Stamp Act, and they even forced stamp agents to resign.

Consider, for a moment, that these lauded patriots, "the heroes of our nation" actually acted outside the realm of law and harassed British "diplomats," or perhaps Tory officials who collected the tax. In other words, they were militants, radicals, and outlaws who resorted to violence. This may seem a "revolutionary" way of viewing the issue, but please bear with me.

On a cold December night of 1773, a small group of patriots disguised as Indians, climbed aboard these vessels at the Boston Harbor and proceeded to dump 340 chests of dutied tea into the water as a protest to Parliament's tax on tea. Not only did this damage English-Colonialists relations, but it also caused substantial damage to the East India Company which suffered a loss of \$10,000 (in today's currency). The Colonists destroyed the private property of the East India Company. No compensation was granted to the company. How would the twentieth century American public have reacted to such an act of "wanton destruction"?

These are but a few examples taken from the annals of our "glorious" history.

Who knows if America would be celebrating her 200th year if the Sons of Liberty had taken a more polite approach to the British Colonial policy? How would you have reacted to the riots, rallies, arson, and harassment? It might be worthwhile to examine the facts of history more closely. It may also prove useful to contrive a rationale for the conduct of the "Patriots" while continuing to deplore actions of extremists today.

By passing the question of activists' efforts on behalf of Soviet Jews we'll settle on a less "explosive" issue. Many people have criticized the "Group of the Faithful," i.e. The Gush Emmunim movement in Israel, for frequently acting outside the realm of law. These zealots recently staged a two-day march to Jericho during Chol Hamoad Pesach to demonstrate to the world the undeniable right of every Jew to every part of the land of Israel. The 20,000 participants ended the march with a call for more Jewish settlement in the West Bank area. Yochanan Fried, spokesman for Gush Emmunim, had emphasized the importance for Jews all around the world to involve themselves in the march in order to show that this is an issue that includes the feelings and desires of the entire Jewish people, no matter where they live.

This march happened to be government approved. This in itself is noteworthy. Add to this the fact that the Israeli government recently sanctioned 16 new settlements on the (continued on page 3)

A Different Kind of Shabbaton

By Ivy Kaufman

This past weekend I participated in a unique kind of Shabbaton. It took place in the Orthodox shul in Allentown, Pa. (my home town) and was attended by 180 people. The thing that made the event special, was that it was designed as an experience which families as family units could participate in. The program was organized by the Y.U. Youth Bureau, and they created a team of fifteen staff members (among them Rabbi Berman). The schedule ran something like that of a typical N.C.S.Y. weekend, Y.B. Shabbaton, or Seminar with families eating together, singing and dancing together, and just being and acting Jewish together. Study sessions were split up according to age (pre-school, elementary school, Junior high, H.S., and adult), and the theme of the entire Shabbat was appropriately the Jewish family.

The program was an enormous success. The exchange of ideas was stimulating and the expression of feeling heartwarming. The only experience I've had working with adults in any formal outreach program has been with senior citizen groups. Often the reaction of the participants is no less positive or intense, but in one sense it is quite different. Older people have memories of trucket either from their own childhood or the lives of their parents or even the stories of their grandparents. Most of them are simply being re-introduced to traditional ideas or re-exposed to Jewish experiences. The typical response of a person sixty years or older after participating in a kumsitz or learning session is—"I haven't felt

this way in years," or "This brings me back to my early years in Europe."

The average age of the adults at the Allentown Shabbaton was about 35. Many had never experienced a traditional Shabbat—cholent and all—and the majority didn't even know that the Y.U. world exists. For them, seeing young adults who are lively, modern, worldly, intelligent and committed to Yiddishkeit was impressive and somewhat astonishing. Before this past weekend Orthodox basically meant Chassidic, except for a small dwindling remnant of an era long gone.

Of course, all of this applies equally to high school and college students for whom most of the Shabbatonism and Seminars are run. The real uniqueness of the Allentown program, however, lay in its focus on family programming. Perhaps this approach can be equally if not more effective in helping American Jews become more involved in Yiddishkeit. Sociologists have been amazed by the strength of Jewish families, if we could only develop that strength to its fullest potential. American families in general are undergoing tremendous stress because of changing perceptions of men's and women's roles and the whole emphasis on actualization of self as an independent entity. Judaism provides the needed stability to help families weather the storm, but unfortunately many do not realize this. Often one senses that people, especially young couples, are looking for greater meaning in their lives, and it is the responsibility of those who have found at least

partial answers by living a Jewish family life to share this experience with others.

Just to end off this brief analysis (I hope it hasn't degenerated into a sermon) I'd like to relate one anecdote. On Shabbat afternoon the study group met in different homes for informal discussions about the woman's role in Judaism. In the session I attended we somehow got to talking about mechitza and the pros and cons of separate seating. After the group leader tried the "distraction explanation" one of the Allentownians, Mr. F., responded that despite everything there was a certain value in having family seating. Whereupon, the Y.U. person proceeded to explain that davening is meant to be a personal, individual confrontation with G-d, an encounter that even husbands and wives should experience separately. In order to facilitate this end, spouses sit apart from each other in shul. Mr. F. thought for a moment and agreed. But, he added, this is really only a valid argument for that very small minority of Jews who have other Jewish experiences as families. For 90% of the Allentown Jewish families prayer is one of the few Jewish things that they do together. Why should the synagogues set up partitions and rob them of this opportunity?

Mr. F., your point is well taken, but I can't agree with your solution. What the American Jewish community needs is more aggressive and innovative programming by synagogues. ICCs, Jewish family service agencies, CSD aimed at strengthening families by helping them to experience Judaism together.

(Continued from Page 2)

West Bank in face of U.S. arguments that this will only increase the difficulty of returning the Liberated Territory. This seems to indicate that Gush Emunim is indeed effecting Israeli public opinion to the extent of forcing the Israeli government into allowing some settlement in the Liberated Territories.

I have encountered many people who voice objection to Gush Emunim marches, illegal settlements, and of course to certain Jewish Activist organizations who concern themselves with Israel's internal policies. They claim that such organizations are, in effect, "washing dirty linen in public" and how dare they take upon themselves decisions that the Israeli government alone can make.

I for one, believe that American Jews have a stake in Israel and therefore if they feel that Gush Emunim is correct, they should voice their approval and support. Furthermore, as Orthodox Jews, are we not sensitive to what conforms to the behavior of religious Jews? Perhaps we are not even permitted to relinquish our hold on parts of Biblical Eretz Yisrael. If this be the case, should not Jews the world over, express their sentiments?

Actually, the Israeli government may well be pleased with the existence of Gush Emunim. The Times in the May 3, 1976 issue, reviewed the march.

