

# THE OBSERVER

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## Dr. Lamm Invested as Third YU President; Pledges Advancement of Torah 'U'Mada

Over 1800 members of the administration, faculty members, students and friends of Yeshiva University gathered on Danziger Campus on November 7, 1976, to honor Dr. Norman Lamm on the occasion of his investiture as the third President of Yeshiva University. The event was the culmination of a year-long search for a new President of the University to succeed Dr. Samuel Belkin, Z"l. Dr. Israel Miller, Vice President of YU, praised the genius and talent of Dr. Lamm's two predecessors, Presidents Belkin and Revel, and referred to Dr. Lamm's appointment as a "new volume" in YU's history. "He is one of our own," stated Dr. Miller, citing Dr. Lamm's own past experiences as both student and teacher at Yeshiva University.

Miriam Kopelman, a 1976 graduate of Stern College and presently a first-year student at Cordozo law school, expressed her approval of Dr. Lamm's appointment, as a representative of the YU student community. She praised Dr. Lamm's talent for understanding the problems of the contemporary Jewish woman declaring that through his efforts the two worlds of Torah and Madra are combined in unity and synthesis. Speaking on behalf of the student body, Ms. Kopelman expressed the warmth, respect, and trust which she holds for Dr. Lamm.

Also representing his fellow students at YU, Larry Eisenberg, a 1975 graduate of Yeshiva University and presently a second-year medical student at the Albert Einstein College of Medicine, expressed his admiration of Dr. Lamm as the personification of the philosophy of Torah and Mada which are the ultimate goals of the University. Mr. Eisenberg elaborated upon the problems which face Dr. Lamm as he enters his new position, and expressed his optimism that Dr. Lamm will successfully attack the challenges which await him.



Miriam Kopelman, SCW '76, praises the choice of Dr. Lamm as the new President.

The New York State Commissioner of Education, Ewald B. Nyquist, delivered a lighthearted but sincere speech praising Dr. Lamm and warning him of the tremendous odds which he will face in his new position. Now, says Commissioner Nyquist, is the "toughest time to be in education." He quoted what was said of the climbers who scaled Mt. Everest as they

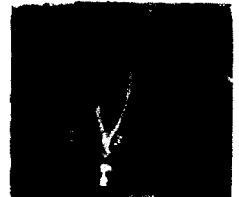
disappeared into the clouds, beyond sight: "When last seen, they were still climbing." Commissioner Nyquist wished Dr. Lamm the best of luck in his new position, and the strength to climb over and defeat any obstacles which might obstruct his way.

After brief speeches by the Honorable Herbert Tenzer, chairman of the Rabbi Isaac Elchanan Theological Seminary Board, and Jack Weiler, chairman of the Board of Overseers of the Albert Einstein College of Medicine, both expressing approval of and pledging support to Dr. Lamm, the University Charter was symbolically presented to Dr. Lamm by Max J. Etra, Chairman of the Board of Trustees. Max Stern, the Vice Chairman of the Board of Trustees, then conferred the Presidential medallion to Dr. Lamm, thereby investing him officially as Yeshiva University's third President.

Dr. Lamm began his investiture address with an expression of gratitude to the University of which he is now President. He stated that he feels humble in following his predecessors, two of the most innovative and gifted people of their time, and confided his hopes that he will be of service to his own generation. Acknowledging the challenge which he faces in the troubled era, Dr. Lamm criticized the point to which the educational system has developed. He stated

that the emphasis on career training over the true purpose of knowledge for its own sake is "offensive" and must be stopped. One must, said Dr. Lamm, strive to attain learning for its own sake, and the Universities of America "must return to the original purpose of education: transmission of culture and knowledge for their own sake." "The cost of education is high," continued Dr. Lamm, "but the cost of ignorance is higher." The crux of the problem, he stated, lies in the growth of education without correlative spiritual and moral development. "YU extrapolates from the sources of the millennium tradition," concluded Dr. Lamm, and added that this extrapolation leads to the goals of Torah U'Mada.

Dr. Lamm closed his speech with a number of pledges: To YU he pledged "all the strength and modest talents and wisdom" granted to him by his Creator; to the Jewish community, he pledged the advancement of Torah U'Mada,



Dr. Norman Lamm proudly wears Presidential medallion.

and announced his intention of renewing YU as the greatest Makom Torah in the diaspora; to the academic community, Dr. Lamm pledged his efforts in furthering and raising standards of knowledge and research in the University. Dr. Lamm's last few words were devoted to his family; he expressed his love and gratitude to them for their unquestioning faith and unfailing support.

A number of receptions were held in honor of President Lamm following the completion of the investiture ceremonies.

## SCW, WSSW Institute B.A.-M.S.W. Program

by Ellen Lieberman

After two years of planning, a program has been instituted between Stern College and the Wurzwiler School of Social Work (WSSW), wherein any Stern student admitted may complete the requirements for both the B.A. and M.S.W. degrees in five rather than six years.

At the present time, eight students attend Wurzwiler on the joint program. These include: Meryl Bernstein, Dale Eichenbaum, Ivy Kaufman, Joanne Mirsky, Hope Salmonsohn, Roxanne Schein, Leah Silvio, and Lisa Weiner.

Students are treated as "full graduate students with a somewhat different program." Lisa Weiner stated that she was "at first apprehensive of being treated with a degree of disdain, and of not being accepted. But, because WSSW has so many different kinds of programs, we're not treated any differently [by the faculty], nor as if we were less qualified. The students have been equally receptive."

One need not be a sociology major to be admitted to the program. Five specific courses are, however, required. By being granted credit for these courses both on the undergraduate and graduate levels, the students are able to complete all requirements for both degrees in a year's less time. These courses include: Sociology

1, Sociology 33 and 34 — Jews in America, Sociology 14 — Methods of Social Research, and Sociology 16 — Introduction to Social Work. The Introduction to Social Work course given in the spring is also recommended.

The curriculum is a highly structured one, "Concentrating more on field work than on theoretical social work." Electives are available only in the last year. "This is done intentionally to give the student a sturdy and well-rounded basis in social work," explained Professor Steven Donshik, co-ordinator of the five-year program.

The program involves two years at WSSW. In the first year, besides fulfilling any incomplete requirements at SCW necessary for the BA degree, students take courses in Human Growth, Behavior, (Continued on Page 8)

## Rabbi Kahane Chides Jewish Institutions on Indifference Towards Jewish Problems

by Chaya Kleinerman

Rabbi Meir Kahane, founder and leader of the Jewish Defense League, recently criticized institutions such as Stern College which do not acknowledge the important, but unfortunate, problems of the American and Israeli Jewish communities. While addressing Stern College during Club Hour on Wednesday, November 3, he invited Stern students to join a new non-violent organization called the Chug, which will educate its mem-

bers on the above mentioned topics. Rabbi Kahane remarked that not enough teachers at Stern teach Aliyah or support Gush Emunim, which he considers to be integral parts of Torah Judaism and Rabbi Kahane's lecture further elaborated on many issues related to the American Jewish community and to Israel. He warned that he would speak about things which would not please — of matters that would affect everyone in the audience. "It is difficult" to tell Jews the kind of things they don't want to hear," he stressed.

Commenting on Jimmy Carter's victory, Kahane warned that the president-elect will not keep his promises to Israel. According to the JDL leader, when General Brown voiced his negative feelings toward Israel, he was echoing the American government feeling that Israel IS a burden. Regardless of whether America prefers the democratic Israel or the dictatorship governments of the Mid-

dle East, America's interests will always be in the oil and business contracts.

