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Students Protest Nazi Presence on National Council of Churches

by Debbie Silver

Approximately 350 people gathered in front of the National Council of Churches on Thursday, Dec. 16, to protest the presence of Bishop Valerian D. Trifa on the board of the NCC. Trifa, whose participation in the Iron Guard during World War Two has been confirmed, has been an active member of the NCC board for over a decade. The rally was sponsored by Concerned Jewish Youth, and was a follow-up to meetings bet-

is a strong base of support within the Jewish and Non-Jewish communities. "Leaders of the Jewish and gentile communities expressed their moral outrage at an alleged organization of G-d. They questioned the legitimacy of the excuses made by the NCC concerning their constitutional leeway in expelling Bishop Trifa," according to the spokesman.

The first speaker of the rally, Rabbi Walter Wurtzberger, for having undermined the re-

the-holocaust cannot be condoned."

Rabbi Avi Weiss, Rabbinical Advisor for CJY, demanded the resignation of the executive board of the NCC, and entreated all constituent organizations to cease funding and withdraw from the NCC.

The third speaker, Rabbi Alexander Schindler, chairman of the Conference of Presidents of Major Jewish Organizations, identified those present at the rally as witnesses for the dead. He demanded Trifa's immediate suspension from the NCC board, saying that failure to do so would be a "mockery of the morals and ideals which are presumably enshrined" in the NCC building.

Rabbi Benjamin Blech, President of the National Council of Young Israel Rabbis of America, challenged the NCC to come out and speak with the crowd. Rabbi Blech stated that the crowd, consisting not only of nearly 600 people but of 6 million souls as well, will not sit silently, for "on the eve of Chanuka, we are the generation of the Macabees," and not the generation of silence.

The Vice President, of both the Synagogue Council of America, and the Rabbinical Assembly, Rabbi Teplitz demanded, Trifa's immediate suspension from the board of the NCC, citing the

YU Trustees to Challenge Faculty Union Vote

Dr. Norman Lamm, Yeshiva University President, has announced that the recent faculty vote to unionize will be tested in court by the University's Board of Trustees. In a statement issued December 24, the President objected to the concept of the faculty being employees of the University, since he does not want the school to be run in an industrial setting.

Dr. Lamm's announcement came four days after the faculty's ballots on the union issue were counted by the National Labor Relations Board. The results of the vote were 91 faculty members in favor of the union and 50 against.

Although the count indicated faculty preference of the union by a margin of nearly two to one, Dr. Lamm denotes that the large number of faculty rejections of unionization indicate that legal review is necessary. He claims that the amount of faculty against the vote has increased five times since a poll was taken by the faculty several months ago. According to Dr. Lamm, the switch was caused by the NCRB's rejection of the University's position that part time faculty should be guaranteed a

vote. Also influential in changing many teachers minds was their concern in giving the new President an opportunity to carry out many of his proposed goals. In accepting the job of University President, Dr. Lamm had stated that he was willing to work out mutual agreements with the faculties.

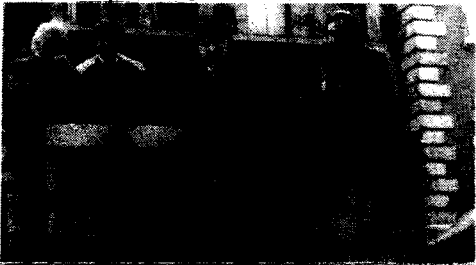
Acting Associate Dean Jablonsky gave her interpretation of the recent development regarding the union issue. Preferring to call the faculty group a faculty association rather than a union, she remarked that until the University recognizes the association, no cooperation with it will take place.

Dr. Fred Goodman, advocate of the faculty union, and liaison between the Stern College faculty and the University faculty association, said he was sorry to learn of the Board of Trustees' reaction.

The faculty's involvement with the NLRB began three years ago by the Belfer and Ferkauf Graduate School faculties. Since then, the teachers of all the University schools, aside from Albert Einstein School of Medicine and Cardozo School of Law, also indicated they were interested in forming a union.

War Criminals Among Us, stated that non-Jews must identify with the Jews in their plight against Trifa. He quoted "those who forget the past are condemned to relive it."

Rabbi Shlomo Riskin, Rabbi of the Lincoln Square Synagogue, (Continued on Page 8)



Demanding Trifa's immediate expulsion.

when the CJY and the NCC, during which the NCC proved to be minimally cooperative, claiming that the constitutional means for expelling Bishop Trifa were unavailable. A spokesman for CJY stated that the purpose of the rally was to strongly and unequivocally tell the NCC on this issue that there

possibility which is necessary for religion. He stated that the "blasphemous" harboring of Trifa by the NCC implicates the NCC for the actions and motives of Trifa. Rabbi Wurtzberger stressed that the NCC must "restore the credibility of the world's religions by demonstrating that the sins of

Third Annual WSSW Awards Dinner Held

by Esther Cherner

The third annual Wurzeiler School of Social Work dinner held on December 8 was an opportunity for many interested Stern students to meet for an informal discussion with Wurzeiler students. Following the introductory remarks of Prof. Stephen Donshik, Coordinator of the joint B.A./M.S.W. program, there was a brief description of the casework and groupwork departments. Among those present were two graduate students from the regular two-year program. The two second year students described their experiences as Jews working in their fields in Jewish and non-Jewish settings. The first-year students aired their views on both casework and group work. Ivy Kaufman, a Stern student in the five-year program, presented both the positive and negative aspects of the five-year program. "The five-year program should be for those who have had an interest in Social Work throughout college. Those who go in for an easy way to finish professional degree at an accelerated rate, will be disappointed." One attending Wurzeiler will find that a lot of hard

work is in store for them. The first year curriculum for a student in the five-year program is Human Growth and Behavior 1, or Social Casework 1, and Field Instruction. In their practice course the students outline the methods adopted and the problems encountered during conferences with their clients. The Growth and Behavior class stresses the importance of and awareness of self throughout the different growth stages of a person. Social Welfare Organization discusses the facets of society which can cause problems for an individual. The Social Worker must have a thorough understanding of these possible problems if she is to help the individual cope with them. Field work plays a major role in the schools' curriculum. The five-year program students have a choice of either a two or three day field work placement. Field placement gives the joint student a chance to put the theory of the classroom into the practice of the Social Work field. The Social Work field is very broad. The clients in field work may vary widely: children, the aged, drug addicts, psychopaths, etc. When one comes to Wurzeiler, one is not given a choice of whom she will work with, thus a

social worker learns to relate to all types of people in all types of situations.

While Wurzeiler is under Jewish auspices, not all its students are Jewish. Wurzeiler appeals to the non-Jewish student because of its concern for the ethical standards of society, which is the major outlook of the school. Another unique aspect of Wurzeiler is its promotion of self-evaluation. As one student commented "In the first year it tears you apart and in the second year it puts you back together again." This is to say that during the first year one confronts personal problems, and experience which can be very devastating. Although as time goes on, one learns to cope with these problems and feel relaxed about them. On the whole, the five-year students find the program very educational and quite worth while.

Dale Eichenbaum talked about her experiences at Wurzeiler. She felt it was a very broadening experience — exposure to different people and their different ideas.

The dinner proved to be very informative to students who are planning to apply for the five-year program.



Students bravely roll up their sleeves and grit their teeth as they donate blood at Stern's semi-annual blood drive, held Dec. 21.

Union Unity

The formulation of a teachers' union has been cause for much strife and concern among the University administration and faculty. Now that one has been formed the faculty and administration will be able to work out their differences, and we hope that the administration will allow the faculty the power to influence decisions which involve them. Both sides should keep in mind that their primary obligations are to the students and the maintaining of the high scholastic record of the University. Faculty and student input can be of a valuable nature to the administration and should not be taken lightly.

Demanding Demonstration

Recently another Orthodox institution has been in the news for alleged misuse of government funds. The epidemic of embezzlement seems to be spreading within the Torah community. What has happened? Somehow, ethics have not been transmitted along with *Shmirat Shabbat, Kashrut* and *Taharat Hamispacha*. It appears that people have begun "reinterpreting" halacha. In the minds of many, stealing from a corporation or from the government no longer constitutes *g'naivah*. It has become permissible to cheat and steal as long as the profit goes to Jewish institutions, i.e. is used for the "higher" purpose of Torah education. The basic prohibition of sinning in order to perform a mitzvah is ignored.

The editorial board of *The Observer* strongly condemns such unethical acts as well as their perpetrators. We in the Orthodox Jewish must conduct ourselves in such a manner as to be above suspicion.

We support the efforts of *Yosher*, a committee concerned with Jewish ethics, which is attempting and in some cases succeeding to correct this intolerable situation. (*Those interested in becoming involved with Yosher can speak to its chairman — Rabbi Saul Berman and Mr. Stephen Donshik.*)

Embezzlement Epidemic

On Thursday, December 1, 1976, a rally was held outside the offices of the National Council of Churches, near Columbia University. The rally was sponsored by Concerned Jewish Youth. Its purpose was to protest the continued presence on the NCC's governing board of Bishop Valerian Trifa, a former member of the Rumanian Iron Guard who was responsible for the brutal murder of thousands of Jews.