In fact, the Rabin government may privately welcome the Gush Emunim's dramatic demonstrations for Jewish settlements. Jerusalem can then explain to Washington that it cannot oppose the people's will. The article continues to relate that when Rabin toured official settlements on the West Bank, on the day following the march, he declared that the "establishment of settlements along this line make it the defense line of Israel."

It is perhaps ill-luck that Time Magazine, for one, is so astute, while many of us, in the American Jewish Community are not so observant.

P.S. While we as Jews are celebrating America's "Bicentennial" should we not also remember the Land of Israel's "Bimillennial,"

The Lighter Side of Striking

By Helen Goldkorn

Never allow school to interfere with your education! I always say. The week of the strike indicated that the students of Stern College can live up to this ideal, par excellence. That week our education was greatly enhanced as we learned many new things. We learned, for example, that it is in fact possible for two hundred girls to sit in sardine-like fashion in a single, stuffy room, from the early evening to the wee hours of the morning. During those bi-nightly sessions, we listened to the pros and cons of voting on a motion, to vote on an issue.

We learned that it is indeed possible to bring the good ole camp life to 50 E. 34th St. This was demonstrated as the sadistic wake-up crews stomped into every room at unearthly hours of the morning, tore us from our fluffy beds, and dragged us outside to the picket lines. Ah yes, and how could I neglect to mention the color-war-like chants we learned to parrot during those historic days

that our right to our national homeland goes back a lot longer than our claim to the "Land of the Free and the Home of the Brave."

Before signing off for the remainder of this P.C. successful semester and "enjoyable summer for everyone," I would like to take this opportunity to thank the '75-'76 Editor-in-Chief Judy Fruchter, her editorial board and entire staff. Thanks to you all for paving the trail, providing encouragement, and learning experiences in a very "Absurder" way (if you know what I mean). It was great working with you all, and Hatzlacha Rabah, lots of luck, in the future.

Dear Student Body—I invite your active participation with the OBSERVER. I would like to see, in the coming year, an increase in the

One-two-three-four, we can't take it anymore. Five-six-seven-eight, why don't they negotiate. We learned to smile in the direction of t.v. cameras which probably never had any film in them to begin with, after all we never made the news on t.v.

We also received a crash-course in the art of accepting humiliation from our Y.U. brethren. As we picketed in front of Belfer, in the face of the stupefied Y.U. boys I heard one such person say openly, "Don't you girls feel ridiculous? Don't you feel like you're making fools of yourselves?"

Well, we may have learned to do a lot of stupid things during the strike, and the legitimacy of the strike itself may be debatable. One aspect of our "education", however, cannot go unmentioned. We learned, above and beyond anything else, that we do care about what happens to our school. We have demonstrated a personal interest in the fate of our teachers and our school, and for that, I feel, we should be proud.

number of students involved in their college newspaper, whether on the technical staff, as reporters or as simply expressing their viewpoint on various issues. I would like to see the OBSERVER expand to encompass not just internal affairs, which are of course essential to a college newspaper, but also community happenings and reactions to current events. Remember, most of all, that for a paper to be an effective means of communication, it needs human expression. My fellow homo sapiens—your response will be welcomed.

With that, I bid "fare well!" I really hope that "Final Days" will be successful. Best wishes to students, faculty and administration for a happy, healthy and exciting, if you will it, summer.

L'hit'rat'ot in September.....

LETTERS TO THE EDITOR

To the Editor, and the other students at SCW:

We have been running the dormitory for close to three years, enough time to accumulate a valued store of friends, experiences, and traumas. A responsibility through which you've grown becomes part of you; leaving it is leaving part of you. Before September, G-d willing we will have left Stern.

There are many things we have to leave behind in leaving Stern. (We hope that our successor will enjoy them, and learn from them, as we did, and will do the job better.) We intended to encourage you to see yourselves as responsible adult people. We hope our presence has helped some of you define for yourselves where you are going in life. We've tried to contribute to your growth; we trust that we at least managed to be useful.

We know that we've made some friends, and hope that leaving Stern won't mean losing contact with

them. You should be able to get our forwarding address from Mrs. Winters.

Goodbye, and thanks,
Eliezer and Marilyn Finkelman

Dear Editor,

My Jewish Community Center in Wilkesbarre, Pennsylvania, came up with an innovation approximately five years ago. The Board of Directors of the J.C.C. decided to permit two high school seniors to serve as directors, with the same rights as the adult directors.

Last year I served on the Board and it was a great learning experience. I helped settle some problems the J.C.C. had; I stood up for what I thought was best for the students I represented, and I gained more insight into the adult world. I learned about many matters of which teenagers should learn, such as the budget.

I find it difficult to believe that Yeshiva University student representatives do not comprise part of the decision making board. How can adults know everything that is best for the students' welfare? I strongly recommend that student representatives be given positions as part of the University's decision making body.

Sincerely,
Adina Sullum

Dear Editor:

I just finished reading the May 6th issue of THE OBSERVER, and I must tell you how much I was impressed with its quality, from cover to cover.

Permit me, however, to point out a number of errors in the article, "Who's Who in American Jewish History" (p. 6). There are several obviously typographical errors, such

as: "Isaac Lessar" (read, Leeser), "Issac M. Wisi" (read, Isaac M. Wise), and "Rabbi Morris J. Raphael" (read, Raphael). More importantly, I think that you are perpetuating a misconception when you write that Raphael "preached a sermon in favor of slavery." Actually, he did no such thing. He specifically stated that he was not taking a position on the question, but was merely replying to those who questioned him as to the Biblical view on slavery. Moreover, he was very careful to mention the traditional Jewish position, as stated by Maimonides, that the slave is a human being and that he has rights. This was in stark contrast to the American treatment of the slave as property. (See Maimonides, *Mishneh Torah*, Laws of Slaves, Ch. 9, Law 8). I think that a careful reading of Raphael's speech (reprinted in, among others, M. U. Schappes (Ed.): *A Documentary History of the Jews in the United*

States, 1654-1875, Third Edition, New York: Schocken Books, 1971, pp. 407-418) would finally put to rest the false allegation that Raphael was pro-slavery.

Please convey my best regards to my former colleagues and students.

Sincerely yours,
Chaim I. Waxman
Assistant Professor
at Rutgers University

The Speech Arts Forum for 1976-77 intends to expand its interests beyond the capacities which it has filled up to this point. Needless to say, this opens up various additional positions in theatrical and production administration. Anyone interested should see Chairperson Debbie Silver in Room 19C before the end of this school year.