Rabbi Kahane continued by introducing the topic of Aliyah. He believes it is every Jew's obligation to return to Israel now. Criticizing the Jews remaining in the New York ghettos such as "Kfar Rockaway," he added that the forgotten anti-semitism will surely return, as it always has in Jewish history. "There have been harsh exiles, and they all ended, as will be this one. He accused the observant Jews in exile of being "practitioners of Jewish folklore" who do not fulfill the more difficult mitzvot, the ones requiring the most faith. "They are as irreligious as the irreligious." He explained that having emunah involves practicing even difficult mitzvot, such as Aliyah. "Who said it is easy to be a Jew?" Rabbi Kahane reflected. Refuting the excuses Kahane has heard from people who do not

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Rabbi Meir Kahane urges students of Stern College to join "Chug".

**Bulletin**  
On Wednesday evening, November 18, following the faculty union election, The National Labor Relation Board agent who was carrying the unaltered votes, was mugged near Federal Plaza, and the box of ballots, stolen.  
Consequently, the faculty's decision concerning unionization will not be known until after another election is held.



## Dean's Desk: Willing to Listen

by Elyssa Merzel

Acting Associate Dean Dr. Jablonsky, who will now be the source of information for the Dean's Desk column, would like to bring to students' attention information regarding the following:

On Wednesday, December 8 at 5:30 in the faculty lounge there will be a Wurzwiler dinner open to anyone thinking in terms of entering the program. Stern students have the opportunity to take courses at Wurzwiler during their senior year and complete the program one year after the completion of their four years at Stern. One's chances of being accepted into this program are greater than if one were to apply, upon graduation from Stern, to the two year Wurzwiler program. The dinner will provide students, particularly freshmen and sophomores, with answers to questions they may have, and will help them to prepare in the early stages for the Wurzwiler program. Stern students who are now in the program, as well as two or three people in the two year program, will be there to answer questions. There is a charge of \$2.50 to cover food expenses.

For those students registered in the Communications Disorders shaped major, this program is in the process of being formalized, and within a month proposed sequences of course offerings will be available for approval by Dr. Bernstein. The shaped major includes the specialized areas of Special Therapy, Audiology, and Speech and Hearing Defects; if courses within a suggested sequence are not offered at Stern, they can be taken at other schools. A great deal of flexibility and opportunity is thus afforded the student who seeks Jewish education and environment yet wishes to specialize in an area of study which cannot be fulfilled within the Stern curriculum.

In addition, there are two joint programs with Ferkauf, the first involving Ferkauf's psychology department (if interested, see Dr. Belmont), and the second—a combined BA-MS program in Education. By taking twelve credits in Education at Ferkauf, a Stern student will have those credits counted towards both her un-

dergraduate and graduate programs.

A student with a special goal can request a shaped major and is encouraged to meet with a faculty advisor to help meet her individual needs.

Finally, Dr. Jablonsky urges students to take advantage of the small size of Stern and the personalized attention that the student can receive from each department. Those students who might prefer to discuss certain subjects with the dean, rather than with a faculty member, are urged to make an appointment to see Dr. Jablonsky. She is available to the student body and is interested in listening to anything you wish to discuss with her. Therefore, in addition to an upcoming Student Council meeting at which Dr. Jablonsky will be present, and will respond to students' questions, she will, for a one month trial period, have "Dean's Hours." There will be 3 designated hours each week for which eight students per hour may sign up, at Mrs. Turkel's desk, either individually or as a group. The purpose of the "Hours" is to give students a chance to meet and communicate with the dean. It will be open agenda, so regardless of what it is you would like to discuss, come and talk with Dr. Jablonsky. This is a unique and new opportunity to have direct communication with the dean. Stop in at the Office of the Dean and sign up for one of the following Dean's hours: Wednesday, December 1 at 10:00 a.m., Thursday, December 2nd at 10:30 a.m., or Monday, December 6 at 12:00 noon. You may also communicate with the dean through writing. Dr. Jablonsky assures you that you will get an answer, as she considers the dean-student relationship a two-way channel.

Students wishing to submit questions to Dr. Jablonsky to be answered in the "Dean's Desk" Column, should send them to "Dean's Desk," c/o Observer.

## Dr. Miller Opposes Faculty Union; Stresses Camaraderie

by Alice Cohen

At the third Stern College Student Council meeting on November 8, Dr. Israel Miller, vice-president of the University, addressed students. He spoke of elections for a faculty union that were to take place on November 16 and 17, expressing his opposition, as a member of the administration, to the formulation of such a union. Dr. Miller stressed the point that faculty and administration should act as colleagues rather than have a labor-management relationship. He believes that the latter would lead to students' concerns getting "lost in the shuffle." When asked specifically how the students could "lose out," Dr. Miller replied that faculty cuts would be a direct and inevitable result of demands for higher salaries by the faculty. Dr. Miller also remarked that with the unionization of the teaching staff, the student body would not have the same freedom in choosing the calendar as it has had in the past. Admitting though, that he was not an objective observer, Dr. Miller noted that faculty unions do not exist in any of the Ivy League schools, and was voted down at both NYU and Fordham University. Dr. Miller also touched on the financial difficulties of the cafeteria, appealing to students for



Dr. Israel Miller, Vice President Student Affairs speaks out at SCW Student Council Meeting.

wouldn't be able to function." He did say, however, that there will be "student input."

Admitting that the decision to close the Stern dormitory recently during the Yom Kippur-Sukkot recess was a mistake, Dr. Miller an-

nounced that in the future, arrangements will be made to enable students to stay in the dorm during a similar recess. He also stated that the dorm will be open intercession and closed during Passover. A student raised the problem of the student teachers, and shaped major and graduate students who begin their programs a month before the college officially opens for the academic year and therefore need the use of the dorm. Dr. Miller said that he would have to look into the matter further.

Earlier in the meeting Roxanne Huberman, chairperson of the Senate, had expressed the intention to try to extend library hours. When questioned concerning this Dr. Miller said that he would investigate the possibility of an extension of at least one hour.

Other events which took place at the meeting were the official chartering of the karate club, the announcement of the successful profit made on the turkey raffle, and reports by class presidents and various committee chairpersons. We can look forward to the Yavneh Shabbaton, December 10 and 11, and a chocolate bar sale with profits going to Yeshiva University in memory of Dr. Samuel Belkin, Z"l.

## Beit Midrash Program Reinstated by T.A.C.

by Brachy Osofsky

A new program of learning was started at Stern last week, under the auspices of T.A.C. The Beit Midrash program of intensive study of Talmud began on Monday evening, November 1, 1976.

The class meets every Monday and Wednesday evening, from 7:45-9:45 pm. The subject matter currently being studied is Chapter 3 of Tractate Megillah. This text covers vital areas related to *Kriat HaTorah* and *Davar Shebekedushah* as well as the laws of *Kriat Megillah*.

The instructor of the learning group is Rabbi Baruch Lanner.

Rabbi Lanner is a Musmach of RIETS, and those familiar with NCSY know of his contributions to that organization.

The Beit Midrash program is currently geared to students at the advanced Jewish Studies level, but students at lower levels may make their own learning arrangement with Rabbi Lanner.

It is too late in the semester for credit to be issued for this course, but in the spring semester one may apply to retroactively receive credit for participation in the program this fall.

For those students interested in Beit Midrash learning on their own, TAC has organized room 2D in the dormitory as a learning center. The room has been repainted and the walls have been lined with desks for studying. The bookshelves are already filled with *Seforim* and more are presently on order.

There are Shomrot who have scheduled shifts to sit and watch over the Beit Midrash. Gila Leiter, who is in charge of the Beit Midrash, invited everyone to come and try the "nice ambience, friendly people, and *seforim*" of room 2D.

## ers letters letters letter

Dear Editor,

Considering the indispensability of a basic library science course it is unfortunate that this course is lacking from Stern's curriculum. I took a course in basic bibliographical methods last spring, but since only three students comprised the class the course was dropped after two sessions. I realized the importance of this course and so therefore I took it as an independent study elective.

