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Avital Sharansky Speaks At Y.U.

By Gitta Stern

On Tuesday evening, March 14, Avital Sharansky spoke on behalf of her husband Anatoly Sharansky, famed Russian Jewish activist. Glenn Richter, the founder of the Student Struggle for Soviet Jewry (SSSJ), delivered the opening remarks. Jews across the world would begin an International Hunger Strike on March 15, marking the first anniversary of Sharansky's arrest.

Accused of conspiring to pass Soviet military secrets to the U.S. Central Intelligence Agency, Sharansky was charged with treason and espionage under Article 64 of the Criminal Code of the R.S.F.S.R. If convicted, he could be sentenced to death.

As Avital walked up to the podium, the crowd gave her a standing ovation, the first of several she received that evening. She began by saying that she came to Y.U. because she knew "Y.U. can help." She explained how the rate of Aliyah from Russia is on the decline: "It's a miracle that the Soviet Jews can go to Israel." Jews, she explained, do not learn in Yeshivot and it's hard to instill interest. If there is enough interest, and one does apply for a visa to Israel, the problems get worse. Avital has not seen her husband for four years. They were separated the day after they were married. Avital was granted a visa, but Anatoly was not.

Last year, a letter from 250 Soviet Jews was sent to the Knesset. It stated that approximately 30 years ago the Jews were accused of the same things as today, which led to an attempt to kill all the Jews. The pogroms subsided for a while with Stalin's death until they finally stopped. The present situation in Russia is basically the same. The Soviet Jews feel that they are in the forefront of the Jewish battle. Mrs. Sharansky stressed: "We will — we must defend the dignity of Yisroel. *Am Yisroel Chai!*"

Avital went on to say that she views her efforts to free her husband as "a daily



Avital Sharansky speaking to Y.U. students

war." After President Carter publicly stated that Anatoly Sharansky was not involved with the C.I.A., the K.G.B. (Russian Secret Police) arrested 14 people including Anatoly. The other people were arrested in order to have witnesses against Anatoly. Some of the people did not even know him, to which the K.G.B. replied that "they were not interested in the truth; they were interested in getting this man convicted."

"We and the Jews in Soviet Russia are fighting a Number One Battle. We must unite for these purposes," remarked Avital. On March 15, Soviet Jews throughout Russia held rallies on behalf of Anatoly. Avital concluded by saying "If they are not letting us down, then we cannot let them down."

First In History Of SCW

SCW Students Meet With YU Administrators

Over 250 students gathered in Koch Auditorium on April 5 to meet with various members of the YU administration in the first such encounter in the history of Stern College. Present at the meeting were: Vice President of Academic Affairs Blanche Blank; Dr. Karen Bacon, Dean of Stern College; Dr. Daniel Kurtzer, Dean of Yeshiva College; Dr. Morton Berger, Dean of Social and Behavioral Sciences; and Dr. Robert Ackerman, Dean of Humanities, the newest addition to the YU administration. The original intention of this meeting was to inform students about changes in the structure of the University; however, Dr. Blank opened the meeting with the proposal that it be conducted as a question and answer period. Students voiced concern over rumors of shuffling teachers around, dissolving departments and majors, and most vociferously voiced the feeling that the administration is not listening to student opinion before making decisions.

Changes Planned

The first question raised was why the administration felt any change was needed and what changes were planned.

Dr. Blank cited the 37% attrition rate at SCW and the need to centralize the administration of all the divisions of the University as two problems which are presently being dealt with. Under the former system, there was an administrative hierarchy in each of YU's divisions: Ferkauf, AECOM, SCW, WSSW, etc. were loosely united by a

central administrative body. Under the newly implemented system, there will be a stronger tie between all University graduate and undergraduate divisions because the power is being distributed "horizontally, instead of vertically" according to Dr. Blank. One result of this new restructuring is that it will eliminate the need for department chairpeople in specific areas in the undergraduate schools. There are now deans who are in charge of both Yeshiva College and Stern College, who are responsible for the broad areas of Humanities, Social Sciences, Natural Sciences, and Judaic Studies. The function of these deans is primarily to relieve the faculty members of duties such as handling scheduling and finances, according to Dr. Ackerman. By relieving professors of extra work, there should be more time available to devote to classes.

Tense Atmosphere

The atmosphere at the meeting became very tense as student after student expressed the feeling that decisions were being made without consulting students, such as the decision to eliminate department chairpeople and institute the four-dean system instead. Many were afraid that this "decision from above" pattern would be repeated in the future with more drastic changes. Dr. Blank tried to placate students by saying that even if this has been the way of the past, it is not the way of the future, and she suggested that students should "stop being so

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Kozodoy Speaks At Epstein Forum

by Cheryl Rubin

The Executive editor of *Commentary* magazine spoke on Wednesday evening, March 15 at the Morris Epstein Forum of the Arts. Mr. Neil Kozodoy lectured on "The Effect of Jewish Literature on Jewish Life."

Mr. Kozodoy began his lecture by describing the effect of general literature on a community. He noted that America is the only place in the world, due to its liberal democracy, that does not believe in direct relationships between literature and human behavior. This is in contrast to the Soviet Union, where it is believed that there are causative links between literature and human behavior, resulting in so many bans on literature.

The effect of Jewish literature on Jewish life is clear-cut. Jews in the past have held a skeptical view of literature and have taken it only for its surface value. Mr. Kozodoy pointed out that the very nature of the revelation at Sinai is a piece of literature given to Moses by G-d, which

Moses transcribed into the Torah. The Torah contains more than dogma; it contains poetry, fiction, and elements of drama as well. Biblical exegesis by the commentators is a literary invention of the Jews.

The impact of this literature, as Mr. Kozodoy stated, is direct, and specifiable. For example, Halacha, as a literary source, regulates the everyday life of a Jew, both civil and private.

Modern Hebrew and Yiddish literature in the 18th and 19th century had a mission: to regenerate Jewish life. It developed a didactic attitude toward the community, assuming its responsibility.

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Y.U. Mourns Loss Of Dr. N. Remes

Dr. Nathaniel L. Remes, chairperson of the Chemistry department at Stern College, died suddenly at the age of 54 on Sunday, April 2nd. Born in Brooklyn in 1924, Dr. Remes' unexpected death occurred while he was at home in Yonkers. He is survived by his wife, daughter, and two sons who are presently in Israel.

Dr. Remes received his B.A. from Amherst College in 1948, as well as his M.A. in 1953 and Ph.D. in 1954, from the University of Connecticut.