Zucker Zokt

By Chani Zucker

Another column and another evening spent with piles of paper with a few lines of my article yet thrown away in the hopes that something better will come. Yet this can't possibly be correct!! This is my final column — the one I've been planning all year, and yet it's proving to be as difficult as the others. Perhaps there is too much to write about, yet, then again, perhaps too little.

The year began on a hopeful note — hoping, or maybe, wishing that people would participate and make this an active, enjoyable year for everyone involved. Articles were written, signs posted, and requests for volunteers went around. Yet, always it seemed like the same group of people were available to do everything. The trend of student apathy continued, and as each of us evaluate the past year now, can any of us really say that we couldn't have found a little more time to make the year more enjoyable?

When the column appeared in the Purim issue, describing a hypothetical meeting with so many people present that a few students fainted, everyone laughed at the absurdity of it, because we all knew this would never happen. Yet, who could see that we would have a strike and meetings with over two

Looking Back

hundred people in attendance. Finally, students were united (for a couple of days at least) and showed that they cared at least, a little, for the school they were attending. Yet, with each subsequent meeting, concern seemed to be diminishing, and hopes that student involvement would carry over into every facet of school life, are now weak.

It has been a year marked with high and low points on the university level, also. For those of us who were lucky enough to have attended the dinner honoring Dr. Belkin, z"l, it is a memory that will live on forever. The atmosphere making us feel as if all those present were part of a large family with only one purpose in mind — to honor the "father" of our university. Dr. Belkin's presence will be greatly missed as we all continue as examples of his dedication to education and the Jewish way of life.

The future will be shaky for a while, as whoever the new president may be, will be "jumping into a situation" not exactly in the best condition. Finances are sure to be a major consideration and it is hoped that a solution may be found which will not harm the academic standards of the school. Stern College is unique and important as an in-

stitution and I hope that no actions will be taken which might endanger its existence or the quality of the education which it offers.

One of the greatest difficulties I found was the lack of availability of the Dean. The experiment of having the Dean act as a Vice-President seems to have failed and could be pointed to as an explanation for many of the problems of the past year. A solution must be found for this situation and if students take seriously the added rights we now have as a result of the strike, improvements can be made to help the Stern of the future.

If I sound "down" on the year and the experience of being student council president, it is not intentional. The people I have met and had an opportunity to work with, and the good times I've had, far outweigh the bad. I am indebted to my friends and to all those who have helped me plan and run activities, and who have always been there to listen when I needed someone, and who never seemed to mind when they were volunteered. I wish next year's council the best and will turn over the gavel, knowing, that though I am graduating, I'll always be a "Stern Girl" and grateful for it.



By Amy Herskowitz

Philosophers and mathematicians, writers and poets all agree on one basic principle: The whole is equal to the sum of its parts, or, in more human terms, we are the sum total of all our experiences. From each person we meet we learn something new about ourselves and others and from all that we experience we gain insight into life itself.

Recently, I have had a trying but rather satisfying experience—one that has completed part of that individual which is "me." That experience has been four years of Stern College. Of course, this experience is not unique to me, however, perhaps I have felt in a way no others have, for I have let that experience become an integral part of my life. In its totality, college has not just been an institution of learning for me, but has been a way of life. Its courses have broadened my intellectual horizons and have provided me with hours of stimulation. The people I have met have shared with me and have become close and dear over the years.

It is often said that one's most precious treasure is that which one takes for granted. Stern is such a treasure. Many students do not

realize its worth. In establishing Stern College Dr. Belkin and Max Stern sought to create an institution to meet the needs of the Jewish woman seeking to gain both secularly and religiously. Though only twenty-one years old, Stern is well on the way toward achieving those goals. Of course, we have a long way to go. Our hope lies in the future, in the ongoing progress of the school. However, while planning for the future we must preserve the present and realize its value. I have always told my friends that Stern has one rare gem—its Judaic Studies department—unparalleled in a school even as prominent as Barnard. Where else can one learn about the applicability of halacha in today's society or study in-depth the beautiful writings of Peretz and Sholom Aleichem together with the higher abstracts of physics and the immortal words of Shakespeare.

There is yet another avenue through which one can get the most out of Stern—involvement. This is the key word in the total college experience. Extra-curricular

activities create a bond between the school as a learning institution and the dormitory, its social partner. Without outside interests, the school and the dorm emerge as separate, disconnected entities and the totality of the Stern experience is lost. My involvement has served as a diversion from the monotony of study or the often depressive aspects of dating. Involvement not only means extra-curricular activities but symposiums, school affairs and lectures as well. To be a complete experience college must stimulate all our senses and satiate our intellectual appetites. In this manner the experience, in addition to the books, becomes our teacher and our guide.

What I owe to that institution which has contributed so greatly to my growth and change over the past four years is immeasurable. Whether it was looking out of the front window Thursday nights, rapping in the halls until all hours of the night or trying to study amidst phone calls and gossip, Stern has emblazoned its imprint on me. And so, when the curtain goes down and we say our last "adieu", my eyes will swell with tears and my heart will truly feel the pain.

"Curtains"

Rising Moon Threatens American Youth

(Note: Rabbi Bernard Spielman of Temple Beth El in Allentown, Pennsylvania has stressed the importance of the information contained in the following article which he has sent us.—Editor)

A new danger to the Jews has quietly arisen in the form of a self-ordained minister, "Reverend" Sun Myung Moon and his Unification Church. By means of an efficient brainwashing technique Moon has captive over 7000 youth, age 18-30, whom he has to do nothing more than fund-raise, recruit other members, and influence congressmen and politicians. His "captives" are 45% Jewish, 45% Catholic, and 10% Protestant. Moon's plan, which he has told his hard core followers, is to take over the world, starting with the United States.

Moon, penniless in Korea in 1954, now owns, in the United States and Korea, factories that produce paint, concrete, titanium, stone, pottery, shotguns, tea and pharmaceuticals. The Unification Church owns more than \$15 million worth of prime property all over the United States, on which it pays no taxes.

Funds for the Church are raised by "Moonies" peddling flowers, candy, peanuts, candles and tea in shopping centers, restaurants, at strip lights, and in apartment

buildings, as much as 18 hours a day per person. Moonies receive no pay, and live in Church communes, sleeping in sleeping bags, 15-20 to a room, eating starchy food which costs the Church 75-90¢ a day per person.

Moon cares little for his followers. While his own children attend expensive private schools and have nothing to do with his own movement, Moonies are given no medical care. They are told, "Satan is inside you. Pray and you will get better."