Although we would have liked to see an even larger turnout, we commend those students and faculty members of Stern and Yeshiva Colleges who recognized the importance of their participation. We were also encouraged by the presence of the representatives from several Jewish organizations such as the Rabbinical Council of America, the National Council of Young Israel, and the conference of presidents of Major Jewish Organizations. We hope to see this united effort repeated whenever it is necessary, whether it be for the cause of the Soviet Jewry, the Mideast Situation, or bringing other Nazi criminals to public attention.

The *Observer* wished to add its voice in outcry against this latest travesty of justice. The NCC is fully aware of Trifa's past yet in the name of organizational procedure, it allows this murderer to remain in a position of honor. The inaction of the board implies sanction of Trifa's crimes. In face of this, any attempt by the NCC to speak in the name of religion is reduced to gross hypocrisy.

The NCC can only clear itself by removing Valerian Trifa from its governing board and suspending his membership in the organization. We stand together with all those involved in the effort to remove this criminal from his position of honor and bring him to justice.

The Observer

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"Z" Last Word

"The Marathon Man" is a movie that deals with a Nazi doctor from Auschwitz who, due to his brother's death in New York, must come to the big city in order to recover a suitcase of valuable diamonds. I am sure that many of you have been warned, as I was, that this movie has its share of violence. I must admit that after the film I was up until the early hours of the morning, not because of the violence, but due to a scene that lasted no more than ten minutes. As the "white angel" — the title given to the Nazi dentist — was walking down 47th Street in the diamond district, a grey haired lady, in her sixties, recognized him from her days in the death camps. Upon finally deciding that he was, in fact, the torture specialist from Auschwitz she did all she could to have him seized and arrested. She watched hopelessly as the killer got into a cab and disappeared, knowing that he would never be brought to justice.

Many of us have read books about the Holocaust but, due to the millions of deaths and the way in which these people died, instead of being left in a state of deep depression, we walk away shocked and confused, asking how this could have happened. No one is capable of fathoming the idea of six million innocent victims being slaughtered. This ten minute scene in "The Marathon Man" left me, for a time with a feeling of what it must have been like during those terrible years. The sorrow, pain and utter hopelessness of the human race.

I realized afterwards that I was taking, for granted something very important. The religious freedom, both public and private, that we enjoy here is an experience that few Jews throughout the world in years gone by were able to enjoy. Yet today, I doubt that many of us think about it twice a day. As a result, we feel that it is someone else's responsibility to solve that ever popular "Jewish problem" in Russia. For Israel, many of us give our every holy dollar (which I feel are important) but when it comes to losing lives, and leaving families without their fathers and/or sons, this is the Israeli's responsibility.

In the aftermath of the holiday of Chanukah, I ask you to consider a moment and realize that the return of religious freedom and Temple worship that took place then cannot be taken for granted now. More importantly, say a prayer for the Jews in Russia who do not have the privilege of publicizing the miracle that took place then, and say a prayer for Israel so that we may all enjoy peace in the years to come.

6. Are you a giving female student? Do you embrace the needs of your school and/or community? (*Note: If for instance you have committed yourself to committee or organizational work for ulterior motivations, e.g. service points, or because you're photogenic, and you do not fulfill the responsibilities, you are allowed to answer in the negative.*)

Statistics have it that if you answered in the affirmative to the first five questions, and in the negative to the last, you may safely consider yourself part of the foreign stock.

For Yellin Out Loud

ReORIENTing Ourselves



Ever since Pearl Harbor Day in December of 1941, the American people have been suspicious of the Japanese. In recent years, there has been a growing concern amongst Jews and Gentiles, and particularly, amongst the "Cosmopolitans" in this country, about the multitude of JAPs in our midst. It is with this in mind that I turn to the female members of the Jewish community in the United States, in the hope of better understanding this matter.

Definition of Term

The term "JAP" has been explained, described, defined, and discussed in a variety of ways. Basically, JAP is the "rasha tevot" for Jewish American Princess, which has been further analysed by a notable authority (*Cosmopolitan*, September 1976*) in the following manner:

"Today, after a mere seven or eight decades in America, Jewish daughters are called Jewish princesses. They are cultivated, educated, cultured, valuable investments."

"Traditional Jewish love, encouragement, nagging, pushing, and swooning over a child joined hands with the thrust for upward mobility to produce the Jewish American Princess. She is in part the *shetite* daughter ("You should marry well. Such a good match will bring us great *naches!*") But she is an American expected to achieve, to do well ("What do you mean you only got a 98 on that science test? Who got the 100?") And she is a princess by virtue of her specialness to her parents ("Harry, look at that pitcher she made in ceramics! Did you ever see such talent?")

"Jewish American parents, whether or not they are well-to-do, feel compelled to spend money directly on the enhancement of their daughters. And the embellishing, primping, and polishing of a princess is accompanied by constant reminders of the Ultimate Goal: 'Get married, darling.' This is a lesson she'll never forget."

Survey

With the purpose of attaining additional data concerning the 1976 conception of JAP, I conducted a survey in a certain institution on the "Middle East Side." These are some of the replies received:

"A JAP is someone who shops in only the finest stores, eats in only the finest restaurants, and takes vacations in only the finest places."

"Someone who expects the world on a silver platter."
 "A girl whose 'Ann Klein' was returned for 'Calvin Klein', because it was in style that week."

* From "The Truth About Being a Jewish Princess" by Leslie Tonner.

"A female who develops arthritis of the ears early, because of the weight of her earrings."

"Every hair on her head is in place even on the windiest day, her make-up is perfect . . . hem so even that it could be measured with a ruler . . . the classiest of the classy . . ."

"A person who is very materialistic, very concerned about themselves, haughty, and stuck-up."

"You know it's a whole attitude, not just clothes, did you get that?"

"You know her when you see her."

Recently, on a popular TV talk show, a number of Jewish male celebrities were interviewed on their reasons for marrying *shicksas*. The apparent consensus was that Jewish women are not giving enough, too demanding, in short Jewish princesses. (You don't have to buy your Italian wife a mink right away!)

Probing Further

Now that we have examined some of the "outstanding" features of the JAP, we had best center on two questions.

1. *Identity Crisis:* Do you, or do you not, consider yourself, to be part of this breed?

2. Do you feel that the school's or community's survival is being enhanced or jeopardized by the JAP? [If you harbor any ill feeling toward the aforementioned this may be a manifestation of the "Anti-Pearl (Diamond?) Harbor(ing) Complex."]

In regard to the first question posed, if you are unsure of your status, perhaps the following criteria will be of help. (The answer to the second question will, undoubtedly, be contingent upon the response of the first.)

1. Is every day a shopping spree for you? Is this "joyous season" your favorite because of the increased opportunities for the above activity?

2. Would you classify your closet as the "garment district," do you wish it was, or do you feel that's being too "clothes-hinded?"

3. Do you have a "hang-up" about leaving your room for too long because you're expecting a ring?

4. Do you strive to be within a "hairbreadth" of perfection? In other words, if there is more than a 30% measure of air-humidity, do you stay indoors (with roller and/or blower)?

5. Do you base your selection of courses on any "particular" criterion?



The Alumnae Column

An Open Letter to Stern College

by Gwen Sack

Words, words of prayer recited daily. Unfortunately for most of us, tefilla is a purely vocal process, with the words just passing through our minds, without first entering our souls. But being in Israel, and especially in Jerusalem, each word takes on a new uniqueness. There are three words however, that have become a reality for me since I arrived. These words, Vitolkhenu Komimut L'arzuu (found in the morning Barkhu and Birkat Hamazon) "And He shall bring us upright to our land", have been constantly in my thoughts.

What does the word "upright" signify to me today? The word "upright" clashes in my mind with the image of those early chalutzim who fleeing the Russian pogroms or escaping conscription into the Russian army, traveled across Europe by foot and by boat only to arrive in a barren land. Nor do I think of those survivors of Hitler's Holocaust hidden behind a wire fence on Cyprus waiting for some British minister to give them permission to come to the land of their fathers. Rather, I believe upright refers to someone who isn't fleeing from something but is rather running towards what he decides of his own free will.

Today it is we, the American Jews, who have the choice to fulfill this prayer. It takes the 20th century Jew of America 12 hours to come to the state which took the

Jewish nation 2,000 years to return to. For those of us who have had the zekhus to live our entire lives knowing only a Jewish government representing a Jewish majority in Eretz Hakadosha the challenge is even greater. Yes, proudly and freely I choose to come to Israel. I wanted to come to Israel in life rather than waiting my whole life to be brought here in a casket. The land with the gold in the streets was left behind for the land with the Golden City.

Unfortunately, the first week after my arrival, the Yadin affair broke out. Coming from America, the land of Watergate, one tends to expect corruption in high places. That is what one expects in America, in Israel one is naive enough to hope that we are above that. Unfortunately, one realizes that Israel rather than becoming the place where MIZION Tezei Torah has become the place where the Jews have become "normal" like all the other nations. Fulfilling the vision of the early Zionists, we have our Jewish thieves, prostitutes, labor agitators and rapists. But is that the true vision of Israel? Is this why we were chosen to be an Am Hakadosha? We, the American observant Jews have the obligation of helping to make Israel a "light unto the nations". Instead of concerning ourselves with whether a restaurant is kosher or glatt kosher, we should be worrying about Jewish farmers and

the question of terumah and maaser. Instead of worrying so much about getting into medical school, we should be occupied with the problems of being a duty doctor and running a shomer shabbat hospital in a country where the majority are Jews and shabbat goyim can't always be relied on. When reform American Rabbis claim they aren't recognized in Israel only because the National Religious Party is in the government coalition, it is we the American "orthodox" who must answer them. We must teach them that the reasons they aren't allowed to perform marriages or conversions here are not political, but spiritual. We have not survived 2,000 years because of overnight Jews or intermarriages. It is the Torah that has kept us not we who have kept it. We must go back to the ways of our fathers in the land of our fathers.