Most students do not realize the valuable information that a library possesses, and if they only knew how to look for this information, their school projects, papers, etc., would be completed more efficiently. The weekly one-hour course would enhance learning and

enable the student to progress at a more rapid pace. I hope that the student body will show interest in re-establishing this valuable course for the coming spring.

Adina Sullum

Operation Reach

Dear Friend:

We at OPERATION REACH need your help!

As you probably know, our whole organization is geared towards getting children into the "Yeshiva World." We have found that more than any other measure used in the past, that of establishing a personal contact between the non-Frum child and the older "Friend", is the most effective. Now more than ever, we

want to build and strengthen our BIG BROTHER & BIG SISTER PROGRAM. For this project we need you to come forth as volunteers. The essential quality that we are looking for is consistency on the part of the older girl. A friendship, especially one which is superimposed needs consistent work. We require a minimum of one week tutoring and leave the rest to your discretion. The need is very big, we have many children waiting for their "older friend" to help sort things out.

If interested please contact Nechama Shreibman at Operation Reach, 229 Park Avenue South, New York, N.Y. 10003, telephone: 674-6700.



Freshman class officers beam over success of blind date party. From l. to r. Judy Miller, Vice President; Rhonda Schwartz, Treasurer; Erica Smith, Secretary; Betsy Mondschein, President.

# The Jewish Book in America



JEWISH BOOK COUNCIL  
of the NATIONAL JEWISH WELFARE BOARD  
18 East 52nd Street  
New York, N.Y. 10022

## Jewish Book Month

# "It's Time I Read a Jewish Book"

by Connie Letovsky

This statement seems to be on the minds of many Jews today. Go into any Jewish book store these days and most probably you'll have to wait in line at the cash register. The fact that Torah books are now in demand is a significant trend with far-ranging consequences. What we are equally witnessing is the new and abundant availability of classic Torah works in English which were formerly open only to those who knew Hebrew, or at best Yiddish. A whole world has now been opened up, giving millions a chance to view Judaism through its most treasured and sacred sources.

One such *sefer* is Rabbi Yisroel Meir Kagan's monumental work, *Chofetz Chaim*, which deals with the laws of *lashone hora*. Rabbi Zelig Plushkin has prepared an English version, *Guard Your Tongue* (Tzur-Or Press, Jerusalem). It is not an exact translation, but rather an adaptation since it was felt that this form would make the laws more easily understood. *Guard Your Tongue* is a practical guide, bringing the laws of *lashone hora* within the grasp of every Jew. Everything is clearly explained with true-to-life examples and practical recommendations for guarding one's speech.

But what exactly is *lashone hora*? It is derogatory or damaging speech. It can range from a vicious

verbal insult to a slight mention of someone else's shortcomings. Even so-called "innocent gossip" falls into the category of *lashone hora*. In fact, 31 Torah commandments relate to it and if you take a quick glance at the *Al Chait* that we recited on Yom Kippur, you'll see at least eight references to sins committed by our mouths. We see the seriousness and danger of *lashone hora* in the fact that our Sages, of blessed memory, cite it as the prime cause of the destruction of the *Beit Hamikdash* (The Temple) and the exile from *Eretz Yisroel*. (Yoma 9b, Gittin 57b, Rashi — in *Guard Your Tongue*, p. 8). *Lashone hora* has generated immeasurable suffering and is responsible for hatred and dissension among us.

In studying the laws of *lashone hora*, one notices our Sages' constant concern for the sanctity of speech. "A person who guards his tongue from *lashone hora* sanctifies his faculty of speech. Blessed with this merit his prayers and words of Torah will be accepted by G-d." In the *Mussar* selections in *Guard Your Tongue*, we have the following pertinent statement: "When the High Priest entered the Holy of Holies on Yom Kippur, he burnt incense before he performed any of the other services." This is to teach us a lesson... the Talmud (Yoma 44a) states that the incense in the *Beit Hamikdash*

atoned for *lashone hora*. "When we wish to mend our ways and repent, we must rectify our speech before everything else." Moreover, "a person who is resolved not to speak evil will be free from all other transgressions between man and his fellow man. (p. 189 in *Guard Your Tongue*). He will not slander, embarrass, or insult anyone, and he will keep away from feuds. Certainly, he will not cheat others or steal; he is careful not to harm anyone with words, all the more so with actions."

As a final note, the *Chofetz Chaim* refutes the claim that it is impossible for the average person to refrain from speaking and hearing *lashone hora*, and that any effort to be careful will prove futile. He emphasizes that the fact that *Hashem Yiborakh* has written this commandment in His Torah is proof that every single individual is capable of guarding his speech if he sincerely tries. Moreover, we conclude the *Sh'moneh Esrai* with the prayer, "G-d, guard my tongue from evil" (*Elokey n'tzor l'shoni merai*). If one does not exert any effort on his own toward this goal, how can he ask G-d to help him? (from the *Mussar* selections in *Guard Your Tongue*).

The *sefer*, *Guard Your Tongue* will prove helpful to anyone who wants to make even a very slight effort to purify his speech.

## Jewish Book Month History

by Sara Kaplan

"Is it something like National Girl Scout Month, when you stuff yourself with cookies for the benefit of Girl Scouts all over America?" This was one of the many "interesting" answers I received when I asked people what Jewish Book Month was. If you, too, are unaware of the history of Jewish Book Month, read on.

Jewish Book Month was established by the Jewish Book Council, a branch of the National Jewish Welfare Board. The Council was organized in 1942 in an attempt to create a renaissance of Jewish literature during the period after the Nazi holocaust, when many European Jewish scholars and Jewish libraries had been destroyed. The Council set up Jewish Book Month and other related projects in the belief that the Jewish book contributes greatly to Jewish cultural survival. Jewish Book Month became an international cultural event. Today it is observed in the United States, Canada, Argentina, Belgium, England, France, Germany, Mexico, and South America.

The functions of Jewish Book

Month include encouraging people to gain Jewish knowledge, helping to augment Jewish book collections in libraries, synagogues, schools, centers, and making available books of Jewish interest for promoting reciprocal inter-faith understanding and cooperation. This year these goals will be attained by numerous exhibits, lectures, book reviews, book fairs, children's programs, and panel discussions. Personnel in the United States Armed Forces and abroad will be involved in activities related to Jewish Book Month in this Bicentennial year.

This year Jewish Book Month will run from November 12 through December 12. It may not be as much "fun" as stuffing yourself with Girl Scout cookies but the numerous benefits to be derived from participating in projects and activities going on in synagogues, schools, Jewish Community Centers, libraries, etc. are much more satisfying. In Jewish Book Month 1976 there are many opportunities to explore the tremendous wealth of Jewish books available, and one should take advantage of these opportunities.

## Messenger of God: The Bible Revisited

by Tamar Feldman

Elie Weisel, in his most recent book *Messenger of God*, seems once again to be intrigued and haunted by the black threads interwoven in the Jewish experience. This new book is another attempt to recapture elements of yesterday and to subtly incorporate them into the burning forces of today. Elie Weisel paints actual biblical portraits through traditional commentaries while adding, for us, a special sense of Jewish religious and historical continuity through *midrashic* interpretations.

"Why dwell on them again? And why now? It falls to the story teller to explain." Adam and Eve, Cain and Abel, our forefathers, Moses, Joseph, and Job all emerge as lively, vibrant people rather than as fairy tale heroes and heroines. As human beings they are connected with all of us, and appear to be intrinsic parts of ourselves.

Moreover, these men and women represent the continuation of a nation despite pain, death, and seemingly unwarranted suffering.

A generation after the Holocaust, Elie Weisel still probes the question of the imposed human condition. All men are invited because all men suffer. Cain was the first victim and the first survivor of the Holocaust. Moses, Joseph, and Job add dimension to the ecstasy and the confusion of the Jewish experience. The leader, the free man, and the victim of man and God send forth vibrations from the past to us, here in the present.