All contact with parents and friends is cut off. Identity with one's religion is wiped out. One young Jewish recruit had his *Chumash* and books on Judaism confiscated. Instead, followers are given a distorted version of the Bible, called the Divine Principle in which it is stated that Eve had sex relations with Satan and therefore all humanity was made impure. For this reason everyone is to pay indemnity, especially the Jews. Moon claims that Hitler had to kill six million Jews as indemnity because the Jews refused to accept Jesus. Moon also says that Jesus failed to create a new race and that the new Messiah is here on earth to carry on where Jesus failed, and to create a sinless race. Moon is the new Messiah.

The question is frequently asked, "Why do intelligent young people get involved with Moon?"

The answer is that the brainwashing is so effective that one lecture can get them hooked. Moonies are not capable of leaving on their own because they are reduced to a childish, dependent, non-thinking state. They must be deprogrammed, which means bringing them back to thinking for themselves.

Moon operates under 42 front organizations, as follows:

The Holy Spirit Association for the Unification Church of World Christianity
Project Unity
One World Crusade
International Cultural Foundation
International Federation for Victory over Communism
Collegiate Association for the Research of Principles (CARP)
Freedom Leadership Foundation
The Rising Tide—publication of the Freedom Leadership Foundation
Rising Tide Bookstore—Washington, D.C.

World Freedom Institute
Little Angels of Korea
Little Angels Korean Folk Ballet
Professors Academy for World Peace

Unification Church of New York, Inc.
Unification Church, International
Nationa Prayer and Fast For The Watergate Crisis
Unified Family
International Re-Education Foundation
The Weekly Religion
The Way of the World
Tongil Seigai Monthly
Tong I (or Tongil) Industry Company
I Wha (or Il Hwa) Pharmaceutical Company
I Shin (or Il Shin) Stoneworks Company
Tong Wha Titanium Company
Tae Han Rutile Company
American Youth for a Just Peace
Sun Myung Moon Christian Crusade
Korean Folk Ballet
New Hope Singers International Committee for Responsible Dialogue
Day of Hope Tour
Unification Thought Institute
Unification Conference on Unified Science
Council for Unified Research and Education
D.C. Striders Track Club (Washington, D.C.)
International Pioneer Academy (San Francisco)

International Ideal City Project (San Francisco)
Korean Cultural Freedom Foundation
New Education Development Corporation
Center for Ethical Management and Planning

If anyone you know is involved in any of the above, or any similar religious cult such as Children of God, Hare Krishna, Jesus Freaks, Jews for Jesus, etc., contact CERF (Citizens Engaged in Reuniting Families), a nonsectarian group of over 600 families, organized to help parents get their children out of these movements. Address: CERF, P.O. Box 112H, Scarsdale, N.Y. 10583, tel. no. 914-761-7668. Rabbi Maurice Davis, of White Plains, N.Y. is CERF's President, and Rev. Dr. Geo. W. Swope is Vice President. The organization is financially supported by donations from ex-Moonies, their parents, and the public.

In Boston, Mass., a group called "Return to Personal Choice" has been set up to educate the public on religious cults, and to give professional treatment. Jean Merritt, a psychiatric social worker, is director. Address: P.O. Box 159, Lincoln, Mass. 01773. Tel. No. 617-227-7442.

50 Rally to Deport Nazi Murderers

by Raizel Friedman

On May 5, Yom Haatzmaut, a demonstration was held outside the Immigration and Naturalization Service, at 20 West Broadway, to protest I.N.S. suppression of information concerning Nazi war criminals in the United States. According to Nazi hunter Simon Wisenthal, there are 62 known Nazis in the U.S., but other sources estimate an even larger number.

The protest was sponsored by Concerned Jewish Youth and was

attended by C.J.Y. and Betar members. A spokesman for the group said that their primary interest at the present time is to rid the U.S. of S.S. Captain Bolaslavs Maikouske, reportedly responsible for the deaths of 25,000 Jews in Riga. He is reported to be living freely at 232 Grant Ave., in Mineola, New York.

Rabbi Avi Weiss was among those negotiating while 50 college-aged youths carried picket signs and chanted protests outside the I.N.S.

Torah Strikes Again!

by Margie Dimenstein and Becky Langer

"In every generation and on every day a person is obliged to regard himself as if he had that day come out of Egypt" (chapter 47-Tanya). Tanya explains that this Pasuk can be viewed beyond its literal meaning and interpreted in a spiritual light.

In actuality, how does one relate the miracle of *Y'etzat Mitzrayim* to our times-Tash'lv? The termination of our physical bondage in

Egypt can serve as an inspiration for the termination of the spiritual bondage which must be sought. Man's body is but a prison of flesh, which entraps his *Neshama*-Divine soul. The purpose for which the *Neshama* was created is thereby, hindered by the body's physical and material needs. It is only through occupation in the Torah and *mitzvos* and through the acceptance of "Kabbalas Malkhosh Shamayim" (acceptance of the yoke of heaven) that the *Neshama* is able to leap to freedom which is found only in its cleaving to the "En Sof"-the Almighty.

This topic was the theme of a learning shiur held the evening of May 5th held by Frayde Carlebach and Faye Divinsky in the Stern Dorm. And, it is for this very Freedom of the *Neshama*, that the students of Stern College decided to strike. In Tash'lv, "students of Torah U'madah" saw that in order to attain this spiritual freedom, we must maintain excellence in Torah education.

Hopefully, through the progress thus far achieved by our strike, our present-day "exile from Egypt" will be facilitated.

Want a Transcript? Read This:

Recent legislation has affected the maintenance and dissemination of academic records, and many inquiries have been received from both current and former students, particularly about the issuance of transcripts. Professor Morris Silverman, University Registrar, has supplied answers to the most widely asked questions:

5) What are the exact addresses of the various centers? Main: 500 West 185 Street, New York, NY 10033; Midtown: 245 Lexington Avenue, New York, NY 10016; Brookdale: 55 Fifth Avenue, New York, NY 10003; Bronx: 1300 Morris Park Avenue, Bronx, New York 10461.

6) What information do I have to supply? Your full name (and if that has been changed legally or by marriage, give both original and current); your date of birth and social security number (necessary to distinguish between students of similar names); your current address; whether or not a degree was awarded (and which); the month and year you graduated or last attended; the school(s) whose records you want sent (for example if you attended both Yeshiva College and Erna Michael College, specify which you want, or both); the number of copies of each transcript to be sent; and the institution(s) to which the transcripts are to be sent (as full as possible; transcripts are sometimes lost and misdirected, particularly in large institutions, so you should give, if possible, the name—or at least the title—of the person who is to receive the transcript). Specify any notations or enclosures you want. And, of course, enclose the proper fee; the Office of Student Finances requires payment in advance, and your financial record must be clear before they will approve release of records.