Before joining the Stern College faculty, Dr. Remes was employed at the M. T. Chemistry Co. in Rahway, N.J., from 1961 through 1964. His chemical career continued at the Stauffer Chemical Co. in

Dobbes Ferry, N.Y., where he was a senior chemist from 1964-1966. Dr. Remes also taught chemistry at the University of Miami, Northwest University, and the University of Connecticut.

Both students and faculty have expressed their deep grief upon hearing of Dr. Remes' sudden unexpected death. He has been described as a "wonderful, friendly, warm human being, above and beyond his superior accomplishments in the field of chemistry." Both Dean Karen Bacon and SCWSC President Sally Roth, speaking on behalf of the entire Stern College faculty and student body, have expressed their heartfelt condolences to the members of the bereaved families on the untimely passing of Dr. Remes.

Astro Gallery of Gems and Minerals

by Beth Hoch

The Astro Gallery of Gems and Minerals, at 155 E. 34th St., is a matchless exhibit of minerals and gems coming from forty-seven countries.

Many people have discovered the hobby of collecting rocks and minerals and realize that minerals are interesting to study, beautiful to look at, and currently a good investment.

In certain instances, wealthy mineral and gem collectors founded great public museum collections. One such collector is Julio Tanjeloff, from a distinguished Argentinian family, who founded the Astro Gallery, which is presently run by Tanjeloff and his wife, who has accompanied him on many of their excavations. A large group of "rock hounds" prefer to dig up each rock and mineral that will compose their private collection. Of course, some of them will spend many times the price of any mineral for travel, lodging and other expenses, but the aspects of search and discovery are their challengers. Each mineral is as unique as one's own handprint. Better minerals on the market now cost more because of depletion of mines, rising labor costs, and strict regulation on export in countries such as Mexico, Madagascar, and South Africa.

Inside the Gallery, one immediately wonders at the unusual displays and specially designed showcases that hold the unique mineral groups (reserved for select collectors and executives as well as interior decorators). In one of the showcases there is a group of Amethyst crystals, found in Guerrero, Mexico. Groups of these crystals are very rare and therefore sought after anxiously by gem collectors. These crystals are lavender or pale purple. The name is derived from the Greek, meaning "not drunk", and it was supposed to prevent intoxication. It was also one of the 12 stones worn in the breastplate of the high priest. Amethyst is a variety of quartz, whose color is caused by small quantities of manganese in the mineral. Each crystal is a six-sided prism, which causes its brilliant shine.

Further on, there is an exhibit of Malchite, one of the most striking of the

green minerals. The name comes from the Greek word for mallow, a plant with leaves the precise shade of the mineral. Malchite is a green carbonate of copper. Because it is a minor ore of copper, it is generally found where copper is a found, from Tsumeb in Southwest Africa to Bisbee, Arizona. Few minerals "in the raw" are quite so impressive. A cross section shows banding similar to that of agate, which lies next it for comparison.

Agate is a very dense kind of quartz, with concentric bands. The bands resemble the annual rings in a cross section of a tree trunk. Agate is usually grey or white and upon rare occasion, red. Mineralogists enjoy naming them after patterns and places, i.e. Crazy Lace, Calico, Lake Superior Agate, Mexican Agate, etc. Despite its many foreign titles, the main commercial sources for the world supply of unusual agates are the province of Rio Grande de Sol in Brazil and a nearby area in Uruguay.

At first glance, the next display seems to exhibit a dull, dim gray stone. But when the light strikes the mineral amazingly bright patches of blues, violets and greens are seen.

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Pharmacology Course Taught

At SCW

by Barbara Michael

For all those who have always thought that the story of pharmacology could not be all that interesting, or, worse yet, never thought about it very much at all, you've really been missing something. But you still have time to correct your erroneous assumptions by sitting in on Dr. Kuperman's pharmacology lectures on Thursday mornings at 8:30 a.m.

Dr. Kuperman, a professor of pharmacology at Albert Einstein College of Medicine, is unquestionably knowledgeable in his field. But what is just as important is that he possesses the ability to make clear to a room full of students with various backgrounds in science what makes a drug work for or against the body. He illustrates his discussions with sketches which are especially helpful to those students who have had little or no biology, and explains all of the technical terms which he uses. Needless to say, all of pharmacology cannot be taught in ten one-hour lectures; nor can it be taught without a vast amount of introductory material. Therefore, Dr. Kuperman has chosen to "tell the story" of several types of drugs; their history, chemical make-up, effects on the human body, and the benefits and dangers inherent in their use and misuse.

These "stories," as Dr. Kuperman tells them, are extremely interesting and useful, even to those who have no intention of going into pharmacology or a related field. In a century of great medical advances, and in a country such as ours which relies heavily on the use of medicinal drugs, every person owes it to herself to become informed about the many drugs which are now in widespread use. One way to become an informed consumer, in this respect, is through a course such as Dr. Kuperman's.

The Editor-in-Chief and Governing Board of **The Observer** wishes to extend sincere condolences to the family of Dr. Nathaniel Remes, who was so special to all of us at Stern College. *May you be comforted among the mourners of Zion.*

In Memory Of Esther Ben David

Ed. Note: The following was written by Josie Cohen, an alumna of SCW, in memory of Esther Spector Ben David.

On Feb. 19, 1973, a memorial service was held in Stern College on the occasion of the fourth yearzeit of Esther Ben David. Relatives, friends, and students of both Stern College and Teachers Institute gathered to honor the memory of a young woman who gave her life for Eretz Yisroel.

It is not enough, however, just to memorialize Esther Ben David. We must appreciate the legacy of her spirit, of *mesivut nefesh*, self-sacrifice without yielding and without compromise. Then we can understand how to honor her memory.

The story of Esther's life is filled with *Ahavat Yisroel*, love of Am Yisroel, of *chesed* to others, *Ahavat HaTorah*, love of mitzvot, and *Ahavat Eretz Yisroel*, a burning, all encompassing love for the land of Israel that Hashem has given to us. Esther dreamed of Aliyah as a teenager. So manifest was her feeling that beneath her picture in the high school yearbook, the phrase, "And despite all — Eretz Yisroel," was placed. No matter what the cost, however great the allure of a richer life in America was, it was imperative to go on Aliyah. But just to go on Aliyah was not enough for Esther — she wanted to build up Eretz Yisroel, to contribute something with her living there. That is why she came very early to the conclusion that she would live in a new area rather than in a well settled place.