In *Messengers of God*, we experience a creative work that combines imagination with realism to express true messages. It is a dramatic book that envelops us with its power.

# Library Corner

by Adina Sullum

Lissy: Hey Rachel, do you want to listen to "John Denver's Greatest Hits" in the periodical room?

Rachel: What are you talking about? How can we listen to a record in the periodical room? I thought that the periodical room only contained old and current periodicals.

Lissy: Well, it was also a surprise for me to discover that a record player, along with earphones, and a record collection can be found in the periodical room.

The periodical room, found on the first floor of the old building (turn left before the stairs leading to the auditorium), contains other facilities such as a *Beit Midrash*. For those students who wish to learn with a *chevrusa*, but are hampered by the "no talking rules" of the main library, the *Beit Midrash* is a welcome haven. There one can stretch out on a sofa and converse with friends. A collection of undergraduate and graduate school catalogues can also be found in the periodical room, as well as a bulletin board notifying students of grant opportunities, scholarships, and so on. Since the library staff is currently ordering new catalogues, anyone who wishes that the library order certain catalogues should inform Prof. Lubetski, the head librarian; or leave a note in the suggestion box. The hours of the periodical room are as follows: Monday through Thursday 9:00-5:00 and Friday 9:00-1:00. What

does a student do if she has afternoon classes and wishes to read some periodicals after closing hours? If the student orders the periodicals before 5:00 (1:00 on Friday) they will be sent upstairs to the main library.

**LIBRARY HOURS—  
THANKSGIVING RECESS**  
Wednesday, November 24,  
1976 9:30 a.m.-5:30 p.m.  
Thursday, November 25,  
1976 CLOSED  
Friday, November 26, 1976  
9:30 a.m.-1:00 p.m.  
Sunday, November 28, 1976  
1:00 p.m.-6:00 p.m.

graduate library, and therefore it cannot possibly provide all the information needed for advanced research. Many faculty members have told Professor Lubetski that the library has an excellent collection in their particular area. In the instances that a student cannot find the required information in Stern's library, she should utilize the many other libraries in New York City.

Secondly, if a student or faculty member feels that a certain book or periodical be purchased by the library, a note should be left in the suggestion box or Prof. Lubetski should be informed. As a matter of fact, suggestions concerning any aspect of the library are welcome, and the answers will be posted on the bulletin board found outside the library. It is ironic that those students who complain of the library's "poor resources" do not bother to offer help. According to Prof. Lubetski, "It is incumbent

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Please look at Tentative Final Schedule on bulletin board and if there are any problems, see Mrs. Turkel.

A new exhibit "Introducing SCW Acting Associate Dean, Dr. Adelaide Jablonsky Through Her Writings" will be on display beginning November 29 through December 17.

I often hear students remark that the library at Stern is "lousy." When I ask the students what their reasons are for this rash statement I usually find that the student is not aware of the library's many resources. Some students complain that the library does not have the information they require for their assignments. First of all, students do not always know where to look for the information they seek, and if it is not listed in the card catalogue, they mistakenly believe that the library does not offer the needed information. Reference librarians should be consulted anytime that a student needs help. Of course there are instances wherein the library does not offer a certain book, etc. The Hedi Steinberg Library is a basic under-

# Released Activist Confront Procurator; Wives Appeal To First Lady-Elect; Refuseniks Form Public Action Group for Chernobilsky and Ahs

Eleven Jewish activists beaten three weeks before by police agents confronted Moscow Deputy Procurator Vasily Nesterov about the attack and regarding the fate of imprisoned Dr. Joseph Ahs and Boris Chernobilsky, the Student Struggle for Soviet Jewry and Union of Councils for Soviet Jews have learned. At the same time, the wives of the pair have appealed to Rosalynn Carter for help, and a Moscow-based public action group has been established in their defense.

The meeting with Nesterov took place less than a day after the release of the activists from 15-day sentences which followed a week of sit-ins at the Supreme Soviet for visas to Israel. Nesterov told three representatives—Vladimir Slepak, Arkady Polishuk and Victor Elisratov—that he had not received a protest letter the refuseniks had sent. The trio retorted that they had a receipt showing delivery of a letter about the incarcerated pair, and gave Nesterov a copy of the text, which he promised to pass on to

KGB investigator Tikhonov, who has attached himself to the case. Nesterov said he would reply in a week, probably after the investigation was completed, the Jews contended. The deputy procurator claimed the pair was in good health and that Chernobilsky now felt much better after having his beard shaved off. Meanwhile, the SSSJ and UCSJ said, Rosalynn Carter to intervene for their husbands "before it is too late." They will be tried for "malicious hooliganism" for their participation in the Jewish demonstrations, with possible sentences of up to five years. "We beg you to help us to try to prevent this cruel victimization, and to use your influence to prevent this in the name of justice, human rights, and for the sake of our little children."

At the same time, according to the SSSJ and UCSJ, eight prominent Jewish activists have formed a public action group to stimulate help for the imprisoned pair. The body includes Drs. Mark Azbel, Victor Brailovsky, Naum Meiman,

Benjamin Fain and Alexander Lerner, Dina Beilina, Ida Nudel and Vladimir Prestin. It is joined by Ludmilla Alexeyeva, representing the Moscow dissident group recently established to monitor the humanitarian aspects of the Helsinki Agreement. The public action group issued an urgent open request for protests by "eminent public figures and governmental personalities," and for defense counsel by "well-known Western lawyers." The group revealed that during the attack by police agents in a forest on the group of a dozen Jews who had demonstrated at the Supreme Soviet, "Ahs was thrown into a ditch filled with water where he collapsed and almost drowned." The SSSJ and UCSJ said that KGB investigator Tikhonov has now also grilled Moscow refusenik lawyer Vladimir Lazaris and Emma Sotnikova from Leningrad regarding the *samizdat* publication "Jews in the USSR."

During the two-week in-

carceration of the Jewish demonstrators, the wife of one, Rimma Tesker, gave birth to a baby girl. She and her husband Zachar named her Geulah ('redemption') in hope of their ultimate freedom. Police agents

had broken Tesker's nose six days before his arrest. The young activist identified only as Zilyony from Odessa who was also jailed has received exit permission together with his parents.



Russian Jewish activists fear that Boris Chernobilsky, arrested while demonstrating with other "refuseniks" at the Supreme Soviet for visas to Israel, will become the Kremlin's next scapegoat. The 32-year-old radioelectronics engineer, shown with his wife Elena and daughters Anna and Genya in a photo obtained by the Student Struggle for Soviet Jewry, faces a sentence of 1-5 years for "malicious hooliganism," along with surgeon Dr. Joseph Ahs.

## Thoughts on Jewish Book Month

by Laurie Rosenstreich

The concept of Jewish Book Month isn't quite acceptable to me. I find it annoyingly tokenistic to set aside one month for this purpose. It implies that Jewish books are ignored the rest of the year. Nonetheless, we have this American-Jewish phenomenon before us. Of what, if any, value is it?

I suggest two possibilities:

The first is: "Because some of us need to be told." Torah is for everyone, at all times. We should take hold of any opportunity to "spread the wealth," even to Jews who don't know what they're missing. If synagogues and Jewish organizations are encouraged to present programs in honor of Jewish Book Month, then many more people can be exposed to the sources of *Yahadut*.

Perhaps you, as I am, are now envisioning some pseudo-inspirational speech by a lukewarm organizational leader to a slightly bored audience. But somewhere among the book fairs, museum trips, etc., some genuine exposure to Torah may surface.