7) How much money shall I send? While many colleges recently increased their fee to \$4, Yeshiva is still holding the line. Our per copy charge is \$2 for regular service and \$5 for special service (see no. 8). Make your check or money order payable to Yeshiva University. There is no charge for transcripts to other offices in Yeshiva University, but they must make the request.

8) How long will it take? Under regular service we do our best to send out records within 10 business days after receipt of the request; under special service we try to send it out within 5 days, and do so by air mail. Records older than 1965 are in dead storage uptown, and may take longer. (Due to recent cuts in our staff, these times may increase in the near future; it now takes 4-6 weeks at many colleges to send out a transcript.)

9) Can I get a copy of my record? Surely (upon payment of the proper fee), but not an official one. A transcript issued to a student is labelled "This copy given to student, not valid for transfer purposes." Such documents may or may not be acceptable to institutions concerned.

10) What do I do if I have a problem? Call or write the Transcript Secretary at the addresses given in paragraph 5. If you want a written reply, please enclose a self-addressed, stamped envelope.

1) Do I have to come in person to order a transcript? No. Current students should come (during regular business hours) to the Office of the Registrar personally (since any questions or problems can be raised and resolved more quickly), and all others will be welcomed, but it is not necessary to appear in person.

2) Can I telephone for a transcript? No! Federal law requires that transcript requests be in writing.

3) Can someone write for me? No! The law requires that you sign a transcript request. Alumni living in Israel, and student on leave, there, have sometimes tried to save time by calling or writing their relatives here to order transcripts for them, but this is not permitted by law.

4) Where do I write? To the Transcript Secretary, Office of the Registrar, at the campus you attended (e.g., Yeshiva College records are uptown, Ferkauf records are downtown). If you want records from two different campuses, write separate letters to each; it will save time.

Rings 'n' Things Engaged
Beth Dauber '77 to Barry Freundal
Sharon Greese '73 to Avrohom Backman
Ruthie Rappaport '77 to Chaim Anfang
Debbie Weiss '77 to Dave Goldberg '76
Shelly Winston '76 to Mark Breslow '75
Birth
A boy to Annette Becker Wolk '74 and Howard Wolk (YC '74, RIETS '76)

New York Philanthropic League Provides Program for Multi-handicapped Youth

by Judy Weinberg

The New York Philanthropic League is located at 150 W. 85th St. It is a development-training program for multi-handicapped cerebral palsied children. The program takes place Tuesday and Thursday mornings and serves approximately 80 children. There are four groups into which the children are divided. Awareness, Discovery, Readiness and School. The children all live at home. They have not been accepted to 5-day programs since most of them can neither walk, nor talk. The aim of League is to help the children progress in activities of daily living so they will be accepted into complete 5-day programs.

I have been working at the N.Y. Philanthropic League for the past two years and have found it to be an extremely rewarding and fulfilling experience. When I tell people that I work with multi-handicapped children, they often ask what I do with them. People too often forget that speech is not the only form of communication.

Dr. Boyd V. Sheets, a director of Special Education for the United Cerebral Palsy Association, wrote, "For a person who has no particular problem in communicating with his fellow man, there is a tendency to take this remarkable ability for granted. However, even a brief period of contemplation reveals that communication forms a vital link to bind us to our fellow men."

There are many ways to communicate messages. The most common, of course, is through language. Simple words, streams of words, or complete thoughts enable us to let others know about our needs, feelings, and emotions. Yet, imagine for a moment that you couldn't speak—not that you didn't want to or didn't feel like speaking, but rather you couldn't. And further, imagine that you could understand what others were saying to you, but you couldn't tell them how you felt.

One group of children faced with these problems is the cerebral palsied children. Cerebral palsy and its effects are defined by the United C.P. Association as "a group of medical conditions—not a disease—characterized by nerve and muscle disfunctions. Sometimes C.P. shows itself only by a slight awkwardness of gait. But more often, there are other handicaps: seizures; the inability to see, hear, speak, or learn as other people do; or psychological or behavioral problems." Although there is some discrepancy over the exact number, statistics show that approximately 70 percent of people with C.P. have trouble speaking. But this does not mean that they can't communicate. There are ways to transmit needs, feelings, and emotions without words. Each child has as many feelings as anyone else. Each has a different personality and each has a different way of communicating their messages. Let us look at the lives of 3 C.P. children who cannot speak.

Marvin is eight years old. He is short and muscular. He has a dark complexion and curly black hair. His legs are constantly crossed, but they are not rigid. His coordination is good and he can move himself around the room. He enjoys looking at himself in a mirror, playing catch, and doing puzzles. He loves

tuna fish and hates cheese. Marvin can spend hours manipulating objects on the floor, but when something falls or doesn't go exactly the way he planned, he hits himself on his forehead, or when he gets really angry, he bites his finger. Marvin acts this way because he cannot speak. He has no way of letting off steam. When we get angry, we yell at our mothers, our roommates, or just anyone who happens to be around. When Marvin gets angry, he cannot yell, and so he compensates by hitting his forehead. When he wants to be picked up, he raises his arms. When we try to feed him cheese, he turns his head away, and nothing will get that cheese into his mouth. And when Marvin is happy or surprised,

he laughs. Marvin lets me know exactly how he feels at all times.

Menasses is eight years old, tall, thin, and has an adorable face. Menasses has eight brothers and sisters and has little privacy at home. He often stays by himself in a corner of the room. When I go over to him a smile spreads across his face. He raises his arms and we walk together. Sometimes, he grabs me around my waist and holds tight. He is letting me know how much he appreciates the attention I am giving him. At lunchtime, when I put Menasses into his wheel chair, which is his least favorite place to be, he makes a face which can overwhelm anything and anyone. Menasses lets me know exactly how he feels at all times.

Carol is a blind girl, about seven years old who loves music. When I first met Carol, she was crying, scratching her hair and arms, and tossing her head back and forth. I put her on my lap, sat down at the piano, and began playing a slow song. Almost immediately, I felt every muscle in her body relax. She placed her hands on mine, and whenever I stopped playing, pressed down. She was telling me to play more. Now, Carol and I are friends. I noticed that when Carol was happy, she would repeat the word "duh" in a sing-song voice. Each morning, I put my lips close to her ear and sing "duh." She smiles, reaches out for my arms, gently runs her fingers along my arms, my face, and my hair. Carol lets me know

exactly how she feels at all times.

Susan Samuels, the founder and executive director of the League, is pained that these children have been cast out by society. There are not sufficient funds allocated to provide for their special needs. The League attempts to give the children some of the special attention, care, and education which they so desperately need. But it is not enough. Besides additional funds, dedicated people are needed in the field of special education. The work is demanding, tiring, and often unfruitful. Progress even after a year's work is not always clearly evident. But those little glimmers of awareness and those sudden bonds which bring two people together, are truly worth everything.