Above all Esther believed that it was especially important for religious people to go on Aliyah. In the pamphlet *Ahavat Zion*, which she wrote, Esther quoted the saying, "Eretz Yisroel without the Torah is like a body without a soul; the Jewish nation cannot survive without a soul, the Torah. It is up to you to build a truly religious state in Eretz." Esther did not merely mouth such words; she applied them to herself. She was imbued with a rare sense of mission — a driving conviction that she must achieve her goal. To that end she directed all the elements of

her life. Esther used all her many talents, as a writer, dancer, organizer, and teacher to express her love for Eretz Yisroel and to prepare herself as well as others for Aliyah. Racing through Queens College in 2½ years, she managed to complete at the same time Teachers Institute (TIW) with a degree. Esther taught in Dov Revel and infused her students with her deep love of the land of Israel.

Three children were born to her and her husband Benny, who had shared her dream of Aliyah from their youth. Their third son was named Golan for the goal which was now taking concrete form. They had decided to go to Ramat Magshimim, a new settlement on the Golan Heights near the Syrian border. When I once asked Esther why they were going to such a place, she answered simply that this land was a part of Eretz Yisroel and must never be given back. To ensure this, it had to be settled, to have Jews living there. They were going to help settle it, to protect the boundaries of Eretz Yisroel.

Thus Esther took three small children to a new settlement a few miles from the Syrian border. The hardships she faced were enormous. Life in an Israeli city is a difficult adjustment for an American mother used to an abundance of available goods. But to live in an undeveloped settlement, lacking in so many amenities of city life, required particular strength.

The greatest strain came from their proximity to the enemy and the constant threat of hostilities. Each home had a bomb shelter beneath it. During the Yom Kippur War Ramat Magshimim was the first moshav overrun by the Syrians. They were

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Rabbi Schulman Speaks On "Megilat Esther and Geula"

by Jill Hacker

On the evening of Tuesday, March 14, Rabbi Nissan Schulman, spiritual leader of the Fifth Avenue Synagogue, spoke about Megilat Esther and Geula.

In order to understand *geula* (redemption) one must understand *avdut* (slavery). Avdut has three stages: *geirut*, being a stranger; *avdut*, serving under a kind master; and *inui*, torture. At the time of the Megillah, the Jews entered *geirut* when they came to live in *galut*. Avdut came when they were forced to bow to Haman. According to the Midrash, this avdut was in fact idolatry; Haman had a small idol hung around his neck so that those who bowed to him bowed also to the

idol. Inui was Haman's holocaust.

Geula comes in three stages corresponding to the three stages of avdut. Esther's heroism was the step corresponding to *inui*. The step corresponding to the idol-worship was the Jews' three-day fast, their *teshuvah*. The antidote to the third stage was the Jews' voluntary acceptance of Torah. It is said that before the time of Megilat Esther, Jews accepted the Torah only because they were forced to do so. At the time of the Megillah, any Jew could have saved himself from Haman's holocaust by giving up Torah, but all believed in G-d, and demonstrated by accepting Torah willingly. Thus it is that the searching for G-d in *Galut* brings the Geula.

Rabbi Blau Delivers TAC Lecture *In Memory Of Esther Ben David* On "Esther and Intermarriage"

The first of the TAO Purim Shiurim Series was delivered on Wednesday evening, March 8, in Koch Auditorium. Rabbi Yosef Blau, *Mashgiach Ruchani* of RIETS, spoke on "Esther and Intermarriage: A Halakhic Analysis."

Rabbi Blau began by pointing out a serious Halakhic problem inherent in the Purim story: Esther, a Jewess, married a non-Jewish king. Furthermore, a famous Midrash maintains that Esther was Mordechai's wife, compounding the seriousness of the problem of her marriage to King Achashverosh.

In attempting to reconcile this apparent dilemma, Rabbi Blau began by elucidating the concept of *Yehareg Ve'Al Ya'avor*. This maxim enumerates three cases whereby a person must be killed rather than perform the sinful act: idol worship, murder and adultery. In deciding whether or not Esther was required to kill herself rather than succumb to Achashverosh, the Talmud assumes that Esther was coerced into the marriage, thereby exempting her from *Yehareg Ve'Al Ya'avor*.

Nonetheless, the crucial questions of whether or not the marriage was exclusively to prevent the Jewish destruction, and whether or not it was a public act, remain. In addressing these questions, Rabbi Blau stressed the fact that Esther behaved passively and that Achashverosh was more interested in

satisfying his own pleasures than in causing Esther to sin.

Rabbi Blau continued to justify Esther's marriage to Achashverosh by explaining that a Jewish woman marrying a non-Jewish man is less serious than the opposite, since the child's religion is dependent on the mother.

If one assumes that Esther's marriage was an act of coercion, Esther was certainly innocent. However, there is a turning point in the Megilla in which Esther's submission to Achashverosh becomes a voluntary action. She willingly submits herself to Achashverosh in order to save the Jewish people.

Commenting on the permissibility of such a case, Rabbi Blau introduced the widely misunderstood concept of *Gadol avarah li'shema mi'mitzvah shelo lishma* (a sin for a good purpose is greater than a mitzvah not done for its purpose).

Rabbi Blau concluded by emphasizing the heroism displayed by Queen Esther. She demonstrated tremendous heroism of restraint, allowing herself to live with a wicked king not only until the end of the Purim drama, but extending until the end of her life. Rabbi Blau remarked that accepting heroic fate is often very difficult, as it requires a life of total commitment. "The essence of Judaism is not to focus on dying *Al Kiddush Hashem* (on the sanctification of G-d's name)," says Rabbi Blau, "but on living *Al Kiddush Hashem*."

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evacuated and spent the next months in Yerushalayim. After the war the settlers of Ramat Magshimim were the last allowed to return due to its position. Despite the danger of Syrian shellings Esther and Benny chose to go back. To appreciate the depth of her dedication to remaining at Ramat Magshimim one must read her own words about it. In 1976, in conjunction with a listing of graduates who had gone on Aliyah, Teachers Institute published a memorial to Esther containing articles about her and by her. One piece is a diary by Esther of a shelling in November 1973 and its aftermath. Esther was caught in a neighbor's home and had to remain in their bomb shelter while the children were out, hopefully taken into someone else's bomb shelter, and Golan was left sleeping in his crib beneath a window. Miraculously, although most of the windows in the moshav were broken, that one remained intact and Golan was safe. Later that day, with the whole family in the bomb shelter during a second shelling, Esther, contemplated leaving. She wrote, "Then there won't be a settlement here at all...that's what the Syrians want, to make us run..." They stayed; Esther refused to yield.