I further suggest a second possibility for the usefulness of Jewish Book Month: because some of us need to be reminded. We sometimes forget what is ours, and what is "other people's" and antithetical to our values. Let me ask you: what do you read in your spare time, when you're reading purely by choice, without assignments for classes? Perhaps you pride yourself on your good Jewish background — your know how to learn. Perhaps you consider yourself more *frum* than some other people. Yet there you are with a cheap novel, or the scribbles of

some pseudo-scholar with his warped, permissive philosophy. Can you honestly say that your personality can be isolated from your actions, that you can be perfectly immune to the influences that bombard you? We need to reevaluate the quality of what we put into our heads.

Some of us face another problem: we become preoccupied with things that may be Jewish or "of Jewish interest" but are not Judaic. I will argue that the fact that a book written by or about Jews doesn't suffice to make it of any value to us as Jews. There are books whose authors or characters act in spite of their Jewishness, or according to some terribly confused idea of what Judaism and Jewish identity mean.

I will go even further. Many of us are deeply involved in Jewish history and sociology. Hebrew or Yiddish culture, or similar areas oriented toward Jewish national identity. Of course these are of great importance, and one should take advantage of books now available on these topics. Nonetheless, even here there is an imminent danger of losing one's perspective. It is too easy to see the Jewish people as a family circle or *landschleit* club, and Torah as a nice piece of folk literature, *I'havdil*. In order to discover the true meaning and purpose of Jewish identity it is necessary to go back to the roots of *Yahadut*—to *stifre kodesh*.

We could get along perfectly well without Jewish Book Month, but it's standing here in front of us, and the question is, what can we do with this creature. Those of us connected with synagogues, organizations, and Hebrew

schools, especially the ones that seem most uninspired, shouldn't let the chance get away from us. Let's surprise this creature, catch it by its tokenistic nature, and work at turning Jewish Book Month from a month's event, to a year-round influence, to many years of *chayenu v'orekh vameinu*.

### Rings 'n' Things

- Engaged:**  
Florence Berkowitz '76 to Alan Fruchter  
Kaily Katz '79 to Alan Haber  
Shari Koslowe '77 to Jack Dweck '77  
Hildy Shtamf '77 to Jonas Weissbrod  
Dori Shertz '76 to Richey Sabin '75  
Sara Solonche '77 to Meyer Goldenberg  
Shira Wacholder '79 to Joe Sprung
- Births:**  
Robin (Bodack) and Judah Rosenbaum (YC '75) a girl, Rivka Elana.  
Miriam (Pfeffer, '75) and David Sonschein, a girl.

The Editor-in-Chief and the entire staff of the *Observer* wish a hearty Mazel Tov to Yussif Kohn, Business Manager 1975-76, on her marriage to Steven Staum.

## Dr. Rosenbloom Authors Work on Hirsh

by Adina Sullum

Dr. Noah Rosenbloom, faculty member at Stern College for Women since 1954, has authored the first comprehensive, objective examination of the views of Samson Raphael Hirsch, the leading figure of Jewish orthodoxy in 19th century Germany. It is entitled *Tradition in an Age of Reform*.

This work has been published by the Jewish Publication Society of America on the 100th Anniversary of Hirsch's establishment of separatist Orthodox Jewish communities in Western Europe. *Tradition in an Age of Reform* (480 pages) sets forth Hirsch's religious philosophy "that has retained its validity for our day as well."

Hirsch developed a system of "harmonization between

traditional Judaism and Western culture." He argued that Shabbat, holidays, and the laws of *kashrut* were not burdens, but rather exemplified universal values for all mankind. "By making certain adjustments in Jewish traditional beliefs, Hirsch was convinced that he was not weakening the position of Judaism, but rather underpinning it with modern philosophic thought. He was fully convinced that Torah and *derekh eretz*, particularly the natural sciences, complement one another and when studied properly would develop the true man-of-Israel."

According to Dr. Rosenbloom, "Hirsch wanted to be the Maimonides of his generation," an achievement he never attained.

## Torah and the Struggle Against Evil

by Rabbi Alter Ben-Zion Metzger

This year 5737 marks a Yovel (Jubilee—fifty year period) since the oppressive arrest and later release of the former Lubavitcher Rebbe. The event has entered into the mainstream of Jewish history as a radiant example of self-sacrifice for Torah and its commandments, an eternal source of inspiration and courage for innumerable Jews to observe their faith in the face of seemingly awesome adversaries.

In that context this discourse is particularly meaningful, for it was delivered upon his complete release while still in the city of Kastrama to which he had been exiled. In it the Rebbe discusses the Gemel blessing normally recited by a Jew who

has survived one of several perilous experiences specified by Jewish law.

Viewed in relation to his imprisonment by the Bolsheviks, the harsh torture and final liberation, it is to be seen not solely as moral instruction for his followers, but as a veiled outcry for courage and spiritual heroism in the face of those who would obstruct the fulfillment of Torah and Mitzvot.

His fiery words against internal and resultant external evil are directed not only to his disciples, but are also clearly a sharp denunciation of his cruel tormentors. His citing of the verse "From the mouths of babes and sucklings (Continued on Page 6)

## Torah Struggle, Continued

(Continued from Page 5)

have you established strength... to nullify enemy and avenger" (Psalms 8,3) is a clarion call to make the ultimate sacrifice for the strengthening of Torah education for Jewish children. His emphasis on Torah as an "antidote to evil" is clearly meant to strengthen his Chassidim in general to study Torah despite the harsh opposition of those seeking to suppress Torah Judaism.

Our rabbis tell us that if a person has lived through a perilous experience, he should recite the blessing of *haGomel* — "Blessed be the One Who bestows good upon the unworthy, Who has bestowed good upon me." Why does the text for this blessing vary from that recited upon the occurrence of a miracle to someone, which is: "Blessed be He Who has performed a miracle for me." Why doesn't the *Gomel* brocho state: "Who has performed good for me?"; what is the uniqueness of this "bestowal"?

It is well known that the descent of the soul into the body at birth — though this be an awesome descent — is actually a requisite for the soul's subsequent ascent. The Jew's *Nefesh haElokit* — G-dly soul — descends and garbs itself in a physical body which also has a *Nefesh haBahamit* — animalistic soul — which it must transform to the service of G-d. At the time of Galus — exile — the work of the G-dly soul is rendered even more difficult because it is confronted by fearsome obstacles and hindrances to the learning of Torah and the fulfillment of Mitzvot. The profound and intense effort needed to surmount these obstacles results in a subsequently greater ascent for the soul. Additional barriers which burden the soul and impede it from the achievement of its lofty goals are the anxiety and preoccupation involved in earning a livelihood, which cause great concern and distract the Jews from his primary religious quest.

Encountering this challenge, the Jew exerts intensive effort with remarkable self-discipline. He sets aside fixed time for the study of Torah and for service of the Heart-Prayer; he fulfills G-d's commandments with pure faith and submission to the Heavenly Yoke, unawed by impediment and obstacle. He stands with firm resolve to learn and to teach. By these very means the soul achieves ascent which surpasses its earlier level and status before its present descent to worldly existence and vestment within a human body.

Our sages of blessed memory state: "Before its descent, the soul is made to swear, 'Thou shalt be a righteous person and not be a wicked person'" (Nidah 30b). It is known that the word *Shvuah* — oath is linked by Chassidic interpretation to the word *Sova* — satiation. Thus the soul prior to its descent to mortal existence not only swears that it will be righteous, but is endowed and sated with unique capabilities to overcome the corporeality of the body, subjugate the animalistic soul and vanquish the barriers that hide its light.

Our sages of blessed memory identify for us the major enemy that we face in our battle to be righteous. "The evil spirit of man attempts to prevail upon him every

day, desiring to slay him as the verse states: 'The evil one strives to overcome the righteous man and attempts to slay him'. (Psalms 37, 32) Were it not for the fact that G-d aids the righteous man, he would be unable to cope against his adversary, as it says: 'G-d will not abandon him in his hands.'" (Psalm 37,33) (Kidushin 30b).