Plight of Syrian Jewry Still Portrayed Inaccurately on '60 Minutes' Telecast

(NEW YORK.) . . . The picture of Syrian Jewry presented by Mike Wallace on the March 21st telecast of "60 minutes" on the CBS-TV network, although "more accurate and better balanced" than his broadcast a year ago on the same subject, still gave a somewhat more positive slant to the story than was warranted, according to the American Jewish Committee.

In a detailed analysis of this program, Dr. George E. Gruen, AJC's Director of Israel and Middle East Affairs, commended Mr. Wallace for correcting the erroneous impression left by some of his previous comments, but also pointed out that Mr. Wallace still did not fully convey the sense of insecurity felt by Syrian Jews, despite the recent economic improvement and easing of certain internal restrictions.

On the plus side, AJC expressed approval of the fact that Mr. Wallace identified Syria as a "police state," calling it "a poor country by our standards—difficult, totalitarian—and for Jews it is more difficult than for the others."

Dr. Gruen also noted favorably that Mr. Wallace had included an interview with a young Jewish doctor who had escaped from Syria. This was in contrast to last year's program, in which the only interviews with Jews had been filmed in Syria under the watchful eyes of Syrian secret police. The interview with the doctor, who now lives in the United States, Mr. Wallace noted in the program, had come about through the assistance of the American Jewish Committee.

"We have been in frequent contact with Mr. Wallace over the past year to provide him with background information, suggest leads he might wish to follow up on, and share our assessment of changing developments affecting Syrian Jewry," Dr. Gruen wrote.

In its criticism of the program, AJC stressed the fact that many of its objections were matters of "interpretations and nuance."

It regretted the fact, for instance, that the program was concerned primarily with "Jews who are successful in business or the professions," and did not deal with

"any of the estimated 200 Jewish families in Damascus who reportedly live close to or below the poverty line" even though the program noted that "the average per capita income for all Syrians is less than \$10 a week."

Dr. Gruen also noted several other sections of the program in which, he implied, more thorough research might have uncovered salient facts, such as the number of Jewish students who sought to gain entrance to Syrian universities and the allegations that there are restrictions on the number admitted to scientific and technical faculties.

Dr. Gruen also regretted the fact that the program did not directly retract a statement in the previous

program which claimed that "four young Syrian Jews were executed for espionage in 1969."

"We pointed out that this alleged incident was unknown to any of our reliable sources and that even the Syrian ambassador in Washington had categorically denied that any Syrian Jews had been tried or executed for espionage," he said.

As in its criticism of the earlier program, AJC challenged Mr. Wallace's assumption that the comments he elicited from the Syrian Jews he interviewed were candid because we had been "permitted to talk to anyone we wanted, many of them in private."

People who have experienced totalitarian government have pointed out, Dr. Gruen stated, that

"Americans, such as Mike Wallace and his CBS colleagues, who have lived their entire lives in freedom, cannot really appreciate the sense of insecurity and fear that is second nature to a person who has grown up in a police state and which, therefore, colors his every action and conversation."

The AJC noted that the "continuing spotlight of public attention that has been focused on the problem of Syrian Jewry by responsible persons with a humanitarian concern for their plight and by representatives of the media, such as CBS, have helped bring about the measure of improvement reported by Mr. Wallace."

(courtesy of The American Jewish Committee)

"As the Campaign Turns"

by Ellen Cherrick

In these past few weeks, while many students were totally preoccupied with pressing local events, they may have failed to take note of the startling events that had transpired nationally. One is referring of course to this year's presidential campaign.

One cannot help but be somewhat overwhelmed by what has occurred. On the one hand there is a party whose past two conventions specialized in disharmony and disunity, that now appears to have one candidate who might just be able to unify the Democratic Party for the first time in twelve years. On the other side we have a party whose last convention was so orchestrated that it included a detailed script geared to a prime time TV audience. It then went on to elect its candidate by a tremendous landslide. Now it finds itself only four years later with a profound split in the party and the nomination possibly up for grabs, when only recently it appeared certain it would go to the party's most prestigious member, the incumbent President.

Suddenly we find ourselves face to face with such men as Jimmy Carter and Ronald Reagan, whose candidacies can no longer be dismissed with a wave of the hand. What is responsible for their rapid rise to

political prominence? Is it the post Watergate desire to transfuse fresh blood into the nations capital that has made Jimmy Carter the front runner in the Democratic party? Has Ronald Reagan touched some latent post Vietnam nerve when he discusses Americas status in the world, making him a viable threat to President Ford?

One can go on hypothesizing forever only to find that overnight a new dramatic development had taken place and changed everything. And that's what makes the campaign a fascinating process to watch. But one shouldn't be a distant spectator, but should keep abreast of the situation as much as possible in order to facilitate making a sound judgement in November.

For the majority of the Student

Body at Stern this will be the first presidential election we can vote in. It is imperative that we keep ourselves informed of the candidates and their stands on all the issues. This is especially true regarding their positions on the State of Israel and Soviet Jewry since the candidates most sensitive to Jewish causes have dropped out in recent weeks. So please do not get too upset when you sit down one night this summer to watch a rerun of your favorite TV show only to discover that it will not be shown that evening in order to bring you a live broadcast from either the Democratic or Republican National Conventions. I'm sure if you stay tuned you will find yourself having a very interesting and educational experience, one that will help you make the right choice on election day.

The Editor-in-Chief and the Editorial Staff of the OBSERVER wish a hearty Mazel Tov to outgoing Associate Features Editor Beth Dauber on her engagement to Barry Freundel.

The Editor-in-Chief and the Editorial Staff of the OBSERVER wish the entire Student Body, Faculty, and Administration a most enjoyable summer vacation.

Major Documentary from Moscow Activists Details Persecutions

The Union of Councils for Soviet Jews and the Student Struggle for Soviet Jewry have obtained and published a major, 5500-word document from eight top Russian Jewish activists detailing what the "refuseniks" call the "increase in repression and various kinds of persecution against those desirous of emigrating." The text, entitled "Message From Moscow," seeks to refute Soviet Internal Affairs Deputy Minister Boris Shumilin's widely-circulated contention that the drop in Jewish emigration to 13,900 last year occurred because fewer Russian Jews sought to leave.

"Message From Moscow" details nine distinct methods of intimidation of would-be exit applicants, ranging from punitive army drafts to trials to recruitment of informers by KGB agents. "A completely new phenomenon," say the activists, "has been the publication in many newspaper articles" whose purpose is "not merely a means of intimidating Jewish activists, but isolating such Jews from all other Jews." A section is devoted to the "anti-Zionist" campaign in the Soviet press which quotes statements about Zionists as: "From the very first years of the seizure of power in Germany by the Fascists they (the Zionists) were, body and soul, in the service of the Hitlerite cannibals."