On Feb. 11, 1974 shrapnel from a Syrian shelling killed Esther as she walked across the moshav with Golan. The next day, she was buried in the area of martyrs.

For Israelis, the story of Esther was truly a *Kedushah*. Here was a young woman, an ardent Zionist and activist who went to live in the outermost areas, and who was also a religious woman who ardently believed that Torah living is vital to the existence of Am Yisroel in Eretz Yisroel.

In a memorial on the thirteenth day (Shloshim) after the passing, Rabbi Yehuda Henkin spoke of her as an *Aishet Chayil* — a woman who has fear of HaShem. He said, "Esther is the closest in a long chain of Jewish women who stood up in all the generations and were killed and slaughtered but did not yield."

This is Esther's legacy to us — a *mesirat nefesh* without yielding for the sake of Eretz Yisroel, to protect the boundaries which are vital to the safety of all Israelis. Esther did not seek self-sacrifice — but she accepted it when necessary. She believed and wrote: "It is not the words that are important — but the actions." This is how she lived — doing and fulfilling. Her death was a sudden and tragic disruption of a full rich life.

There are many mitzvot which have been undertaken in Esther's memory. At the first memorial gathering in New York after her death an "Esther Ben David Memorial Fund" was announced. It raised five thousand dollars which was sent to Ramat Magshimim for use in the erection of a shul or a mikvah. Now a second fund is operating, the Esther Ben David T.I. Israel Tzedaka Fund under the direction of Rabbi Boruch Faivelson of T.I. T.I. alumnae living in Israel distribute the money to poor families whose need they are personally aware of.

Two years ago before Purim, Rabbi Alter Metzger gathered funds for the purchase of a Megillah Esther which was sent to Ramat Magshimim for Purim.

In this way Esther's memory will truly be blessed by the Tzedakah given and the mitzvot accomplished in her name, by taking inspiration from her extraordinary *mesirat nefesh* for the boundaries of Eretz Yisroel and her deep *ahavat Am Yisroel, Torat Yisroel, and Eretz Yisroel*.

Students Meet With Administrators

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paranoid." She is open to suggestions, and claims that any student who has ever wanted to see her has been able to and that her door is open to all. Dr. Blank extended an open invitation to students to make an appointment with her at University extension 116-212.

Dr. Blank also reassured students that they should not fear that faculty and students will be forced into changes made by the administration. "You cannot take an unwilling faculty member and put him in a straight jacket; you cannot force him to do what he doesn't want to do. And you need a receptive student climate." Dr. Blank went on to say that if students are distressed with administrative decision, "there is no reason why [students] cannot pretend they are real people and hold a meeting...if we get a negative feedback, changes will not be made."

Those changes which were discussed as a result of student questioning were:

Departments

There are no longer department chairpeople at SCW; instead, there are four University deans. There is the possibility that one dean may be located at Stern full-time if it seems that students need it. Another proposal is to have each dean come to SCW one day a week, thus

assuring the presence of administration in the Stern College buildings every day of the week.

Dissatisfaction

Many of those attending the club hour meeting expressed dissatisfaction with Dr. Blank's lack of specification as to exactly which changes have been planned, in light of her constant reiterations that the administration is open to student opinion on changes. One student stated that she hoped decisions were not being deferred to the summertime when students would not be able to respond to them.

Faculty Sharing

With the institution of the single University faculty, SCW and YC teachers will have the opportunity to teach at other schools within YU. Reacting to the concern of numerous students that transportation would take away a great deal of time with and availability of faculty, Dr. Blank said, "there is no intention to shuffle faculty back and forth...we plan to systematically take people and move them." One proposal under consideration is to have a few willing faculty members teach at one campus one semester and the other campus the next. Dean Ackerman pointed out that at a small college like Stern, sharing faculty members may be a way to keep them from being dropped as a result of low levels of registration.

Tenure

If students are unhappy about tenure decisions, they can speak to the deans or write letters expressing their views to Dr. Blank. The student opinion will be given consideration, but Dr. Blank expressed

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Thursday Night is College Night ... Ice Skating at Sky Rink

Thursday night has become college night at Sky Rink. We don't know why, but it's happened, we're happy to keep it going. Plenty of room for all student bodies on our Olympic-size rink.



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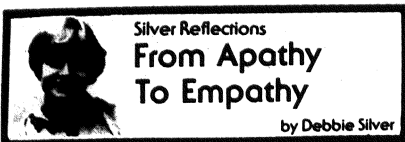
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The American Nazi Party march in Skokie has been a very controversial topic of discussion in all social circles and in all the different media. On Wednesday, April 12th, there will be a Symposium on "Freedom of Expression — through Media and Marches." Representatives from the American Civil Liberties Union and the American Jewish Congress will be present to debate the issues of the First Amendment, censorship in television programming, and the march in Skokie. This stimulating and informative discussion is being sponsored by the Stern College Mass Communications Class at 7:30 p.m. in Koch Auditorium, and is open to the public.



Silver Reflections From Apathy To Empathy

by Debbie Silver

After the signs went up to publicize the recent meeting between SCW students and administration, I was prepared to arrive and find a humilatingly small number of students in attendance — which would provide me with material for the inevitable "Apathy" column which seems to be a prerequisite to a year as Editor-in-Chief of *The Observer*. Imagine my shock and delight, therefore, when I walked into the auditorium and counted not the expected 50 but 250 students gathered for the confrontation. I hereby retract my accusation of Apathy and substitute instead a more optimistic praise of Empathy.

Nor since the days of the '76 strike (yes, that infamous strike which Dr. Blanche Blank professed knowing nothing about) has the student body gathered en masse to confront the University administration regarding their concern over academic affairs. For those who were there, the turnout proved encouraging and the meeting, although characterized by tension and ambivalence, filled most of us with hope that the students of SCW have finally decided to become actively involved with academic standards in our school.

I could not help but wonder at this sudden turn of events. Why have these issues remained festering in the minds of students for so long? Why have the women who were present that day never before confronted the administration with their views? And why this sudden explosion of pent-up frustration?

The answer can be partially found in Dr. Blank's statement that we at SCW have long felt as though we were being fed the "short end of the stick" as far as University policy is concerned. Most students at Stern do feel that they are being bypassed in favor of other schools within Y.U. The general opinion among the women seems to be that Stern is the lowest on the Y.U. priority list.