In conclusion, I end with another prayer, "Hashivenu Hashem Eilekha V'nashuvah Chadesh Yameinu Kikedem." "Hashem return us and we will return." The relationship between man and G-d is a partnership." HaShem has given us the chance to return. Will we turn away from it or not?

Sincerely, and L'hitra'ot!!!

Gwen, a 1976 SCW graduate, is presently in her first year at Shaarei Tzedek Nursing School in Jerusalem. —Ed.

Goldie's Korner

Special Education or Lack of it in the Yeshiva World

Twelve years of elementary and high school, is the rudimentary education the average person receives before being thrust into the adult world. The actual "education" accumulated by the child, in that time period, however, is debatable. Many, in fact, most, of our elite yeshiva clientele do accumulate enough knowledge to get into college and graduate school, or to attain success in the business world. But that is "most", not "all". What about those who fall along the wayside? Who are they, and why do they fail?

"They", are the select few, who did not benefit from the routine reading, writing and arithmetic sessions, the ones who never could quite decipher Rashi and Tosfoth. "They", are the ones who needed some sort of individualized attention, a special education which they did not, and in most yeshivot today still do not, receive. "They" are the children with specific learning disabilities which, due to a lack of sophistication and funding on the part of our yeshivot, were not identified as such, and consequently, lost out on a great deal of education. Children with specific perceptual, associational or auditory problems which impede their learning are considered to be not trying hard enough, or just plain dumb. Consequently, they are either left back year after year, pushed through all those years learning nothing, or returned to the parent to be placed in some other school system.

Then there is the child who, in addition to learning nothing, makes the whole process of education a very difficult one for his teacher and peers. This situation often persists indefinitely, or results in the expulsion of the student.

A mechanism should be built into the seemingly well-greased system of "education", to cope with these problems. In many school systems, it already has been. It is called Special Education, and makes possible the education of formerly non-educatable children. It takes them out of the regular classroom environment, and copes with their individual problems, while preventing them from falling too far behind in their school work. Then, if and when their problem has been overcome, they can successfully make the transition back to the classroom. I have seen such a system in operation in Greenwich, Connecticut, which has an exemplary Special Education Department. The children there learn at their own pace, and receive individualized attention from professionals trained to handle their problems.

Many public schools throughout the country have special education classes. Unfortunately, I cannot say the same for the yeshivot. The yeshivot have, as a whole, for too long been oblivious to this problem. However, perhaps this trend is in the process of being reversed. Several yeshivot are beginning to incorporate Special Education classes into their school systems, and a Movement, P'tach, has been formed to promote Special Education in yeshivot. The time has come for the focus and funds of our yeshivot to be channeled into serving the interests of not only the average child, but the special student, as well.

Yeshiva, my friends—come only to Eretz-Y-is-r-a-e-!! This call must be loud and clear. We must state it, repeat it and not let it subside—Because days are coming, days which forbode a great and mighty storm... G-d is calling us. The wind is blowing at us; [unfortunately,] we aren't reacting properly... Friends, make way—pave the path and show us all—yourselves, we your brethren and the world— that you already hear the thunder and see the lightning... Respond to the Voice of G-d, is he not trying to point to us (where to go) [... Must he force the lesson upon us...]' (from: "Hakriah Hagedola", Jaffa, 1907).

The call of return of which Rav Kook is a proponent, is the same message that proclaims Ms. Yellin. It is rooted in Religious—Judaism — The positive, rejuvenating approach of historic Judaism.

The uniqueness of this position is that while the political, secular partners in the Zionist movement maintain so many personal inbred pretensions of ideological bases, giving rise to even causing the term "Zionism" to endure many shades of meanings, Torah-Jews who are Zionists know that the real test of

dedication to the Zionist vision is not the slogan in a text, but rather the ever-clinging, never-wavering, surrendering to the real meaning of Torah in its entirety, for that implies the lofty goal—to live in Eretz-Israel in accordance with the Torah, as a social order of life!

Let us consider: What spurred on Zionist Jews in the pre-Herzlian era? Few were constantly downtrodden, anti-Semitism was rife, and national cohesion was, for all practical purposes, virtually non-existent. The only unifying factor of vital importance to the national survival, was the religious element's adherence to the Divine teachings and the acceptance of Torah u'Mitzvot. Of course, the waves of European Nationalism assisted in effecting various outbursts of Jewish national pride; the most prominent example is Herzl's reaction to the Dreyfus trial.

It is important to note that while the "Allyot" of Religious groups (i.e.: the students of the Vilner Gaon, the followers of the Besht and the disciples of the Chasam-Sofer—all at the time of the 19th century) were tied to internal, emotional longings, the cause for the "Allyot" of the Bilhain, etc. was a result of the external state of affairs—the oppression and sup-

(Continued on Page 4)

Letters to the Editor

To the Editor,

The function of the Office of the Registrar is to serve the students with many of their academic needs. However, since I entered Stern I concluded that seeking help in that office is something to be done as seldom as possible (if I intend to retain a decent mood.) Each time I do venture inside I'm greeted with suspicion, impatience, and annoyance. The Registrars' gripes are nothing personal — they treat everyone equally. Students are made to feel as if the office's services (that we pay tuition for) are actually huge favors being done for us.

I have dealt with Registrar Offices in other colleges. In contrast to Stern, I was always treated with patience and cheerfulness. I know there is no change in my approach that merits such a different treatment at Stern.

Everyone has a rough day once in a while but this attitude in the Registrar's Office has existed for years. I think its time somebody challenged their smugness.

Irritated Student

The student free loan fund established by the Koensberg Family Foundation has been renamed the Pearl and Benjamin Koensberg Student Loan Fund. "Because my mother was so vital a force in our learning Jewish life and living, we want her to be included specifically." Prof. Shelly Koensberg

To the Editor:

In 1974 I emigrated from the Soviet Union, from Riga. My son George, 20 years old, my relatives and friends are still in Riga. My letters, addressed to them, were systematically lost, even though I sent these letters registered with return-receipt requested. I receive back no letters or return receipts. Also, the letters sent to me were lost.

The officials of K.G.B. read unhindered the letters of Soviet citizens and withdraw these letters. If the content of the letters or the persons to whom the letters are addressed to are not suitable according to the point of view of officials of K.G.B.

The International Postal Convention in 1957 in Ottawa, signed by the Soviet Union, provides for each lost registered letter the indemnity of \$15.76. This indemnity should be paid for in the time of six months from the day following the day of inquiry by the postal administration, if in this time the letter is not found.

Only in May and June did I receive the indemnity in amount of \$1103.20 for 70 lost registered letters. Altogether the Soviet post lost over 300 of my registered letters.

The International Postal Convention provides that the indemnity should be paid to the sender by the postal administration, where the letter was mailed, and in my case the American postal administration, and reimbursed from the postal administration which had lost the letter. In my case, the Soviet postal administration. I do not know how many of my

registered letters the Soviet postal administration decided to lose. An emigrant from Moscow was forced to collect the indemnity for over 400 of his registered letters before his relatives and friends in the U.S.A.R. began to receive mail.

A person in the Soviet Union whose mail is cut can do nothing. If he protests he will be persecuted.

Sincerely yours, Josef Gurvich

*To the Editor:

I said it to you once and I shall say it to you again: Yishar-Kochachem. You represent the fine bearers of Torah-true Judaism, which is anchored in the centrality of the Jewish People, the Torah of Israel and—last, but definitely not least—Eretz Yisrael:

I find Ms. Yellin's "Return with the Wind" particularly heart-warming. This article is in the spirit of Rav Kook (ztz"l). And how great the parallel is! — (May I quote a few excerpts):

"If we are honest in our desire and sincerely wish to see our nation redeemed — freed from their lands of (physical) bondage and (spiritual) captivity, arriving in Eretz-Israel, finding there the place... they can call home and founding there a successful development... —, who among us can permit himself not to participate, who is there that will not give a helping hand, and who can dare say he is free from the obligation..." (from: "Afikim Banegev", Boisk, Latvia, 1927).

"[This is] the great call: 'To

Dean's Desk

by Ellyssa Merzel

Dean Jablonsky on Student Input

During the 1960's student activists demanded greater student input on their campus. Most colleges today have found a middle ground. Through senates and joint-student-faculty bodies, students have a means of voicing concerns regarding important matters. In Stern, some students have participated in meetings of the administration, graduate and undergraduate faculties, and students of the Academic Priorities and Resource Allocation Committee, otherwise known as APRAC. More recently, students have prepared thoughtful communications regarding presidential planning commission on dormitory problems and academic matters.