"Message From Moscow" is eloquent testimony to the brutal fact that Soviet anti-Jewish repression has increased, not decreased, since the Kremlin signed the Helsinki

Agreement last year," the UCSJ and SSSJ said.

The authors of "Message From Moscow" are Dina Beilina, Vladimir Slepak, Ida Nudel, Vitaly Rubin, Alexander Luntz, Eitan Finkelstein, Alexander Lerner and Anatoly Sharansky.

(courtesy of Student Struggle for Soviet Jewry.)



Wrapped in his *tsits and sefira*, noted brain morphologist Dr. Ilya Glezer shows, in a photo obtained by the Student Struggle for Soviet Jewry, his burning desire to retain his Jewish identity even in the depths of Siberia to which he has been exiled after serving a three year sentence for seeking exit to Israel. Letters are urged to him at: Veterinarni 7, Bogutchany, Krasnoyarsky Kray 663430, RSFSR, USSR.

(courtesy of Student Struggle for Soviet Jewry.)



S.C.W. students donate blood at semi-annual blood drive held on Tuesday, May 11, 1976.

(continued from page 1)

Professor Meister compared the rejected and desolate Land of Israel, neglected for 2000 years, with modern Israel. Israel has been redeemed by Jewish settlement and transformed into a cornerstone of an agricultural and technological advancement in the Middle East. Commenting on Israel's 28th Anniversary, Professor Meister pointed out that we are celebrating Yom-Ha'atzmaut for the positive achievements of the People of Israel.

but also in tribute to the tragic alternative, had Israel not been established.

Following the speaker there was spirited dancing.

The festivities continued the next day at Yeshiva's Danziger Campus as the Shema Kolenu again played their tunes to the accompaniment of singing and dancing students. Playing from 12:30-4:30 p.m., they brought the joyous celebration of Israel's independence to a happy close.

Student Officers Elected Dorm Counselors Appointed

by Daniella Peyser

The list of Dorm Counselors for the coming school year, 1976-77, has been announced.

Congratulations to the newly appointed Dorm Counselors for the 1976-77 school year. They are:

Rhonda Barad, Marla Corush, Beth Dauber, Devora Davis, Rita Goldin.

Ivy Kaufman, Gerry Lasky, Ellen Lieberman, Sabrina Reinhart, Ettie Schwartz, Debbie Silver, Helen Stark, Miriam Stein, Lisa Weiner.

Milly Willner and Gail Zaret (Judy Weinberg has been appointed for the following 1977-78 year). The applicants were interviewed and selected by Rabbi and Mrs. Finkleman, Mrs. Zuroff, and Rabbi Berman.

The newly elected officers of the Senior, Junior and Sophomore classes are respectively:

Caroline Stern	president
Yosifa Kohn	vice president
Felecia Musman	secretary
Sharon Weiss	treasurer
Susan Schwartz	president
Esther Cherner	vice president
Doreen Klein	secretary
Sandy Kahn	treasurer

Karen Eisenberg	president
Lynn Maslan	vice president
Diane Solomon	secretary
Susan Hyman	treasurer

We would like to express our special thanks to all those who were involved in our school drama production. The play *Favorfen Vinkel* [A Deserted Corner] took place on Saturday night, March 29. We are very grateful to our Director, Barbara Simon, for all her efforts. The cast included:

Ingrid Pasternak	Note
Hannah Fruchter	Kreine
Sally Roth	Todra
Lynn Maslan	Tzirl
Lynn Moslan	Tzirl
Donna Gibbons	Haim Hersh
Debbie Weiss	Kreinel
Sheryl Handelman	Hayeh
Leah Plonchak	Noah
Shira Kramer	Hatzkel
Judy Schachter	Dobe
Backstage crew included:	
Ziva Blankfort	Stage Manager
Judy Schachter	Prospective Manager
Sally Roth	Costumes
Leah Plonchak	Make-up
John Krug	Lighting

We would also like to thank Mrs. Schram, Ronnie Kamm, and Dominique Rocchab. Congratulations to all who acted on their fine job. Keep up the good work.

We Did It!

by Raizel Friedman

As we signed in and unpacked last October, we had no idea what life as college freshmen would be in store for us. Now we know.

On our very first day we were given a double dose of Mussar. Both Rabbi Finkleman and our dorm counselors told us all the do's and don'ts, mostly don'ts, to our dismay. Then we moved on to Freshman registration. If we had been able to maintain an iota of sanity after our trying train, plane, and bus trips to New York, Freshman registration took care of it. Hours of schedule maneuvering collapsed as we were closed out of course after course. It was during this time that we discovered that a large amount of time at Stern is spent filling out request forms, and trying to corner Rabbi Berman.

Yet, Stern truly is an educational "experience." After less than a week here, we began "demonstration training." The last "to-do" revolved around Sylvia Zalmanson's hunger strike. Before long we would be heckling the United Nations for equating Zionism with Racism. Within months we graduated to proper strike procedure: A.C., T.I.O.N. ... Action. Action, we want Action. So did the taxi drivers, but perhaps not the same kind.

New York, and college dorm life posed many interesting problems. Could one really survive the subway trip to Y.U.? Was there any justification for W.Y.U.R. being on

the air? How do you cope with a smiling factory worker? Aren't fire-drills fun? How long does it take to dash to "Rip Off Deli"? Would the pizza arrive before it got cold? Where should I go this Shabbos? How can I murder my roommate? Was the Freshman blind-date party a success? Would He call back? (70 percent of those freshmen polled, said they hoped not!) Is it possible to finish a term paper by the deadline? Will y'all ever stop pickin' on my accent—and I do so talk like a Bostonian!

Speech 1.1, candy from the 29th Street shul, supper in the caf, Mesibot, all night bull and study sessions—are some of the many unforgettable freshman experiences. But we hope that sophomore year will be a bit easier—and some of us even plan to spend it at Stern!

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OBSERVATIONS

The one and only genuine Ringling Brothers and Barnum Bailey Circus is in town at Madison Square Garden. The three-ring circus will continue through Monday, May 31. It is difficult to decide which ring one would observe, since so many acts are performed at one time.

My Fair Lady has returned to Broadway, and this revival at the St. James Theater is a welcomed one. The music and lyrics by the team of Lerner and Loewe are great. The costumes, scenery, and acting contribute to make this musical a delightful experience.