In order to fully appreciate the significance of the opportunity with which we are now being presented, we must first consider what was available in the past. The physical setup of Yeshiva University is a major deterrent in the fight for student input. The administrators of Y.U. are located, for the most part, on the main campus; thus in the past they have been virtually inaccessible to those students who had neither the time nor the inclination to take a trip on the "A" train and through Washington Heights. Even those administrators who have been occasionally based at the Midtown Campus have hardly been accessible. Dean Karen Bacon has gone a long way toward eliminating this problem, as has Dr. Blank, who is at SCW one day a week regularly. Both women have opened their doors to SCW students with complaints or opinions. I applaud Dr. Blank's suggestion that the new University deans spend one day a week each at SCW, and I hope to see its implementation within the near future.

What is being changed now, however, cannot change what has happened in the past, and it is here that the source of conflict can be found. For years, the students at SCW have been unable to voice their complaints to the administration, attempts to provide meaningful student input have repeatedly been ignored and even discouraged. Last spring, for example, students sent a petition to the administration requesting that Dr. Doris Shores of the English department be granted tenure or be maintained as an adjunct professor. The 200 signatures on the petition represented significant student input in favor of Dr. Shores. Our concerned Y.U. administration, however, did not so much as acknowledge the receipt of the petition, and Dr. Shores is no longer teaching at Stern College. It is incidents such as this one which have occurred repeatedly over the years that constitute the foundation of the apathetic and hopeless attitude toward academic matters at SCW. As long as students feel that their opinion — no matter how meaningfully presented — is not being taken into account by the administration, they will not make any efforts which are sure to be in vain.

Now, however, we encounter a new administration which claims that student input is of the utmost importance. The question is still there though: Just how much will our views, even when presented, be considered in Administration-level decisions?

I have no more insight into the answer to this question than anyone else. There is action that can be taken, cont. on page 5

Insufficient Notice

In an effort to compensate for the recent loss of school days due to snow, the Office of the Registrar gave notice that classes would be held on Shushan Purim, March 24, 1978. However, the announcement of this change in the schedule was not made until March 15. *The Observer* questions the propriety of the Registrar's Office in relating this decision to the student and faculty members of SCW at such a late date, by which time most plans had been previously established. It is our hope that should such a situation arise in the future, the Registrar's office will exhibit more consideration of both SCW students and faculty in their decision.

Mezuzah Campaign: A Positive Step

The Torah Activities Committee is in the process of establishing a Mezuzah-checking campaign to ensure that all mezuzot in the dormitory are Kosher. The importance of having Kosher mezuzot cannot be underestimated, and *The Observer* supports TAC in its initiation of such a campaign.

In addition, we are pleased to note that, when necessary, the student body of Stern College is capable of acting independently of other agencies within Yeshiva University in its efforts to maintain the high halakhic standards which one would expect at this institution.



The Micro - Macro Jew

by Laurie Rosenstock

I had promised to devote this column to Soviet Jewry, and I intend to keep my word. At the same time, I feel a real need to mention the horror that recently struck at Am Yisrael, the murder by Arab terrorists of thirty-two of our fellow Jews.

The weeks following that event have been mad, inside-out ones, with homework ignored and classes squeezed in between demonstrations. The events of that week have touched a raw nerve and left us all shaken to the marrow. But I have found more: they have bogged my sense of proportion by showing me my own — our own — weakness and strength, minuteness and magnitude.

That motzei shabbat, during a round of phone calls in which I learned the details of the tragedy and in which a few of us cried on one another and shared our shock, I felt overwhelmed, swallowed up. The tiny Jew, in a galut that towers before him and closes in on him, is alone against the nations. By Sunday noon at the Isaiah Wall, that feeling had given way to a contained anger and burning sense of, "I must cry out and say something, do something!"

Thursday morning, at the memorial assembly at The Jewish Center, I got an insight into our strength as a group. I heard the power of the ideas and words of Rabbi Bernstein: I looked around me at the packed room and knew that there were hundreds more filling the street outside. At one point the sound of those people reached me: they were singing *ani maamin*. Certainly from this no one should get the foolish impression that we have conquered our problems, but I felt that all together we can be strong, our potential great.

At the end of that assembly a torch was lit and taken down to the Isaiah Wall. A number of us followed by subway. And chaverim, if you were not there, you missed something incredible. This was the first time I was ever part of a demonstration on the subway, but there we were, a trainful of young Jews singing *Hatikvah*. What followed when we got to the wall was an outpouring of spontaneity, of unity. Nobody led this gathering officially; at the suggestions of a few people we sang, said *Thilim*. Impelled as a group, we gathered around that torch as close as we could get, sang some more, on and on, and

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davened mincha together. I felt very close to those people gathered in the rain, and I was proud of us; see how we can organize — we students, the rabbis who are usually our leaders have taught us well. The implication I found was that there is much to be done, but we can do much.

And now I will fulfill my word and give my column to Soviet Jewry. Wednesday, March 15, marked a year since the arrest of Prisoner of Conscience Anatoly Sharansky, and so the week was devoted to activities in his behalf. From here, too, as I said, I discovered evidences of our minuteness and magnitude. This is an issue involving the largest and most powerful governments in the world, concerning three million people. But it is also a matter of people, individuals.

That Thursday night, Sharansky's wife, Avital, addressed the students of Yeshiva University in Rubin Shul. (There, in itself, the point was illustrated: a handful of us, knocking on doors and putting up signs, got together eighty-four Stern women to attend.) I learned much from that evening, more in insights than in simple facts.

My first impression of Avital was, "She is so young." Because of where I was sitting, I could not see her face throughout much of the time she spoke (in beautiful Hebrew), but I watched her hands and noted the fineness and purposefulness of her gestures. I felt that here was someone burning but composed, that I was in the presence of a truly strong woman. And this is important; that when we speak of our Jewish brothers and sisters in the Soviet Union, we really mean brothers and sisters.

From Avital's words I derived three main points. First, that we must all work together and be united. She quoted Megilat Esther: "Go and gather all the Jews." Second, that this must be a daily, ongoing fight; we must not give up, nor feel that we have done enough and our energies are exhausted. Third, that our efforts do make a difference, and have gotten Jews out of Russia, have saved some lives, and have alleviated unsatisfactory conditions for some of the imprisoned and harassed.

We are little people against the world. But we are real people, and we are the Jewish People, *goy echad ba'aretz, am nitzchi*. We must pray hard and demonstrate hard — yes, every one of us — in a continual, unflagging effort. And I believe that *b'ezrat Hashem* we really can get Anatoly Sharansky free — he and all Soviet Jews — and overcome all our enemies.

"If one can be overpowered, two can stand against it, and a three-fold cord is not easily severed." (Kohelet 4:12)

TAC On A Mezuzah!

by Nina Neuman

"Uch'savtam al mezuzot besacha: visharacha" — And thou shalt write them upon the doorposts of thy house and upon thy gates.