For several years Stern College's administration has asked students to share their sentiments on many aspects of the school. It is only recently that progress is being made in this direction, which is in part an outcropping of the student strike in spring of 1976. Student Council has been given a deadline of January 31, 1977 for submitting a report on the result of a survey of student opinion on teaching effectiveness. It is incumbent on each student approached for opinions to provide the faculty evaluation committee of Student Council with precise and honest information. Only in this way will it be possible to improvise instruction for present and future students. "Gripping" is unproductive—you have a chance to participate in a meaningful evaluation. Help your committee or forever hold your peace.

The Shaped Major is a program of study drawn to fulfill an individual student's desire to achieve an acceptable academic goal which is not met by one of the traditional majors offered at Stern College, yet is consonant with a liberal arts program. A student interested in such a Shaped Major draws up a fully articulated projected course of study, clearly stating the academic goals she would like to achieve and bearing the concurrence of a faculty member who agrees to serve as her sponsor. The proposal is reviewed by a faculty committee which can draw upon the opinion of other faculty to help determine whether the projected course of study is feasible, will indeed help the student achieve the goal, and does not compromise the College's com-

mitment and philosophy. If the Shaped Major is approved, a complete and detailed allocation chart is filed with the Office of the Registrar and binds the student as well as the College.

The following are the general regulations:

1. Any student may file a request for approval of a Shaped Major after she has completed a year of residence or 24 credits of college work. A transfer student may apply after one semester of residence if she has completed 24 credits of study. (The allocation should be filled out on Form GI.3 available in the Office of the Registrar.) Before the student files it with the Office of the Dean, she must have the written approval of a sponsor, generally a faculty member. In some instances two faculty members will be needed.

2. It is the student's responsibility to carefully check the total number of credits for the major she is devising.

3. It is expected that the bulk of the courses in the major will be chosen from the regular offerings of the University. However the student is free to use other resources and less

traditional approaches, such as independent study, special testing programs and field experience. All the courses the student pursues for the approved Shaped Major, whether at Stern College or elsewhere, will be listed on her transcript along with the grades she received. Where Stern College offers courses they should be taken at Stern College. Independent study can be used in these areas. The faculty advisor must approve the academic institution at which the student will be taking courses for the Shaped Major.

4. If the projected course of study calls for the student to take courses outside the University, the additional costs that may accrue have to be borne by the student. However, the Office of Student Finances will attempt to help the student meet additional costs whenever possible. Stern College tuition covers fees for those students who are accepted into the Fashion Institute of Technology Combined Program.

5. No program will be approved if it does not include fulfillment of the basic requirements of the College in general and in Jewish studies.

Chug Aliyah Career Conference

by Naomi Reich

On Sunday, December 12, a group of about 200 college students assembled at 30 West 44th St. (alias Touro College). The conglomeration of students from Stern, Yeshiva Colleges, Barnard, and Touro shared a common interest and hopefully a common goal: Aliyah. When we had all gathered together on the third floor, someone remarked, "Now, what? The building is going to turn into an El-Al plane and take off for Israel?" Unfortunately, the process is not that easy, that was why we were there.

This function was organized by Miriam Litwack, Steve Klitzner and Danny Levy, heads of Chug Aliyah at Stern and Yeshiva College, under the auspices of the *Chevrat Aliyah Toranit*. It was intended to provide career counseling for those college students whose future plans include aliya. Brief presentations were given by specialists of various fields such as Jewish education, medicine, law, communications, and speech therapy. Some of the speakers were Israeli, and others were American olim. Their message was quite clear: there are many job opportunities available in Israel in a great many areas. Practically speaking, what Israel does have going for it is that it's a young developing country. New areas are

opening up all the time—whether it be in research or social work.

The speakers were very optimistic, encouraging, informative and helpful. Their positive attitude toward us was felt and appreciated, and made us all the more interested in what was being said. We weren't promised any rose gardens—but I don't think any of us were expecting them.

Dr. Yehuda Eisenberg spoke on Jewish education, explaining the major differences between the Israeli school system and the day school system in the United States. Salaries are determined by college degrees and experience. The amount of hours you must put in to earn a given salary depends on whether you teach in elementary school, high school or university. He wouldn't guarantee openings for everyone in Yerushalaim, but the country has a definite demand for qualified, dedicated teachers.

Next, Marcly Rubin spoke about speech therapy with real vivacity. She is in the States to get a Masters in her field. Unfortunately, because speech therapy is such a new field, Israeli universities don't offer masters programs yet. However, there are positions available for trained therapists. Since some of the invited speakers were unable to make it, Mr. Friedman of the Israel

Aliyah Center was on hand to provide information on all professions and refer those interested to people who could answer more questions on their fields.

After all of the speakers had given their brief introductions, we broke up into groups in different sections of the room. This provided us with the opportunity to ask specific questions about our intended fields.

One of the goals of this function was to provide continued encouragement for those of us who wish to make aliya. Most of these students have spent a year of study in Israel and left Aretz with convictions. But the fact is that when you're in the States, even "just to finish my education and then go back" you do forget, and you start to rationalize. Functions like these remind us that not only do we have to go back, but we can go back. There is a place and a job for all of us. They further remind us that we're not alone, there are a lot of other crazy idealists just like us. It's reassuring to meet some of them at meetings like these.

If we continue to work constructively in this way, and to not just think about Aliyah, but start making concrete plans about it, we can reach our goal. We'll all end up on that El-Al plane yet!

"—There is no candle, not even a spark..." Indeed, there seems no apparent cause for a steady Aliyah.

There is an obvious conclusion: In times of adversity for our people, Aliyah is on the increase, decreasing as the emergency disappears. Three years after the Yom-Kippur War, the State appears to have found its feet and the tendency is more and more for the individual Jew to exclude the idea of Aliyah.

True, Religious-Jews settled in Israel for the same reasons as other Jews. Nevertheless, for Religious-Jewry Aliyah is more than immigration; it is the observance of a Torah-Law (*mid'v'raitah*)! and the realization that only in Aretz is complete religious living possible.

Here we see the place Y.U.

Registrar's Office Denied Vote in Senate

by Sharon Efraymson

Student faculty, and administration, at the December 15 meeting of Senate, defeated a motion to add a representative of the Office of the Registrar to its list of voting members.

The Office of the Registrar had contended that it has access to much statistical information and that it is a neutral body (as far as faculty and students are concerned.)

At the current time Senate is dealing with the issue of closed courses at Stern. Many a student has had the frustrating experience of being closed out of a course that she is particularly interested in. Often, courses are closed because students who decide to drop the course wait until the last possible day. The teacher does not know that the student plans to "drop" and consequently he must close the course to other interested students. Senate is investigating the situation of class size although in the meantime it urges students to drop

students can play. While keenness for the Homeland among secular Jewry may dwindle and wane under the force of circumstance, *the Commandment of Yishuv - Ha'aretz is ever-present, for us to fulfill and without which we lack the spiritual component of our practicing all the 613 Mitzvot!*

I believe we have an important task ahead of us. If we can teach ourselves—and instill in others—that settling and living in Israel is a Divine precept "L'shu'ah (Continued on Page 7)

a course they do not plan to take; as soon as possible.

Senate is also working on modification of requirements at Stern; specifically those in languages and science. Another problem being investigated is Freshman orientation and registration. A result of this investigation has introduced a tangential issue; namely registration for transfer students. The college is now willing to discuss an experimental program which would allow transfer students to register earlier than Freshmen thus allowing them a broader course selection.

A recent Senate achievement pertains to library hours. The library is now open until 9 p.m., Monday through Thursday, and an additional hour may be one night a week, and during finals.

The calendar has been arranged so that study days for finals do not fall on either a Friday or a Sunday. In the advent that they do (for lack of alternative) students will be given extra study days. Senate has also been instrumental in extending the deadline for applying for a pass fail grade until after mid semester, since part of such a decision is dependent on success in a particular course and its demands.

On the agenda for the next meeting of Senate, is a discussion of Freshman orientation. The meeting will take place during Club-Hour on December 29. If you have suggestions about Freshman Registration, or if you wish to see a Senate meeting in action—you are welcome to come.

Letters...

(Continued from Page 4)

pression of the Jews. This cause remained the same right up to the time of the vicious Nazi anti-Semitism. The Holocaust brought about the phenomenon that a Jew wanted, most desperately, to fulfill the precept of *Aliyah*—because he was forced to!

After the State of Israel was reborn, a determination to preclude great disaster, caused over one million Sephardic Jews to flee their countries of birth and come to Israel. To be sure, immigrants (particularly from the Western countries) came to Israel due to positive reasons as well. The rebirth of Israel gave renewed pride to the Jew; he was even willing to sacrifice "standards" for noble principles, eager to play a part in the unfolding

drama of a nation that is so ancient yet so young. These men and women gave up luxury elsewhere to do whatever they could for the Homeland, due to fiery idealism, pioneering spirit and the fascination with the Kibbutz challenge.

As the years passed, however, *Aliyah* decreased. The unforgettable days of June, 1967 excited everyone, and settlement in Aretz increased, but the momentum didn't continue. Here and there, certain experiences (recently: *Entebbe*) wrought *Aliyah*, but no tide persisted more than a snort duration.