Robert Redford and Dustin Hoffman star in the unsurpassable "All the President's Men." This movie, based on the novel by the Watergate reporters Carl Bernstein and Bob Woodward, is an informative and fast moving film. The main set, a replica of the Washington Post office, was painstakingly copied down to the overflowing ashtray on reporter Bernstein's desk.

The Bad News Bears starring Walter Matthau and Tatum O'Neal, who has grown up a bit since "Paper Moon," is a comedy concerning a little baseball team which cannot seem to win a game until . . .

By Judy Wallach

Simon Wiesenthal, founder and head of the Jewish Documentation Center in Vienna, has devoted his life to hunting down Nazi war criminals and bringing them to justice. In his recently published book, *The Sunflower*, Mr. Wiesenthal presents a moral-religious problem based on one of his tragic experiences as a concentration camp inmate during World War II.

In the first part of the book, Mr. Wiesenthal relates a face to face meeting with the "repentant" S.S.

If you have not seen *One Flew Over the Cuckoo's Nest* you are missing one of the best pictures of the year. Jack Nicholson performs excellently in this movie concerning a mental institution and the patients who occupy it. It will shock and horrify you at times, and it will also make you think for quite a while after you leave the theater. It is not surprising that this film won this year's major Academy Awards.

A delightfully, distinctively New York evening of music, entertainment and wit is the product of a single performance of "Tuscaloosa's Calling Me . . . But I'm Not Going." Staged at Chelsea's Westside Theatre, the atmosphere is extraordinarily close as the three stars sing, act, dance and poke fun at New York. The scenes are varied and familiarly humorous. In a brilliant performance, Patti Perkins, Ted Pritchard and Chip Zien coordinate a beautiful sketch of New York and its hangups. Don't miss this exhilarating and charming production . . . "Tuscaloosa's Calling Me" is calling for you too!!

man, on his death bed, who asks Simon to listen to his confession of the brutal atrocities he had been forced to commit while under Nazi command. The Nazi begs him to grant "forgiveness" so he will be able to die in peace. Wiesenthal describes his own reactions, and the advice given to him by his fellow inmates as to whether he should grant this dying man's last wish. He then asks the reader to consider what he or she would have done, had he or she been in the author's place.

by Hannah Fruchter

Change your ways.
It's hard, I know.
Become a rose
that blossoms and grows
The redness of the blood which flows
In your heart which deep down inside knows,
That you will make it through life.
No matter how much you have to strive.
You will survive.

Bad habits can be given up.
You can do it if you try.
All you need is the will and the faith,
G-d is watching over you.
He cares. He knows.
No matter how much you have to strive.
You will survive

You can make it on your own.
Live with others, who sometimes make you feel alone.
But time will pass on, and you will grow.
The dried leaf that fell off the tree,
Will rejuvenate and regain its color.
You can be happy, you will be happy.
No matter how much you have to strive.
You will survive

Leaving your home and familiar surroundings,
For a new life which is quite confounding.

Meeting others who are different

The second part of this book consists of a symposium of scholarly essays on this question. Mr. Wiesenthal has enlisted the comments of prominent American and European professors, journalists, jurists, theologians, and other qualified professionals. Included in these essays are the Jewish and Christian views on repentance and forgiveness, consisting of philosophical and psychological insights into the circumstances that confronted Mr. Wiesenthal, as a Jew. The ideas expressed in this symposium serve to aid the reader in his quest for an answer to this moral question of repentance. Mr. Wiesenthal comments in his book that this problem troubles him even today.

In writing this work, Mr. Wiesenthal raises a provoking and important question for all readers, and leaves the responsibility of an answer to the individual.

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The Gift Of Change

from you,
Compromising, giving of yourself,
Because you have to be considerate
and share
Life is hard, but quite fulfilling.
If you play fair, and are willing,
To give of yourself,
Which will bring for you
The greatest gift which G-d can give
you.
Happiness and self-satisfaction.
No matter how much you have to
strive,
You will survive

Term papers, tests, groceries, my
job,
To whom shall I turn,
Where shall I go.
I look everywhere, but in my heart I
know.
That I must look into myself,
I am a woman, an individual, an
adult,
I can do it myself
And succeed.
I have done it before; I will do it
again
No matter how much I have to
strive,
G-d is with me; I must survive

Life goes on with its trials and
troubles,
The cold wind blows,
The leaves, the grass, the trees, the
flowers,
Have gone astray to struggle on their
own.
But spring will come and summer
too.

A school year over, work well done,
Mistakes have been made,
But we have learned
Nothing is without a purpose.
In this world in which G-d has
placed us,
No matter how much you have to

strive:
You will survive

I am lonely many times over,
I feel like a forgotten four-leaf
clover.
I have the good luck but do not
always realize it.
G-d has created me with a beautiful
mind.
I can develop myself, learn to
comprehend,
Seek to discover, and not to
pretend,
No matter how hard I must strive,
I will survive

You can do it, all of you.
Think of yourself, After all,
Who are you? What are you?
Will you always remain a dried leaf
Buried under the cold snow.
Frightened by the harsh wind which
blows so strong and cold.
I know you can do it.
Let's be bold.
There are people worse off than we.
Why do we complain, when we have
something to gain.

What can we gain, you ask,
Look into yourself,
I know it is a strain,
But you must do it again and again.
You are a person, an individual,
You can love and be loved,
You are not alone, although you
often feel that you are.
In the sky is many a star.
You will succeed and you will go far.
All you need is faith in yourself,
And faith in G-d above who knows,
Every seed can sprout up and grow.
It is only has the courage and the
will to live
It will prosper and grow.
NO MATTER HOW HARD YOU
HAVE TO STRIVE,
YOU WILL SURVIVE

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Happy Birthday and Happy
Father's Day.

B'hava, Adina

Dear Dina,
Happy Birthday,
B'hava, Adina

Dear Daniel and Debby,
Mazel Tov. See you in
Yerushalaim

B'hava, Adina

To all my friends who are
graduating,
Hatzlacha,

Shalom, Adina

Dear Naomi,

I miss you. I can't wait to see
you.

B'hava, Adina

Dear Ima,
Anti Ohevet otach.

B'hava, Adina

Dear Rachel, Susie, Lissy and
Renee,
Have a great summer.

Shalom, Adina

Dear David,
Todah I'chol,
B'hava, Adina

Dear Shelly,
Mazel Tov,
B'hava, Adina

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The Editor-In-Chief and the Editorial staff of the OBSERVER join the student body in wishing a *Tzeitchem Leshalom* to Rabbi and Mrs. Finkelman and Family, on leaving the Stern College Dorms.

We wish to express our appreciation for the years of dedicated service to the dorming student body.

We hope that your experiences here at 50 East 34th Street will be memorable ones.
Hatzlacha Raba!