One of the qualities that makes Stern College unique is the constant striving on the part of the students for a richer Jewish environment along with a serious awareness of the practical aspects of the mitzvah around them in their daily lives. Obviously, being aware is not enough — "lo hamidrash haikar, elah ha-ma'aseh" — action speaks louder than a mere acquaintance with the mitzvah.

Over the many years at Stern College, the proper observance of the mitzvah of mezuzah has been dealt with. I am proud to announce that this year, through the efforts of the student body to properly fulfill the mitzvah of mezuzah (which involves over 4000 halachos), every mezuzah in Brookdale Hall has been inspected to insure

that the contents are still readable. If and when the mezuzah was found to be "pasul" or invalid, the students have redigned it that it is their own personal "chiv" or obligation to ensure that a kosher one be affixed to her door.

As the order for the new mezuzahs comes in, at the lowest price available for kosher mezuzahs, I urge all students to join in their support for this worthy cause. Source books, which have been prepared by a committee of students, will be distributed explaining the details of the mitzvah of mezuzah. Remember that it is an individual's responsibility to affix a mezuzah wherever she resides.

It has already been suggested that there be a minimal registration charge for the upcoming year in order to build up a "mezuzah-fund" for the purpose of purchasing new ones and for their periodic inspection in the future.

The Talmud lists the mezuzah as one of the seven precepts with which Hashem surrounded the Jewish nation, because of His love for them.

My thanks go to all those who have helped make the dream of kosher mezuzahs at Brookdale Hall a reality, and that means the entire Stern College student body who continue to show that they care to make the law of the Torah their way of life. *Yiyashar Kochachem!*

Letters To The Editor

Dear Editor:

It was with interest that I began to read Michael Grossman's communication in your last issue. Indeed, his concern — especially his desire to view everything from a Halachic point of view — is quite rare these days.

Yet, what Mr. Grossman says is representative of a new trend. There is a positive aspect — and this is the resurgence of Orthodoxy. Contrary to the predictions of even Orthodox Rabbis in the 1940's, today Orthodoxy is on the upsurge here in America and especially in Eretz-Israel. The many Ba'alai Teshuvor, the countless B'nei Torah represent the return to Traditional Judaism. Chabbaad and Gush-Emunim are fine examples of the reawakening of revival of our religio-national consciousness!

What troubles me, however, is the writer's sharp disavowal of Modern Orthodoxy. "Orthodoxy in a Modern Context," the terminology preferred by Ha'Rav Soloveitchik (shlita), does not call for change of tradition. As you know, the modus-vivendi of our Yeshiva University is rooted in Tanach, bound by Halachah and guided by Haskafa. What it operationally aims to do is to advance Torah-true Judaism, yet with recognisance of the various historical variables.

Mr. Grossman criticizes SCW for instituting the Beit-Medrash program for Women. Since these Talmud programs have the consent of both the Rav and Rav Lamm, and as worthy Roshei-Yeshiva take part in the instruction, I need not defend Y.U.'s approach.

Let me just add a few remarks:

1) Halachically, objectively speaking there are no problems. It is known that Rashi dictated parts of his Talmudic novellum to his daughters. The Magen-Avraham quotes his wife's chshum.

2) Anyway, the so-called equation of Torah for women as Tiflut is only a Do'ar Yachid. (cc. Malki-BaKodesh, chelek III, where the sources are analyzed.)

3) Furthermore, those same G'dolim who oppose the B.M. program at SCW are known opponents to the educational thesis and philosophical basis of Y.U. We need not feel an inferiority complex: rather we must do what we consider right in the eyes of G-d and man.

4) Instead of castigating the Stern women, the writer should have praised their authentic concern to learn the heritage of our people. I believe that Torah she'b'al peh is an ikkar and therefore it is essential for all Jews to master.

Yes, shiurim in Haskafa and the conceptual understanding of Jewish Destiny would be helpful. I have preached this for a long time. It is important for Yeshivah Ketanah and no less for Rabbinical Seminaries.

Instead of infighting, let us "go forth." Let us pursue the real problems that face us today. It is imperative we promote authentic Judaism and its radiating values.

And I beg the Editor — permit me, please, to end on a personal note.

Very recently I participated in the World Zionist

Congress at Jerusalem. Frightening statistics were presented, alarming problems disclosed and serious conditions discussed.

Now, more than ever before, it is my clear conviction that two objectives must desperately and urgently be acted upon:

(a) **TALMUD-TORAH** — greater intensification of commitment to Torah, its studies and observances.

(b) **ALIYA** — major efforts to redirect American Jewry towards mass aliyah.

As I stated in a speech at the Jewish Education Committee (at the Congress), religious Jewish youth will be in the forefront! Indeed, I believe so — because it must be so!

For the sake of Israel, Jewry and Judaism we must strive for Aliyah ve'h'it'alom — "a'lei netzach, v'alei nachalid!"

It is our task at Y.C. — S.C.W. to implement the slogan of Rav Yitzchak Breuer (zr'l): "DERECH-ERETZ YISRAELI!"

Be'v'richat ha'Torah v'lomdeha,
Joseph C. Klausner

(Y.C.-B.R.G.S. '79)

To the Editor:

I read with amusement an article authored by Leah Katz in the most recent edition of *The Observer*. The piece, entitled (perhaps prophetically) "The Last Word," is a textbook example of the "do as I say — not as I do" school of retarded logic.

Miss Katz is quite correct in asserting that both Mr. Senders and I utilized a less than discretionary tactic in order to forward our respective points of view. Yet I am incredulous that she would descend from her lofty moral perch and dive into the fray. For how can one take Miss Katz seriously when she resorts to attacks on one's character and personality in order to display the invalidity of such attacks?

It is unfortunate that Miss Katz is allowed to exploit her privileged editorial position only to indicate to the Yeshiva community the depth of her arrogance.

It is hoped that Miss Katz can be taken at her word when her article promises to be her last. If so, we can look forward to a more sophisticated calibre of commentary in *The Observer* and Leah Katz can look forward to finally finding out why the Kallah goes to the Chupah. I regretfully must decline her invitation to reach her.

Respectfully,
Sandy Alter
Deputy Editor-in-Chief
Tempo Magazine

Dear Editor,

May I personally request your assistance in publishing a call to Jewish Physicians.

We are currently confronted with a most serious crisis in new settlements, such as Dimona, Kiryat Shmona, Yamir, Maalot, Yeruham, etc. In these areas, there is a severe lack of qualified physicians, and in some cases, there are none available, at all.