It is now 5737. What now induces and encourages Jews to settle in Aretz? It is as *Bialik* once remarked (on a different matter)

And Again They're Beating Us

Enraged by the beatings of his friends in Moscow after they sat in at the Supreme Soviet demanding exit visas to Israel, veteran "ref-
usnik" and screenwriter Felix Kandel penned the following poem, "And Again They're Beating Us." The text was transmitted to the Student Struggle for Soviet Jewry and Union of Councils for Soviet Jews, and translated by Genya Intrator:

Again and again, just as before...

As always, according to rules
- handed down from generation
to generation:

Beat the Jews!...

Is this unusual?

When did they not beat them?

And who did not beat them?

For generations in Russia there was a hairy fist, a square boot over hour heads.

Hel, fellow—don't be shy!

They are not shy! Just give them a hint!

Word of honor—it's to be respected...

Their shining lawlessness, the lack of punishment,

Complete arbitrariness.

Slap the Jew, kick him;

If I wish I call him "kike"

Should they not be respected for it?

Imagine—who could have fantasized in the boldest dreams:

In the center of progressive humanity

They drag out the Jews from the waiting room of the President of the country,

Take them 60 kilometers out of town to a forest and beat them up,

Break noses and ribs—
professional beatings that leave no mark.

For what reason?

Because...

Why, for everything.

Hey, American—have you ever been dragged out of the White House into a dark forest And then with fists, boots, kicks...

Hey, Englishman—have you ever been dragged out of the Queen's palace

Then banged on the nose, kicked in the backside, dragged on the pavement?

Hey, Frenchman—how do you live without it?

I pity you people in foreign lands. I pity all of us.

Some Jews are defending them. Some say the beatings were not ordered from above—

It was done at their own initiative which, of course, is not the same thing;

It is possible to live with it.

Jews! Tomorrow you will be carted away 200 kilometers out of town,

You will be buried in a rotten ravine.

But you will be pleased that it was not ordered from above— Just on personal initiative.

Hey, Jewish people! Again they're beating the Jews... Again and again.

Who was not beaten up yet? Come out—it's your turn!

Soviet Jewish "Dropouts"

by Sandie Freistat

A major problem facing world Jewry today is that of Soviet Jewish "dropouts." The "dropouts" are emigrants from Russia who apply for Israeli visas in the Soviet Union, but change their destinations in Vienna. These Jews are misusing Israeli visas, causing a decrease in Russian Aliyah, and possibly antagonizing the Russian government. Various proposals have been offered to alleviate this problem, the most controversial of which is the proposal to cut off funds for Soviet Jews who change their destinations in Vienna.

Once the problem became a major issue, a Committee of Eight was set up to deal with it. The Committee included important American and Israeli organizations. After much heated discussions, they came up with the various positive proposals which make Aliyah more attractive to potential Russian olim. They decided that reorganizing the absorption centers, offering better housing and larger grants, and removing some of the "red tape" that the emigrants must go through would be highly beneficial. However, they felt that a more direct approach was needed to solve the problem. They decided to urge Russian Jews planning to live in America or elsewhere to apply directly for American passports. This would help check the misuse of Israeli visas in order to make Aliyah. According to the Committee, the Russians may cut off

having these Russians apply for American visas, they feel that those who apply for Israeli visas with the intent of going to Israel will have a better chance of getting there. The Committee further stated that aid to the "dropouts" should be cut off. In this way, they would not be hampered in emigrating to the country of their choice, but they would be encouraged to go *only* to Israel.

These proposals were met with strong objections. According to Dr. Jonathan Frankel, Senior Lecturer in the Department of Russian Studies and the Institute of Contemporary Jewry at Hebrew University, the two main arguments of the Committee of Eight are invalid. Frankel feels that the Russians allow Jews to leave because of pressure from the west and wit in the Soviet Union and the desire to rid themselves of Jews. Having Soviet Jews apply directly for American visas will have little or no effect on Russian policy. According to Frankel, the Russians allow emigration to Israel to associate the Jewish "traitors" with the evils of Zionism. Once they leave Russia, it matters little to the Russians where these Jews end up.

By forcing aliyah upon emigrants, Frankel feels that Israel will be receiving Olim with a negative attitude toward her. They will either cause problems in Israel or be prime candidates for *Yeridah*.

Abba Eban, the former Foreign Minister of Israel, opposes the

proposal to withhold aid to the "dropouts." He feels that the inherent nature of Zionism and Judaism cannot allow for such an infringement of freedom. Eban, as well as most others who object to the proposals, feels that the answer is "Persuasion not Coercion." Only positive measures should be taken to correct the situation by encouraging Aliyah. Letters of protest have been written by various Russian Jewish activists, with concrete, positive proposals such as improving employment opportunities, grants for Olim and "removal of the bureaucratic obstacles." Another proposal was that of raising Jewish consciousness among potential Olim-in Vienna and Olim who arrive in Israel. The rise in assimilation is a basic cause of the "dropout" problem. Soviet Jews settled in Israel should be encouraged to write back positive reports to their friends and relatives in Russia (Russian Jews often receive mail from Olim during their first two years in Israel when they are unsettled and unhappy).

The Committee of Eight recognizes these proposals as valid but feels that funds must be withheld for the "overall survival and welfare" of the Jewish people which depends on the security of the State of Israel: Opposition to the Committee maintains that the Committee's proposals will have adverse effects and that only through positive action can the "dropout" problem be solved.

Cyrus Vance: The New Secretary of State

by Debbie Libin

President-elect Jimmy Carter has elected Cyrus Vance as the next U.S. Secretary of State. Fifty-seven years old, a graduate of Yale Law School, Vance is well known in governmental circles. He counseled Carter while he was Governor, and served with him on the New York-based Trilateral Commission. Vance was Lyndon Johnson's emissary in Cyprus, Korea, the Dominican Republic, and other trouble spots in the 60's and 70's.

Although, Kissinger and Vance have contrasting approaches, the basic elements of U.S. foreign policy under the new administration are not expected to change much from those of Ford and Kissinger.

In conducting foreign policy, Vance stressed, "One has to deal with the practicalities of the situation."

According to *Time* magazine, when asked whom he preferred as his successor, Kissinger replied, "Cy Vance. He has the experience, intelligence, and the ability." Vance plans to spend time getting advice from Kissinger and reviewing his negotiating record before delineating his own course of action. The main differences will probably be in method. Vance doesn't approve of Kissinger's highly personalized style of diplomacy. He will allow U.S. negotiators more freedom in negotiations before referring back to him and Carter.

Vance is in favor of a settlement between Israel and the Arabs.

However, instead of trying to revive Kissinger's step-by-step approach, he wants a new Geneva Conference. He remarked, "I have a feeling that there is a window of time that is opening up in which it is possible to make real progress. We ought to be prepared to assist within that time and to help bring about meaningful negotiations."

According to the *Jewish Press*, Jerusalem seemed to be unsure, yet satisfied, when they heard about Vance's appointment. He has never been involved in the Middle East before, yet he has no opposition to America's commitment to Israel. Vance will meet with Defence Minister Shimon Peres in Washington this month. Vance feels that detente must include the whole world, not only Europe. Carter and Vance are sensitive to the fact that many Americans believe the price of detente is too high, and that the U.S. is giving the Russians more than it is receiving. Carter has to face the decision of how internal Soviet policies — such as Jewish emigration — will effect the U.S. approach to detente.

Eugene Rostrow, Secretary of State under the Johnson Administration, has predicted that Vance "will be polite and firm with the Soviet Union. He won't be desperate for an agreement at any price."

Above all, Vance seeks to make U.S. policy reflect his deep concern for human rights in all parts of the world. These principals, he said, "Should permeate our foreign-policy thinking. We have got to be hard-headed, yet sensitive."

The Library Corner

by Adina Sullum

Most of us are familiar with the stereotype of the typical Jew. All Jews have large noses and dark hair, they are money hungry, and they run the world's banks. We who are often stereotyped and classified under one narrow heading are also guilty of some of our own stereotyping. A librarian is tall, thin, wears her hair in a tight bun, wears bi-focals, and is a master in the art of "shushing." Many people think that being a librarian is tedious and dull. A well-informed person realizes that this is not true. One does not have to look further than our own college to disprove this conception.

The library field offers exciting challenges and the day in the life of a librarian (sounds like a good name for a book) is multi-faceted. What are some of the jobs of a head librarian? Crisis at the circulation desk: student wants to know where to find Ramban, Rebels 5:3. Dean's office sends a poem fragment: Can the librarian identify the author and title. A call is received from Philadelphia: What city was a Jew by the name of Pierarra born in? Call received: An individual has a collection of Yiddish books — does the library want them? There is heat in the periodical room — what to do? The photocopy company does not want to install a third machine unless prices are raised. The librarian arranges for a third photocopy machine — same price. The librarian has a course to teach in library techniques. Faculty member: I need the following books on reserve — yesterday. The feature

editor of *The Observer* comes to interview the head librarian. A student needs help in using the microfilm machine. Thursday afternoon: the student who usually comes to work on Thursday night is sick. Who will replace her??? A policeman in the neighborhood requests help on a paper he is doing on Dylan Thomas. A television producer from England needs help in gathering material on Jewish holidays. The drama club is putting on a play and it wants assistance in locating a presentation with a cast of only women.