The nature and habit of the animalistic soul is to be drawn to physical and material matters. That is why this aspect of man is described by the term animalistic, for just as the primary concern of an animal is to eat, drink, and be involved with other physical matters, similarly the animalistic soul within man is drawn to physical gratification. It pursues that which the eye perceives; it desires all forms of gratifying indulgence, such as sensual pleasure or the pursuit of vain honor. "And Alukah has two daughters 'Give, give'" (Mishlei 30, 15). Alukah is normally translated as bloodleech. One Talmudic explanation of this Biblical verse is that Alukah is Gehinom and it cries out demanding punishment for the "two daughters" that cause moral depravity in man, namely political tyranny and lack of faith \* Avodah Zarah 17a. The basic nature of the evil inclination is to covet all that it can see of the material world. It possesses great vanity and believes with excessive and vain esteem that it is far superior to others, and therefore compulsively seeks honor and the accord of others. There is a selfish withholding of kindness to fellow beings, for the evil inclination is graspingly selfish and incapable of generous sharing with others. Moreover, it envies and desires that which belongs to others, unceasingly pursuing its heart's lust and delights — like an animal. The mind's sole preoccupation is the devising of means and stratagems to gratify the soul's lust and satisfy its avarice.

Our sages of blessed memory state that the evil inclination is like "A fly sitting upon the two openings of the heart." Just as the worm consumes and does not produce, so the animalistic inclination desires everything for itself. Our sages say: "The eye sees and the heart desires," and the Jerusalem Talmud comments: "The eye and the heart are the intermediaries for sin." (Berachot Chapter 1 Law 5). "The evil inclination can only prevail upon what the eye sees." (Sotah 6a). The eye's perception awakens within man thoughts and desires which influence him to seek gratification. The primary cause for moral failure is self-love, the

ego-centric sense of great self-esteem and self-worth. Man is incapable of self-restraint and self-discipline because of his narcissism and vanity. Insatiably he transgresses and violates every moral and religious boundary. The absence of "The fear of G-d from before his eyes" is not his sole defect; he is actually capable of intentionally acting like a creature of prey, grasping and stealing from others and using various means to satisfy the lust of his heart. Experience has repeatedly demonstrated: the thoughts, speech and deeds of those controlled by their evil inclination focus totally upon the quest for self-gratification. Everything that they think, speak and do is based upon their willful search for pleasure, as a result of the evil inclination's attempts to sway man to veer from the path of virtue and to descend from moral abyss to moral abyss.

Our sages offer the following advice to aid in the struggle against coping with evil. "I have created the evil inclination and I have created Torah as an antidote. If you are preoccupied with Torah then you will not be given over to his hand. If you have encountered this vile creature (meaning the spirit of evil which strives to entice you — Rashi commentary) draw him to the House of Study." If evil is a stone it shall be pulverized and if it is iron it shall be shattered (Kedushin 30b). For there are many levels to evil; individuals whose heart is as stone and others whose heart is like iron. In either case it means evil has gained such wide influence that man's heart is like iron or stone; as unresponsive and unresponsive as inert matter to the influence of thought and intellect. So calloused is such a person that he no longer possesses spiritual sensitivity, he is unable to be affected or experience the awe normally aroused by spiritual G-dly influence.

He is, "may G-d have mercy," like one completely transformed into stone, with neither interest or joy in the fulfillment of Torah and Mitzvot. The remedy for this condition is the intense study of Torah, constant attendance in the Beit Medrash — the House of Study. If you are *osek* — preoccupied with Torah; *osek* — preoccupation — means more than just studying for one's self; it means there must be involvement, as there is in any actual vocation, to effect the widest promulgation of Torah study in the Jewish community. It is written "From the mouths of babes and sucklings have you established *oz* — power" (Psalms 8, 3) and our Rabbis of blessed memory tell us that "oz has no meaning other than

Torah" (Shir haShirim Rabbah 1, 4). Torah study has the power to vanquish Jewish enemies! Similarly, going to the house of study to pray *B'tzibur* (with the quorum prescribed by Jewish law); participating in the classes given before and after the regular services; engaging in study groups at all other available times; all these cause the evil inclination to be "ground to dust."

We can often see that persons assiduously involved in the study of Torah, despite great personal difficulties, are exalted to a high spiritual level which surpasses by far the one they would seem capable of achieving under normal circumstances. Even persons who are not capable of learning themselves, when supporting others to learn, are also uplifted and exalted. Indeed, they are described by our sages with the singular title "A master of good deeds." There are various sources which attest to the great merit of those who are preoccupied with Torah. "He who is preoccupied with Torah, then physically suffering departs from him." (Berachot 5a). "And he is successful in his material enterprises." (Avodah Zara 19b).

At the time of the giving of the Torah, all Jews who were there physically at that time and all those souls destined to vest themselves in physical form in the future till the time of the coming of the Messiah, all of us as one collective identity accepted the obligation for ourselves, our children and children's children to fulfill the Torah and its Mitzvot.

It is written, "And the Jews fulfilled and received" (Megillah Esther 9, 27), which our sages of blessed memory explain means that the Jews fulfilled to an even greater extent that which they had already received at Sinai in the past. (See Shabbat 88a and Rashi there). When there are great hindrances and barriers to the learning of Torah and fulfillment of Mitzvot, a Jew must intensify his efforts to serve G-d better. This response of progressively profounder commitment can be repeatedly seen throughout Jewish history. At the time of Mordechai and Esther, for example, when Haman sought to inflict harm against the Jews, to totally destroy the Jewish people and to uproot Judaism; or when the Syrian-Greeks declared to the Jewish people: "Write upon the horn of an ox that you have no share in the G-d of Israel." It was specifically in comparable times of historical crisis and challenge that the Jews evoked new, hitherto concealed inner wellsprings of courage and strength to "fulfill" with even greater intensity that which they had already "received" at Sinai.

The prophet declares "I G-d have not changed." (Malachi 3, 6). The prophet cries out in astonishment to the Jewish people: You are very well aware that G-d has not "changed", has not forgotten His assurances never to abandon His nation Israel. Every living being vividly sees G-d's Divine Providence in relation to Israel, "one lamb among seventy wolves and it is protected." Therefore, the prophet inquires, "Why, sons of Jacob, have you not achieved *Kilsem* — derived from *Klos HaNefesh* — out pouring of soul. Why do you not learn and observe the Torah with *Klos HaNefesh* — intense yearning and dedication!" If Divine Providence is perceived by all, then the inevitable response of the Jewish people should be wholehearted commitment to, and preoccupation with the observance of Torah and spiritual service.

If an individual has not reached the level of his true potential and capability, then he is challenged and aroused from Above. This is the meaning of the blessing we make when overcoming a peril: "He Who has bestowed "Good is naught but Torah." i.e. He has bestowed upon me Torah — the antidote to evil.

G-d confronts the Jewish people through the veil of history. In each era they are beset by the emergence of new adversaries that threaten their very existence. This is turn progressively awakens new spiritual qualities hitherto dormant within their souls. These qualities are awakened and brought from the potential to the actual, resulting in a commitment to the fulfillment of Torah and Mitzvot that is deeper and more profound than in the past.

Thus G-d, by means of these confrontations, "bestows good" upon us, creating a sequence of events that brings about a more intense dedication to Torah. "Good is naught but Torah."

The trials and ordeals which the Jewish people encounter either collectively or individually do not occur by chance. They are G-d's Voice speaking through the pattern of history. The Jew must not falter nor yield to weakness. On the contrary, the Heavenly rest indicates that a Jew actually has within himself this challenge to his Jewish identity. His greatest power is derived from "increasing strength" in his involvement with Torah and prayer, with intensity and zeal surpassing his efforts up to this time. The response of deeper commitment leads to greater and more profound levels in the service of G-d, an ascendant and blessed cycle. (Reprinted from the column, "The Golden Chain" in the *Di Yiddish Heim*.)