I personally undertake, to the extent of my ability, to attend to the integration and eased adjustment period for such physicians who would indicate their interest in coming to Israel, in order to alleviate the current shortage of physicians in development areas. I shall put forth every effort to resolve the administrative problems which may arise, as well as expedite the delays which may occur in the matter of acquiring rights which are extended to all new immigrants to Israel. Thus, such matters as accommodations, transport of belongings, technical forms, etc. would be attended to, promptly and efficiently, thus easing the physicians' initial period in the country.

I feel confident that you will be agreeable to act as the "link" between Israel and the many Jewish physicians abroad, whom Israel so truly needs.

Statistics indicate an important and meaningful immigration forthcoming; this, of course would very intensify the lack of qualified medical staff in development areas, as above outlined.

I rely upon your support and extend to you, Dean Editor, my cordial Shalom.

Samuel Flato-Sharon
Member of Knesset
Jerusalem

P.S. Interested physicians, wishing to immigrate, may contact me at my Political Bureau, in order to obtain detailed information, accordingly, P.O.B. 26002, Tel Aviv.

To The Editor:

In answer to Michael D. Grossman: I am shocked and disappointed. How could someone who has learned over six years in a yeshiva that is presumably a part of the "do'ar rabim in the Torah community" read a newspaper written and published by Jewish women? You go a step further by writing a letter to its editors, approving its very existence. Pure heresy, I say.

Steven Weisberg
YC '78, NIETS '80

Dear Editor:

I was watching the news last night on Channel 5, and to my surprise and delight I saw and heard young beautiful people singing the Hallel, in a support demonstration for our Prime Minister Menachem Begin.

It sure did my heart good to see good decent young folks on the media, in contrast to the ugliness with which the public is brainwashed each day and night by the press and the media.

Shalom, my dear young friends, you are our bright future.

With Love of Israel,
(Mrs.) Rachel H. Dee

Apathy to Empathy

cont. from page 4

though, to ensure the consideration that we deserve. Let's redirect some of the anger and stored energy which was exhibited at that meeting last week. The concern which was shown by the student body must be concretized into action. We can no longer be passive while changes are being made all around us; we must insist that our voices be heard, and we must follow through and make sure that any meaningful student input which we contribute is taken into consideration in the decision-making process. Action such, as this, however, cannot be accomplished by a mere handful of students, no matter how determined. If we are truly concerned about the academic standards of our school, we must express ourselves as a unified student body. I have full confidence that the women at SCW are capable of committing themselves to such action. I have great hopes that the future of our school now lies in our hands as well.

A Visit With The Bostoner Rebbe

by Dr. M. Havazelet

After leaving the bleak, snow-filled streets of the Big Apple on Friday Feb. 26, we looked forward to an interesting weekend with our host Reb Levi Horowitz, the Bostoner Rebbe. When we arrived, it was indeed a beautiful sunny afternoon in Boston (and incidentally the streets were far cleaner than we had left behind.) We checked in at the homes in the area where the Rebbe's hasidim had graciously consented to house us. There were special lectures prepared for us throughout Shabbat, with an amusing and informative introduction to Hasidism by the Rebbe's son, Reb Meir introduced us to the ideas and customs which we would shortly witness in action at the Rebbe's Tisch. Here you surely experience "audio-visual" education in the true sense of the word. No one intellectualizes or tells you hypothetically — you actually participate and learn by seeing and doing. Though we all eat Shabbat meals at home, the customs one encounters at the Tisch are special. For example, the Rebbe passes around "bisomim-spices"; makes a Brocha and you feel the magical flavor of Shabbat. You feel

the emotional joy of the Hassid when you hear the special negunim and watch the Rebbe dance around the tables. The very dynamic and hard working Rebbetzin likes to call this "the Rebbe's jog." Another interesting minhag to mention is eating beans before Benchen with the Brocha ".....ha- adama." Besides its mystical implications, this minhag also helps the Jew reach the status of 100 Brochet he should say each day which are usually lacking on Shabbat.

There are so many highlights in such a weekend that it is difficult to capture it in a few short paragraphs. Let me mention just a few more in closing. The art of storytelling came to life at the Melava Malka where the Rebbe told of the great Hassidim in our past. The generosity and warm hospitality of the Rebbetzin immediately made each and every guest feel like a member of the family. But what one really comes away with is a message too often forgotten. The simple joys of life, in an atmosphere of true love for one's fellow Jew, is a goal we can all aspire to with pride.

The Hot Pot Spot

by Gitta Stern

It's a glorious spring day. The sun is blazing, the trees budding, the grass growing. Everything smells fresh and green. The air is charged with energy. The people in New York City actually smile as they pass you by (they really do that sometimes). The task of sidestepping Lexington Avenue's doggie business on the way to school doesn't seem so bad this day either. It's one of those days where you wish you had a white picket fence to run a stick across.

You come into the dorm and you have actually gotten mail, and it's not even your phone bill. You run up the stairs to your room in leaps and bounds and see that even the newly installed carpeting in the hallway isn't dirty yet. It's a great day and you run into your room to tell your roommate just that, when you suddenly observe your roommate's eyes are downcast. "Gosh," you say, "What's wrong?" Perhaps your roommate hasn't noticed the day yet. You dash to the window and pick up the blinds. Triumphant, you stand there holding the cord revealing what you feel to be one of the wonders of the world. All this, it seems, is to no avail. Your roommate seems to be lacking a very important element — happiness.

"Well," you repeat, "What's wrong?"
cont. on page 8



Positions Open In European Communities For Jewish Volunteers

For the first time, young American Jews are being sent as volunteers to contribute one year of service in overseas Jewish communities.

"Project Areivim was conceived as one answer to the Jewish identity problems of the post-war generation in European Jewish communities," said Ruth Mason, coordinator of volunteer recruitment in the United States. "The Project takes its name from and is based on the philosophy of *kol Yisrael areivin zeh b'zeh zeh* (all of Israel is responsible for one another)."

"There is a serious need for creative Jewish educators and community organizers in European, Asian and North African Jewish communities," Mason added. "We've seen what the presence of one knowledgeable, talented, Jewishly committed person can do in a community: we have seen, in the pilot year, the creation of study groups, chavurot, minyans, resource newsletter, cultural clubs and a heightened desire on the part of young European Jews to explore their roots."

Under the auspices of the program, qualified college graduates contribute needed skills in Holland, England, Denmark, Switzerland, Yugoslavia, Italy, Morocco and other countries. Volunteers, who receive stipends from the host community, work in youth clubs, community centers, educational facilities, social service agencies and on campuses.