Believe it or not, all these problems were solved. This is due in large measure to the excellent staff at the Hedi Steinberg Library. There are three reference librarians in the Hedi Steinberg Library: Miss Malamud, formerly the chief librarian of the Seward Park Branch of the New York Public Library, holds a Masters of Library Science. Mrs. Neiman, who also holds a MLS, is another dedicated reference librarian. As assistant librarian Larry Wise with a strong Jewish background and library school training is quite helpful. Mrs. Keller works in the periodical room, which some students have yet to discover. Mrs. Kaufman is the library's secretary, and Mrs. Strausser is in charge of the circulation desk.

The Head Librarian Prof. Lubetski is proud of the teamwork among her staff. Prof. Lubetski attended Bar-Ilan University as a freshman in college. She received the balance of her undergraduate education at Brooklyn College, an MA in Jewish history and literature

at Bernard Revel Graduate School of YU, and a MLS from Columbia University. While attending the library school at Columbia, she worked at the YU Gotesman Library. She spent one summer working in the Jewish division of the New York Public Library on 42nd Street. Asked how she decided upon a career in the field of library science she replied that she "fell in" to the field. I shared a part time job with a friend working in a library. As I worked in the field I found it exciting and stimulating. I wanted to work in the area of education, Jewish studies, and administration. The choice of the career suited my interests perfectly. I am able to apply the knowledge I have gained over the years to answer the many varied and challenging questions that are posed. In 1965 Prof. Lubetski served in the capacity of Judaica assistant librarian at Stern, and in 1969 she was appointed Head Librarian.

Prof. Lubetski has been instrumental in the development of the SCW library. In 1971 she planned and directed the move of the library from what is now the periodical room to its present location. Under her guidance a unified catalogue was established since her aim is to "provide simplification or everyone." Prof. Lubetski arranged for the donation of quite a few valuable collections. She has also published a library manual, and provided photocopy machines, a pay typewriter, a bulletin board outside of the library, a suggestion box, special displays, a record player, etc. (Continued on Page 6)

Chabad Liberation Day

FABRENGEN!!!

by Elka Cutler

On the nineteenth of Kislev, 178 years ago, the Alter Rebbe, R. Shneur Zalman ben Baruch, founder of the Chabad Lubavitch movement, was freed from prison in Russia. This day, also called the Ba'al Hatanya, is considered the "Rosh Hashanah" of Chassidus. The festival of Yud-Tes Kislev is a memorial of the spirit and self sacrifice for the Chassidic teachings and self sacrifice for the highest and noblest traits of the Jewish character.

The Farbrengen marking the liberation of the Alter Rebbe, R. Shneur Zalman, took place on Sunday night, the twelfth of December. The following are excerpts from the farbrengen.



The nineteenth of Kislev came out on Shabbos this year. The Rebbe, *Shlitah*, touched on two main points relating to this. First, that each year is the same so that on each Kislev we celebrate the Alter Rebbe's redemption. On the other hand, each year contains an addition to what was the year before. As Chazal have said, "In Holiness one must make an evaluation." It does not say to evaluate from the mundane, for we understand this

already we must turn what is plain and simple into holiness. Rather, even what has not already reached the level must not remain where it is, but we must strive higher and higher. With each new year, month, or moment. And if one fears that he is unable to reach these heights because he lives outside of the Holy Land, he should remember that G-d doesn't demand more from a person than he has the ability to give. Thus, each 19 Kislev we must review the years that have passed, and know that each following year we must — add and evaluate in holiness.

The Rebbe, *Shlitah*, then went on to explain the significance of Shabbos. Its greatness is that on this day the soul is at rest, free of

you expect me to live in today's world and yet reach such a high level? Impossible!" Although the average family does not live in poverty, we have come to expect much more materially than did people in past generations.

Today we have more interferences that inhibit our observations of mitzvos. As we look at pictures of Zeidas and former Rebbees, we see reflected in their faces the true peace of mind these great people had. Their strength was in their ability to control their lives and not let anything rule over them. The one who has complete trust in Hashem finds a way to receive His blessings in a very natural and normal way and thus finds his way to success.

The Rebbe, *Shlitah* went on to emphasize once again the importance of the observance of mitzvos, specifically that of mezuzah.

Thus the Farbrengen of 19 Kislev was more than just a joyous gathering. The Rebbe's main emphasis was on action: The message to be carried across to all the Jews is that Yes, we are our brother's keeper, and we must see to it that each and every Jew learns Torah and fulfills mitzvos.

Trifa...

(Continued from Page 1)

stressed that we live in a world which is divided in half between those who care and those who spurn life and morals." Rabbi Riskin concluded by reciting a Bracha which he felt had particular appropriateness to this occasion — "Sheloh Asani Goy," (I, thank G-d that I was not born a Goy).

Rabbi Saul Berman quoted a Pasuk in the Chumash. "You shall not extend your hand to an evil person to be a witness of violence." Trifa, said Rabbi Berman, is not a witness to G-d but to violence, and the NCC's affiliation with Trifa turns their witness to G-d into one of evil and murder.

The rally concluded with the reading of the prayer *Kel Moleh Rachamin*.

Disley 5737

STERN COLLEGE

FOR WOMEN

Yeshiva University

"KNOW WHAT

TO ANSWER"

Ethics of the Fathers 2, 19

Kashrut

Rabbi Benjamin Blech

Spiritual Leader-Young Israel

of Oceanside

Wednesday, January 5, 1977

(Third in a series)

Shiurim take place at:

Koch Auditorium

245 Lexington Avenue

8:00 p.m. - 9:00 p.m.

This shiurim series is sponsored by the Torah Activities Committee in conjunction with the Stern College Student Council.

Religious Situation in U.S.S.R. Discussed At S C

by Laurie Rosenstoch

Nor did 19 Kislev go unnoticed here at Stern. A belated Chabad Liberation Day celebration was held during club hour on 22 Kislev (December 15). The guest speaker was Rabbi Shneur Zalman Yudkin, formerly of the Soviet Union, now of Kiryat Malachi in Israel.

Rabbi Metzger introduced the speaker by reiterating the theme of the Rebbe's *Fabrengen*. He emphasized that one must not separate himself from other Jews, considering himself above them. Rather, he must love all Jews and strive to make them better.

Rabbi Metzger recalled the Baal Shem Tov's concern with the ordinary, simple Jew by relating an incident in which manuscripts were given for safekeeping to two people of vastly different background. A fire broke out in the town, and it was found afterward, much to everyone's surprise, that the man who was a *tolmid chacham*, and who wrote his own *seforim*, had not thought enough of the papers to be concerned with them. It was the other man, the unlearned *ish pashut*, who valued the manuscripts enough to save them.

Rabbi Yudkin, who spoke in Hebrew, also began with a narrative. It happened once that as the Baal HaTanya and his son each sat learning in different rooms, a baby fell out of its crib in another part of the house and began crying. The Baal HaTanya, impelled by *ahavat Yisrael*, interrupted his learning to attend to the child; his son, immersed in his studies, heard none of what was occurring. Later, the Baal HaTanya rebuked his son. When a child cries out, one must show sensitivity and not isolate himself. If this applies, concluded Rabbi Yudkin, to a child's physical needs, it is certainly true of his spiritual needs.

Rabbi Yudkin recalled events from his own life in the Soviet Union. In his attempts to teach atheism, the Soviet government treats *dati* Jews especially harshly. Jews who want to learn Torah hold secret sessions at night. The government has records of school-age children, and if it is found that they are not attending — because

their parents want to prevent their indoctrination with anti-religious ideas — the parents and children may be separated and sent to



Rabbi Metzger greets Rabbi Yudkin, speaker in honor of Chabad Liberation Day.

Siberia. Rabbi Yudkin recalled the way parents had explained to their children that remaining a Jew was worth the suffer...g. He noted that Yaakov Avinu preferred risking a dangerous encounter with Esav, to having his children grow up under Lavan's influence, although he lived in peace with him.

Rabbi Yudkin told of his own encounter with a KGB interrogator at the age of nineteen. The KGB officer asked whether he believed in G-d. Here was a dilemma. Denying it would allow him to go free — yet a Jew may not deny his faith. He said, "Yes." The officer taunted him that only weak, old men need belief; he responded that he was young and strong only because G-d gave him these things. To the officer's threats to take away his *seforim*, he replied that even without them he would know that G-d exists. His own intelligence told him that nothing creates itself. As a result of his determination, Rabbi Yudkin spent several days in a tiny, rat-infested cell without food or water.

Rabbi Yudkin now lives in Kiryat Malachi, where he works with the children of more recent Russian *olim*. Their school operates in makeshift quarters — financial conditions are difficult. Nonetheless, there is a lot to be grateful for: the ability to live in *Areiz*, to learn and teach Torah, and to create an environment in which to live *Yahadut*.

At the conclusion of the celebration of Chabad Liberation Day, those present partook of cake in honor of the occasion.

Sister Can You Spare a Dollar?

Psst, want to buy a raffle?

During the past week or so, you've probably been approached by friends trying to persuade you to buy raffles. Even though you *yetzer hatov* was satisfied, perhaps your curiosity wasn't.

The raffle, co-sponsored by Rabbi Metzger and Dr. Eidelberg, is for the purpose of raising money for Beit Olot, a girls' school in Yerushalaim, and has been a project of Stern College for several years. The goal is to raise 5,000 dollars — enough to dedicate a classroom.