Golden Chain" in *Di Yiddish Heim*.)

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Mr. Stuart Zweiter, Rabbis Saul Berman and Robert S. Hirt (from l. to r.) discuss projects of the Stone-Saperstein Center for Jewish Education, and career opportunities in the field, at the first meeting of the Stern Jewish Education Society on Wednesday, November 3.

Spent Sunday, Jan 23 — Sunday, Jan. 30 at the Algiers Hotel in Miami Beach \$300\* includes — \*Roundtrip airfare \*Roundtrip transfers \*7 days accommodations \*2 meals daily \*Admission to Calder Racetrack and Jai-a-lai (transfers to the events are not included) Deadline for booking and deposits is December 15. For further information, see SHARON YELLIN Stern Travel Agent Rm. 3E (885-0292)

# Senate Finals Again

by Esther Gross

Reading period was a major topic of discussion and review at the last meeting of the Stern College Senate, held on October 27 during club hour. Last June the faculty passed a unanimous resolution against the entire week of reading period that had been experimentally instituted, and voted to return to the old system of study days. As a result of this decision, reading period consists of three days this year. There are now thirteen-and-a-half weeks per semester, as opposed to last year's thirteen week semester. The faculty feels that the week-long reading period was not conducive to study. Instead, it may have served as an invitation to students to go home for a little vacation. The faculty is of the opinion that the longer semester facilitates completion of a course syllabus.

A motion was raised not to count either Fridays or Sundays as study

days as these are generally not considered to be full days of study. The scheduling of finals on Sundays was also discussed. Students feel that a final on Sunday requires studying on the Shabbat. Any decisions reached will take effect beginning in the spring semester of 1977 as the calendar for the fall semester has already been finalized.

It should be noted that due to action taken by the Senate library hours have been extended until 9 pm, Monday-Thursday.

Dr. Jablonsky, Stern College's Acting Associate Dean, stressed the importance of the Presidential Planning Commission. The commission is studying the entire University and could outline future University policies. Dr. Jablonsky feels that Stern College should take advantage of this opportunity to attain a better position within the University.

## Library

(Continued from Page 4)

upon the student body and the faculty to aid the library staff by offering some input into the process of improving the facilities and its resources. While the budget is limited, Professor Deitch, Director of Yeshiva University Libraries, has promised to allocate funds to help satisfy the most immediate needs." As a result of student and faculty input *Bio Abstracts* will be added to the list of periodicals. In the same vein, periodicals which are not used by students or faculty will be dropped.

Some important information concerning the library is as follows:

1. The library has extended its hours to 9:00 P.M. on Monday through Thursday.
2. The display of Professor Jacob Jalmon's works has been extended through November 26.
3. A new exhibit "Introducing S.C.W. Acting Associate Dean, Dr. Adelaide Jablonsky Through Her Writings" will be on display beginning November 29 through December 17.
4. The display of "Notable Women" found near the reference desk is constantly changing.
5. A folder entitled "Events

Calling All Creative Individuals!

All book reviews, short stories, poetry, and other such materials for the Dr. Morris Epstein Jewish Literary Supplement should be submitted to the *Observer* no later than November 29.

# New Opportunities Sociology Club

by Shira Weinberg

This year, for the first time at Stern College, a Sociology Club has been established under the leadership of Esther Cherner. Although sociology is one of the smallest majors at the College, this group has attracted over 40 members. With such a positive interest from the student body, Esther was able to confidently express her numerous ideas and ideals for the Sociology Club this year.

At the first meeting it was decided to hold seven meetings throughout the year, during club hours. Future plans were also discussed.

The club hopes to invite well-known sociologists from Barnard, Columbia, Israel and so on, to speak during the year. They also plan to compile a catalogue of reference books on sociology, which will be accessible to students in a new sociology lounge, that will hopefully be opened in the school building. Besides the catalogue, various Sociology books, ap-

plications to graduate schools, and pertinent information will be available in the lounge. The Sociology Club would also like to arrange field trips to places such as the Jewish Museum, research centers, hospitals, and old age homes. Rap sessions, dealing with environmental, racial, and other sociological problems are also in the planning. Another major goal for this year is to establish a credited volunteer work program, whereby sociology majors would receive credit for working at such places as the Adams School. Other aspirations of the club include advising sociology majors of opportunities after graduation, and mending such academic problems in the major as hiring new faculty members and beginning new courses. This will establish Stern's sociology major as a stronger and more familiar one to the students. Finally, the sociology club will coordinate an upcoming Shabbat at Stern, on the theme of "The Sociology of Israel."

After enthusiastically expounding the goals of the

Sociology Club, Esther went on to describe the importance of sociology. She made it clear that sociology does not solely involve direct contact with people, whether they be juvenile delinquents or senior citizens, but rather, the realm of sociology includes doing intensive research into sociological problems. Sociology concerns itself with exploring social research in the aim to better understand why problems occur in our society. The goal of the sociologist is to ask the right questions to the right people. One problem that many sociologists have is what to do with the information formulated. However, much research is being done to better understand today's business, radical, and community problems.

The Sociology Club has certainly prepared a busy year for themselves. Hopefully, they will be successful in all their endeavors. If anyone would like to join the club, feels she can help out in any way, or needs any information regarding sociology, feel free to contact Esther Cherner.

**Yavneh Shabbaton at Stern College**  
December 10-11  
Theme: Chanukah — The Ninth Candle (*Geulah V'Yishuah*)  
Price: \$15 for Yavneh members, \$17 for non-members  
*Stern Students* buy meal tickets in Cafeteria.  
Speakers: Rabbi Wally Green and Rabbi Saul Berman.  
For further information please contact Judy — 15E or Elise — 5H.

## Kahane

(Continued from Page 1)

make Aliyah because of the Israeli government's lack of religiosity. Kahane smiled and said, "No one hates the government more than I do, but we go to live on the land. It's *Kadish* there and not in the USA. There is Tum'ah even on Eastern Parkway!" Aiming his next comment at his young audience of students, Kahane reminded them that children do not have to listen to parents who refuse to allow the children the opportunity to fulfill the Mitzvah of Yishuv Ha'aretz. "The parents must also go," Kahane added.

Positive remarks were directed toward Gush Enunim. Rabbi Kahane supported their claim that there is a *Mitzvah D'Oraitha* against giving up Israel's land much less selling it to non-Jews. Not even the issue of Pikuach Nefesh can change that law. Rabbi Kahane supported this claim with a historical fact. "Jews never gave up land in place of going to war."

**Career Counseling**  
Mrs. Efriede Mayer does Career Counseling Wednesdays 12:30-3:00 p.m. Appointments may be made through Mrs. Winter.

**STUDENT FREE LOAN FUND**  
A new student free loan fund has been established by the Koenigsberg Family Foundation in memory of Mr. and Mrs. Benjamin Koenigsberg, parents of Prof. Shelly Koenigsberg Laub.

Around Town" can be found on the reference desk.

6. The library is in the process of switching to the Library of Congress Classification System. For example a new book on Maimonides will be classified under this new system and shelved at the end of the Judaic studies collection.

7. There is now one card catalogue for all books excluding those with Hebrew titles.

8. The cards in the catalogue show in which of the University libraries a book may be found.

9. The library does have an inter-library loan system.

Hopefully more use will be made of the Hedi Steinberg Library, and both student and faculty will share the responsibility of helping to improve the library.

# Karate Club

by Estie Cytryn

No longer need you fear the streets of New York — not if you get involved in Stern's Karate Club. The first meeting was held Monday, November 8.

Those who attended were introduced to Yeshiva University's

not have to be a big, burly guy to take Karate. Ms. Andron, herself a brown belt and the highest ranking woman in the organization, is 4'10", 95 lbs. She feels that the martial arts have given her a new frame of mind and a feeling of confidence that has "even affected the way I walk down the streets."