Dr. Plotkin had donated a set of the *Encyclopaedia Britannica* as the first prize in the raffle.

Most of the girls at Beit Olot come from poor North African and Yemenite families. Beit Olot

provides the girls with a Torah education as well as with a general and vocational education in an environment in which they can grow. Since their parents and other segments of the community are unable to provide these things, many of these girls might otherwise be subject to deleterious influences and be stifled as Jewish women. As Rabbi Metzger puts it, "The street can be a very effective teacher."

What ever level we, as Stern College students have attained, we owe largely to our parents, *rebbeim*, or friends who were *mekarev* us. It is appropriate for us to pass on this *chesed* by opening our hands to the girls of Beit Olot.

Sister, can you spare a dollar?

—L.B.R.

Library....

(Continued from Page 5)

phones for use in the periodical room, a Beit Hamidrash in the periodical room for group study, and orientat on sessions to expose students to some of the library's resources.

Prof. Lubetski commented, "The doors are always open for students suggestions. I try to encourage student rapport. I suggested the formation of a student-library committee which was organized four years ago. "She would like to see this committee more active.

It is extremely difficult to work with an ever decreasing budget, but Prof. Lubetski would like to see an updating of the present collection, especially the reference section. Beyond the development of materials for new courses on women now being offered at Stern, she would like it develop a special collection on womens studies. "It would fit in with the nature of this school." The Head Librarian would also like to see greater cooperation among the YU libraries so that everyone will benefit.

The major problem of being "understaffed and overburdened" is not apparent to the outside ob-

server. According to Prof. Lubetski a great deal of behind the scenes work has been piling up. The cutbacks which resulted in the library being closed during the past two summers did not alleviate matters. "We did not have the opportunity to catch up," regrets the Head Librarian, "but we can always hope the situation will improve," she adds. "The students on work study have contributed to the daily functioning of the library. They are reliable, responsible, and a great help, especially in light of budgetary restrictions."

However we are faced with a challenge from the *yetza hara*: "Do

Emphasis on public service was stressed by Prof. Lubetski. She urges students to take advantage of the reference service. "A lack of knowing how to use the library leads students to the mistaken conclusion that the library is inadequate. "She therefore suggests that students ask for help so that the reference librarians will be able to show them how to find the needed material, if not in one way then in another. The trend now is independent study and in the early part of the student's career she should learn to understand the library and use it to her advantage."

I guess that the notion of the librarian who sits at the circulation desk with her finger held closely to her lips is a figure from bygone days.

Student Council Eats Its Way To Financial Success

by Alice Cohen

It was a "fat week" for Student Council. This expression was appropriately coined at the December 6 Student Council meeting, whose agenda centered on edible activities. It was the week of the successful Freshman class doughnut sale, and the Junior class chocolate sale. The Cafeteria also did good business. As a result of the Cafeteria poll, students were able to enjoy both regular and low calorie meals in their dorm rooms. S.C.'s current contribution to the feast is a sale of "World's Finest Chocolate Bars", the proceeds of which go to a fund in memory of Dr. Belkin.

The Yavneh Shabbaton (December 10-11) entertained over 200 people. Other events at Stern include a new TAC lecture series, beginning December 21, Dean Jablonsky's Open Meeting on December 22 and the TAC Shabbaton hosting special guest, President Lamm on December 31.

The sophomore class has elected Naomi Miller to replace Diane Solomon as class secretary. The class also sponsored a theatre party to see "Guys and Dolls" on December 20.

Student Council efforts have resulted in the chairs which have been provided outside school restrooms, for the purpose of holding religious articles.



Diane Solomon, new corresponding secretary of Student Council.

SOY Prints Yeshiva Guide

The Student Organization of Yeshiva (SOY), has published *The SOY Guide to Yeshivot in Israel*, offering brief descriptions of some 20 yeshivot "to help one make an intelligent decision in selecting the right yeshiva for himself." The pamphlet also gives advice on planning one's study in Aretz, and on adjusting to the new learning environment.

Israeli yeshivot covered by the guide include Beis Hatalmud, Beit Midrash L'Torah, Chevron, Chafetz Chaim, Hakotel, Hanegev Har Etzion, Itri, Karem B'Yavneh, Kiryat Arba, Kol Torah, Mercatz Harav, and Mir.

The compilers state, "we have tried to make sure that the information comes from first hand sources and is as accurate as possible." They caution, however, that the guide should not be the final basis for

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Prof. Lucy Dawidowicz discusses the Jewish Labor Movement in America at the Fifth Annual Hillel Rogoff Memorial Lecture on December 15.

Shabbat Shalom!
Hadlakat Haneiro!
Shabbat Vayigash, Jan. 1,
4:17 p.m.
Shabbat Vayichee, Jan. 8,
4:24 p.m.

FLASH!
Stern College Notebooks are coming soon.

Correction:
The Office of Student Services gave money for the TV in the new Student Lounge.

The Observer apologizes for inadvertently printing Shm Hashem (in English) in an article in the previous issue.

The Torah Activities Committee of the Stern College Student Council is selling World's Finest Chocolate Bars—\$1.00 a bar in memory of Dr. Samuel Belkin z"l. Please contribute.

Letters...

(Continued from Page 4)

v'l'dorot", this will be a fine beginning.

Let us re-direct our thinking, and—hopefully—our own lives, to the very realization of *Aliya*. According to Chazal, our creed is based upon our historic experience. Alas, Chasidai Crescas notes that we are in *Galut*, not because that is G-d's will but since we do not heed G-d's call. Thus, if we only look at the cataclysmic events of the last 30 years, we see that these times carry a special challenge to us, young religious Jews!

If we religious Jews do not view *Aliya* as a religious obligation and don't respond to the historic events of our day in a manner that is materially different from those of our fellow Jews — a mode that is more decisive, more enthusiastic and more thoroughgoing—, what does this say about our beliefs? We recite thrice daily the *Sh'moneh-Esreh*, praying for the restoration of Zion and Jerusalem, and yet share the indifference of others.—Is our religious faith, *chas v'shalom*, superfluous? No! however, it does...say something about us. (c.c.: Yoma: 9b, *Maharsha*).

Consider what effect *Aliya* can have! It will give the Galut Jew—a home. It will give us hope and strengthened inspiration to live, create, develop and strive for Religious — National revival. Above all, a mass *Aliya* will help advance Torah-true Judaism in Aretz!

"Return with the Wind" is a fresh piece. It is frank writing. G-d grant us that it be manifested by more of our fellow-Jews! This is—especially—the challenge for us at Y.U. (Can we meet this challenge?)

May our efforts, *hagshama atmit*, bring about the Divine intercession for the Ultimate Redemption of Israel!!!

"Return to Eretz-Israel: for your (own) sake, for the sake of your (future) generations and for the sake of your people.—The time is now!...The seeds are planted...My friends, ERETZ-YISRAEL!

The wind is blowing... — RETURN! ... (from: "Kriat Gedolot"/republished Jerusalem, 1973).

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Mazel Tov to Rabbi and Mrs. Alter Ben-Zion Metzger on the birth of a boy. "She Yigadel L'Torah U'l'Maasim Tovim".

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A Student from Down under

An interview with Helen Makowski from Australia

by Dassy Goodman

Helen Makowski, from Melbourne, Australia, has been attending Stern College within the framework of the "Shanah" program. In a recent interview, Helen explained that she became an advisor in the YU Counterpoint Seminar in Australia.

The "Shanah" program is a one-year program in which a student takes Judaic courses, such as Chumash, Jewish Philosophy, Hebrew Language, and Mishna, Helen remarked that she enjoyed all the courses that she had taken as part of the program.

Helen explained that Melbourne is the Jewish center of Australia. Most of the Jews are European Jews with traditional values, and they strive to keep their Jewish identity alive. Melbourne has a population of almost 40,000 Jews. There are many shuls and Jewish schools. There are half a dozen day schools, including Mt. Scopus College (College means a private school) with an enrollment of 2000 boys and girls. It is the biggest day school in the southern hemisphere. Other Jewish schools include Beth Rivkah College and Yeshiva College which are run by the Lubavitch movement which plays a major role in keeping the Jewish spirit alive, in Australia. The Lubavitch have mobiles on campuses to get students to *bench lulav* and *esrog*. They also run two schools, Ohel Chana and Yeshiva Gedolah which are for girls and boys, respectively, and which are post-high school seminaries.

When asked whether intermarriage occurs frequently in Australia, Helen replied that there is probably less intermarriage there than in America. Most of the

young people marry within their own circles. They would be afraid of what the neighbors might say if they married outside their religion. There are Jewish Adult Education Lectures, "shiurim" given by various groups, and Jewish guest speakers on campuses who discuss contemporary Jewish issues.

Helen attended Beth Rivkah for her elementary and high-school education. Afterwards she attended Melbourne State College and earned a Teacher's Diploma. She took a year off to enroll in the



Helen Makowski

"Shanah" program here at Stern and now plans to return to Australia at the end of this semester to teach.

Helen says she will miss the Jewish atmosphere here at Stern, and the hectic but exciting life of New York City. Summing up her experiences at Stern, she remarked that it was a good atmosphere for learning, and that she feels she benefited greatly from the "Shanah" program.

The Editor-in-Chief and the entire Staff of the Observer wish a most hearty Mazel Tov to Judy Fruchter, 1975-76 Editor, on her marriage to Judah Minkove.

The Observer wishes a N'siya Tow and Hatzlaacha Raba to Helen Makowski, proof editor, on her return to Australia.

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FTC Initiates Investigation into Test Preparation Centers

The Federal Trade Commission has authorized its Boston Regional Office to conduct an investigation to determine whether or not operators of establishments offering review or coaching services to persons taking aptitude or "entrance" examinations required by academic institutions are engaged in unfair or deceptive acts or practices. The Commission's vote was unanimous, with Commissioner Dole not participating.

The investigation will be designed to provide insight into such issues as:

- whether test preparation centers have had or now have a reasonable basis for claims of score increases at the time such claims were or are made;
- whether test preparation centers have the capacity to increase or maximize scores on certain standardized tests that are often prerequisites to admission to undergraduate or graduate colleges, universities, professional schools or professions;
- whether test preparation centers have the capacity to in-

crease scores on certain standardized tests to the degree advertised;

- whether test preparation centers are engaged in unfair or deceptive point-of-sale practices; and

- whether Commission action to obtain consumer redress would be in the public interest.

Among those from whom information may be sought in this investigation are operators of test preparation centers, review courses or coaching schools, as well as educators, statisticians, psychologists, and consumers.

All interested persons are encouraged to contact the FTC's Boston Regional Office regarding their experiences in this field. Written comments should be sent to Federal Trade Commission, 150 Causeway St., Room 1301, Boston, Mass. 02114. ATTN: Test Preparation Task Force.

Pursuant to Commission policy, the investigation will be nonpublic.

The existence of an investigation does not imply that violations of law have occurred.

Galleria Judaica Opens at Club Caesarea

by Leah Plonchak

Where is there Jewish music, good kosher food, art, and a lot of class? It is all at Club Caesarea. On December 7, 1976, Club Caesarea opened Galleria Judaica. The inaugural exhibit included oil paintings of the renowned artist Joseph Ijaky, as well as lithographs, acrylics, and oils of Irving Weinstein.

Duck Englehard and Neil Rothenberg, the co-ordinators of the Gallery, saw before them a dream turned to reality. They had not opened just another museum, but rather, a place where Jewish people can enjoy the arts of our culture and perhaps, if we care to, take a piece of our culture home.

Club Caesarea itself, is not an ordinary dinner club. Sergio, Neil, and Duck have made Club Caesarea a unique experience that should not be missed by all those privileged to be in our environment. It is an excellent place to go for a moderately priced dinner, as well as to be surrounded by music and art. It is not only a

place for special occasions, but just a place to enjoy being Jewish.

There were many great pieces of art, at the exhibit but two are certain to become Jewish classics. Joseph Ijaky created a three-paneled painting of the Old City of Jerusalem. It was made even more beautiful by using 18K gold with acrylics. On the top of the painting he painted in Hebrew letters, "L'shana Haba B'Yerushalayim." The two outside panels folded in and there was a painting of the "new" city.

The second "classic" was created by Irving Weinstein. It was an oil of Jacob's dream. A person looking at this painting would visualize having the dream with Jacob.

It is definitely a worthwhile experience and an insight into our Jewish culture to visit Club Caesarea which is located on 86th Street just off of 5th Avenue. It can be enjoyed any evening — just to browse around, or to eat while learning about our culture (Stern and Yeshiva College students are entitled to a 10% discount).



Brookdale Residents share Chanukah with Thirty-fourth street.

Observations

ENTEBBE: FACT AND FICTION

by Ellen Levine
and Erica Smith

On Monday night, December 13, millions of eyes were glued to the television screen to watch our brothers save their kin in one of the most amazing feats of our time. NBC's *Entebbe* dramatized the glorious Israeli commando raid on the Uganda airport. Top stars and very realistic props were used to show the hijacking of the Air Force plane by Arab terrorists to Uganda, and the subsequent Israeli raid to release their people.

The movie, though accurate in its presentation of the events, did not capture the mood or tone. The use of poorly cast, Hollywood type stars and too many digressions put in for the public is diversion combined to form a good fiction piece rather than to emphasize the military genius and courage inherent in the real event. What could have been a very revealing and exciting film, was made into a movie much the same as *Airport*.

Placing such stars as Linda Blair, Joe Gerrard, and Helen Hayes in key roles gave the whole piece a non-Jewish tone. Watching Elizabeth Taylor plead with Rabin to save her child made us tend to forget the reality of the event, and feel that the story was just a melodrama.

What was so utterly fantastic in the whole Entebbe incident was the quickness with which the Israelis were able to make their decision and respond to the situation. In the time that it usually takes for a country to deliberate on a course of action, the Israelis devised a plan so well thought out, that it will be applauded by military strategists for years to come. This point was unfortunately lost in the movie.

Background

In 1972, The Pepsico Corporation signed a trade agreement with the Soviet government to manufacture and sell Pepsi-Cola in the USSR. In return, Pepsico will import and market Russian alcoholic beverages throughout the U.S. through its Monsieur Henri subsidiary.

Yet, at the same time, despite some emigration, Soviet Jews are suffering as never before. Over 200,000 Russian Jews, denied religious or cultural rights in the USSR, have taken the dangerous step of applying to leave for Israel. They lose their jobs and are dismissed from school. Many who publicly announce their desire to live in freedom are subjected to constant persecution and imprisonment. Some, as scientist Yevgeny Levich, have been kidnapped. Over 40, including Sylva Zalmanson, have been sentenced to years of terrible suffering in harsh Soviet labor camps.

Free People Before Free Trade

Pepsico is well aware of Soviet Jewry's plight. But while an ever-increasing number of political, labor, religious and academic leaders have protested strongly, Pepsico has remained silent. Two-

INDIANS

by Sharon Efraymson

The Yeshiva College Dramatics Society production of Arthur Kopit's play *Indians*, (December 11-16) transformed the YU theater into the Wild West. The play portrayed the way the white man slowly degraded the Indian so that the extermination of the Indians could be justified. The American public glorified the men responsible for the dehumanization of the Indian, and made heroes of men like Buffalo Bill, whose conscience is explored in the play. These seemingly confident heroes, however, really suffered guilt for what they had done. Kopit, the playwright, intended the American behavior in the Wild West to symbolize the American method of dealing treacherously with other people, and then justifying what it

audience did not lose interest and was absorbed throughout the play. *Indians* was very difficult for a college cast to perform because the abrupt changes in mood required great versatility. The Yeshiva cast of twenty-five carried it off very professionally. Especially commendable were the soliloquies of Sitting Bull (Jay H. Solomon) and Buffalo Bill (Steven Rasser). One actor showed great talent in his portrayal of the Indian having his chest muscles pulled out in the ceremonial Sun Dance. Even though the audience knew that the blood was not real, his performance was of such high quality that the Indian seemed to be really undergoing absolute agony.

The play was especially good because every technical aspect was of the same high quality as the acting. The lighting and sound were very effective. The limited space



Indians at Yeshiva College

had done.

Kopit expressed these ideas through abstract symbolism which made the play difficult to follow, and left the YU audience somewhat confused. The acting, however, was of such high quality that the

was used to its best advantage through the use of multi-leveled set.

All things considered, the YC Dramatics Society can justifiably be proud of the professional quality of its performance.

"No Pepsi Please"

thirds of the members of the House and over 75% of the Senate have co-sponsored legislation telling the Kremlin — Free people before free trade.

Why Pepsi?

Pepsico conducts over \$1 billion in business in over 130 countries throughout the globe. Pepsico board chairman Donald Kendall is a close friend of the White House and is the chairman of the Emergency Committee for American Trade, a prestigious grouping of over 50 heads of corporations doing international trade. He has known Soviet leaders well since 1959. Thus, he is in a unique position to urge the Kremlin to give elementary rights to Soviet Jews.

Unlike many other products and services which corporations are considering selling to the USSR, Pepsi is a visible item which we all know and consume. You can't give up ball bearings or tractors for lunch, but you can say, "No Pepsi, please." Since Pepsi has not seemed able to understand moral reasoning we must influence them economically. If Pepsi will intervene with Soviet authorities, other corporations dealing with

Russia will probably follow.

Take The Pepsi Pledge

Economic persuasion is an established practice in American life. The Jewish community uses it as well. (For example, the Synagogue Council of America, representing many Orthodox, Conservative and Reform groups, voted to support a lettuce boycott to achieve justice for migrant farm workers.)

Here's what to do —

1-Write Mr. Donald Kendall; Chairman of the Board; Pepsico; Purchase, N.Y. 10577. Tell him that in good conscience you can't drink Pepsi while he has refused to actively intervene for Soviet Jews.

2-To emphasize the point, include bottle caps of every other soft drink except Pepsi (and Mountain Dew products, a Pepsico subsidiary).

3-Send SSSJ's special Pepsi card to Mr. Kendall. Use SSSJ's Pepsi contact stickers where needed. Available free upon request.

4-A growing number of schools, institutions and offices have found that the removal of their Pepsi machines to be a very effective way of getting the message through. Replace these machines with a competitive product for double pressure. (SSSJ)