Stern Student Council kicks off Karate Club.

Master H.I. Silbur, 2nd degree black belt Michael Andron, and future instructress Lilian Andron. A basic introduction to what Jewish Karate is and how it benefits the individual was presented and a display of martial arts was performed by Ms. Andron.

Despite popular belief, you do

Karate Club has begun! Every Monday at 7:30 p.m. in the Orange Lounge all are encouraged to attend. This activity will prove beneficial for all. For further information and anyone with questions please contact Estie Cytryn in 3A, who is chairperson of the club.

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## A Little Bit of Broadway



Debbie Silver and Sally Roth, coordinators of the successful (and entertaining!) Speech Arts Forum/ Yeshiva College Dramatic Society Talent Show held on Sunday, November 14, do their own thing.

At the Biltmore Theatre a new, initial Broadway show is enchanting audiences. *The Robber Bridegroom* is a musical fantasy based on a novel by Eudora Welty. The young energetic company consists primarily of veterans from John Houseman's "The Acting Company," which presented this show on Broadway for a one week engagement last season. This year's enlarged and far more polished production is played with a tremendous amount of vibrance and style. Aside from the few minor bawdy segments, this show is a delight from beginning to end.

This folk tale is set in Rodney, Mississippi in the early 1800's. It is the story of a gentleman robber who kidnaps the daughter of a wealthy plantation owner and falls in love with her. Mistaken identities and further complications follow.

With the aid of a few props, characters, and musicians who

weave in and out of the action and a great deal of imaginative improvisation, the wooden barn-like stage-set is ingeniously transformed from one scene to the next. The down home, country-style music sets one's foot to stompin'. If you are ever in the mood for a rowdy, bawdy, musical treat featuring an inspired young cast, this is the show to see.

(S.H.)

A thriller in every sense, *Marathon Man*, starring Dustin Hoffman, is a must. The plot involves a graduate history student who becomes entangled, against his will, in the United States dealings with a Nazi war criminal who through the use of his dental skills tortured Jews and other minorities. One learns a great many lessons from this film, including the fact that our government's secret service departments are often as brutal in their dealings as the KGB.

## Flu Facts

by Heidi Tenzer

Many people have already decided as to whether or not they are going to be inoculated against swine flu. For those who remain undecided, here are a few facts.

Swine flu is caused by a variant of the influenza virus. It is very similar to the virus that caused the devastating flu epidemic which killed millions of people in 1918-19. Influenza appears in epidemic proportions every eight to twelve years, each time with a different strain of virus.

The symptoms of the flu are fever, headache, sore throat and muscular pain. The danger of swine flu and reasons for precaution is not for fear of the wide-spread deaths as in the past. It is rather in order to prevent the spread of the disease especially to people whose weak health may cause them to be severely affected by it.

The flu can be prevented by the newly formulated swine flu vaccination. The serum is made by injecting the virus into fertile eggs. The dead virus is injected into the body to build up anti-bodies against the disease. The inoculation requires two weeks to take effect. Two types of vaccines are being offered. A monovalent one offers protection against swine flu, and the bivalent type also offers protection against last year's A. Victoria Flu.

People over 65, and the critically ill who would suffer most from the flu, are advised to take the bivalent

vaccination. People under 18 should not be vaccinated, unless they suffer from asthma, diabetes or heart or kidney disease. People who are allergic to eggs should not be vaccinated since the serum for the vaccine is produced from cultured eggs.

### Swine Flu Shot Poll

On Wednesday, November 4, 1976 a poll was taken at Stern College for Women to find out the number of students who plan to be inoculated in the advent of a swine flu epidemic. One hundred and eleven women were polled and the findings of the poll were as follows:

- 12 — Are planning to be inoculated
  - 68 — Are not planning to be inoculated
  - 31 — Are not sure
- The question as to whether the students would get a swine flu shot if an inoculation program were held at Stern, was answered in the affirmative by 17 students.

- \* \* \* \* \* SHABBAT SHALOM \* \* \* \* \*
- \* \* \* \* \* HADLAKAT HANEIROT \* \* \* \* \*
- \* \* \* \* \* Shabbat Toldot, Nov. 26, 4:11 pm
- \* \* \* \* \* Shabbat Vayetzei, Dec. 3, 4:08 pm
- \* \* \* \* \* \* \* \* \* \* \*

(Continued from Page 1)

Social Welfare Organization, and Social Work Practice. Students also do two to three full days of field work per week in a social work agency. Community Social Work, for instance, normally involves three full days of field work weekly. Though the majority of SCW students in the program do not elect to do so, this option is available to those who are able to carry the workload. "In this way, by actually doing social work," Professor Donshik stated, "students are able to experience what they are learning. An integral part of social work is learning through doing, as well as through the classroom."

The summer after the first year is spent doing two hundred hours of field work in social work agencies.

During the second year, students take a normal Wurzweller program, including electives in the individual student's field of interest in either case or group social work.

Dale Eichenbaum called the program "one of the most innovative additions to emerge for SCW students in the past several years."

In spite of the obvious advantages of receiving one's degree early and of having courses credited twice, it should be realized that the BA-MSW program is a most demanding one. During the first "chaotic" year, students take courses at both schools, as well as doing their two or three days of field work weekly. Also, vacations do not always overlap. *Pesach* will be the first simultaneous vacation for joint program students this year. The schedule is so heavy that the most students active in extracurricular activities must give them up for lack of free time. Professor Donshik noted that "the

program definitely requires commitment," but the load should not be a deterrent to those sincerely interested in it. "A student must finish the bulk of her requirements at Stern before entering the program or she will find it very difficult and time consuming. Graduate school is a very different kind of responsibility. There are meetings for your field work agency. Then, you need time in the evenings for school work. Still, the work should not at all be a deterrent. Fewer classes are taken than in most other graduate schools, enabling the student to fit it all in."

Another student said that she had had three years to do all the things one does in one's free time. Now that she is ready to get a professional education, she's willing to give up her free time. She added that she still does have time for the activities she considers most important.

Dale Eichenbaum commented that "the work is well worth it. The program affords the student the opportunity to get the best of both worlds. It makes for a well-rounded and sensitive Jewish woman."

Professor Donshik pointed out that Wurzweller is "a professional school of social work with concern for the Jewish community." It is involved in "the search for the meaning of 'being Jewish' in relation to society and sociological factors." Lisa Weiner added that "Jewish motifs are present in the school. The food is kosher. There is a daily *minyan*, and there is sensitivity toward Jewish issues." Another student said that the Jewishness of Wurzweller is relative. "In comparison to secular schools, it is very Jewish, but in comparison to Stern, the Jewish

orientation is less obvious." Yet another student remarked, "Some of the non-Jewish students at WSSW even find the Jewish atmosphere somewhat confining."

On a different note, Professor Donshik also pointed out that the field of social work and the MSW degree are in tremendous demand and of vital necessity in *Aretz*. "Social work is a valuable profession for the potential *olah* to consider."

A friendly and accommodating individual, Professor Donshik offers to talk to any SCW student with any interest in social work. "Feel free to drop in and discuss any aspect of social work, not only concerning Wurzweller or the five-year program," he offers. He is "happy to help."

Professor Donshik's office hours at Stern for the fall semester are on Thursdays, from 2-4 P.M., in room 817. If these hours are inconvenient, he can be reached at 255-5600 ext. 231 for an appointment at Wurzweller.

The third annual SCW-Wurzweller Buffet Dinner will be held December 8. Anyone interested in the field of social work is invited. The cost of the dinner is nominal. It will offer an opportunity to get acquainted with and discuss social work with Wurzweller students. Two WSSW and two joint-program students will present their ideas. It promises to be a worthwhile evening, so be sure to attend!

[See Ellen Lieberman in Room 16F for more details.]

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