"The program," stated Mason, "provides young, committed American Jews with the challenge and opportunity of working with and living among members of an overseas Jewish community. Each placement is specifically designed to meet local needs through the skills and talents of the individual volunteer."

Project Areivim is presently seeking Jewishly committed, adaptable college graduates with skills in education, community organization, cultural programming, youth work, ethnography or related fields begin a year of volunteer service in the fall of 1978.

Italy

Two people with good Jewish backgrounds and experience working in Jewish youth movements or community centers are needed to plan informal

educational programs on subjects such as Jewish identity, history, religion, culture, Hebrew language, Israeli folk dance and song for Russian transmigrants (Soviet Jews en route to North America). Knowledge of Russian essential; knowledge of Yiddish desirable.

Two social workers with training in case and/or group work to help Russian transmigrants with the problems facing them during this period of transition. Knowledge of Russian essential.

Roving cultural programmer for small Jewish communities in Northern Italy. A person with good Jewish background and knowledge of Italian is sought to travel among these communities and organize seminars for youth, lectures, creative celebration of holidays, etc.

Spain

The Madrid Jewish community is looking for someone to coordinate a Jewish Resource center, work with Jewish student groups and with youth professionals in Madrid and Barcelona. Beginning October 1, 1978.

Morocco

The Moroccan Jewish community is reorganizing youth services in the entire country. Youth centers, Sunday schools, youth groups and camps are being planned and expanded. A number of Areivim workers with solid Jewish backgrounds and youth work experience will be needed. Knowledge of French is essential; Spanish, helpful.

Also needed in Morocco are a group worker and supervisor of activities for the aged; an administrative assistant for statistical and editorial work; a Hebrew teacher who also speaks Spanish to teach and organize programs for children.

Denmark

The Jewish community of Aarhus, the second largest city in Denmark, now includes among its members 700 Jews who left Poland in 1968-69. A worker is being sought to assist in the integration of Polish Jews into the local Danish Jewish

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Students — Administration

cont. from page 3

her preference for a systematic way of expressing student views concerning tenuring professors, such as routine student evaluations of faculty.

Majors

Even though departments no longer have chairpeople, the majors will remain intact at this point.

Dr. Blank pointed out that Yeshiva University may undergo no change at all if the administration gets a very negative feedback. She asked that students hear out proposals when they are made and voice their complaints if they do not like the direction in which the University is headed. As Dean Kurzer stated, "the extent to which you are involved is the extent that you will be listened to."

Summer Courses Being Taught In Israel By N.C.C.

Two six-credit courses — in economics and sociology — are being offered to students by Nassau Community College for study and work in an Israeli kibbutz this summer. The college was the first American institution to offer such a program which is now in its seventh year.

Courses offered are "Economic Development of Israel; Case Study in Economic Development" and "Anthropology of Israel." Students are scheduled to leave New York on June 6 and

return August 1. Fee for the trip is \$925 including round-trip air passage, room and board, seminars and tours, medical insurance and laundry. The tuition charge for Nassau residents is \$174.

According to Prof. Abraham M. Bertisch, who will teach the economics course, this year's program will include conferences with high level Israeli officials, including members of Parliament, government ministers and academicians at Israeli universities. The sociology course

will be taught by Prof. Arnold Silverman, also a member of the Nassau faculty.

The program features five weeks of morning work and afternoon study on kibbutzim located in the historic and biblical setting of Galilee. Students have a choice of living on a traditional religious-style kibbutz or a secularly-oriented one.

Some spaces are still available to students on a limited enrollment basis and further information may be obtained by calling (516) 222-7000, exts. 492 or 452.

NUS ★ NUS ★ NUS ★ NUS ★ NI

Dancin' — Bob Fosse at the Broadhurst Theater, 235 West 44th St.

Ringling Bros. and Barnum & Bailey Circus at the Garden until April 16. Pennsylvania Plaza at 7th Avenue.

Runaways, at The Public Theater. 425 Lafayette Street.

First Ballet Film Festival. March 28th through April 16. Beacon Theater, Broadway and 74th Street.

Bookends

by Barbara Michael

Dr. Frederic Baun, Interim Director of Libraries for Y.U., has recently restated the University's position regarding use of its libraries: "All Yeshiva University's citizens (students, faculty, and administrators) are entitled to borrow books and materials from each library within the University library system, **SUBJECT TO THE RULES AND REGULATIONS OF EACH INDIVIDUAL LIBRARY.**" Students, faculty, and administrators who wish to use the Law Library are advised that while materials may be withdrawn from the library, extended use of the library itself by non-law students is discouraged, due to accreditation standards which require that a certain percentage of seats be available in the law library at all times, sufficient to accommodate 65% of the law student body.

A new reference librarian has joined the library staff. Richard Simpson, who will be available evenings and Sunday, is a graduate of Yeshiva University and holds a Master's degree from BRGS and Semicha from RIETS, as well as a Master of Library Science. The addition of another reference librarian to the staff of the library assures that reference help will be available to students during most of the time the library is open.

In response to complaints about the poor quality of the xerox copies available in the library two new xerox machines have been ordered, which should arrive soon. It is hoped that these new machines will provide better and clearer copies.

The library staff have received many complaints that the library is too noisy. Therefore, Prof. Lubetski would like to reiterate that the restriction on talking in the library is still in effect for the benefit of the students. Student who wish to study quietly together should do so in the periodical room, where duplicate copies of seforim and language dictionaries are available.

Many Stern students have complaints about the Stern College Library — it's too small, it doesn't have the necessary books, it's hard to get help, etc. And yet, a careful examination of Stern library facilities and services yield the conclusion that there is much more help available than most students even take advantage of.

The fact is that while Stern's library is necessarily small, there is a constant effort to assure that it is complete. Faculty reviews of the collections have resulted in the conclusion that ours is a good basic collection in all areas, which is continually updated according to lists of works recommended for college libraries.

Works available in the library include not only Stern's holdings, but conceivably any work available in any of the University libraries. Any student needing a work from any branch of the Yeshiva library system should request it in the Stern library. Great effort is made to fill requests promptly — one student who requested an article from the Einstein library Wednesday afternoon received it Thursday morning. A list of all periodicals held by the University library system will soon be available in the library.

Stern is also part of an inter-library loan system which facilitates the acquisitions of those works not available in YU libraries from other libraries in New York City. In addition, the library staff is open to suggestions — anyone with ideas for additions to the Stern collection is urged either to place them in the suggestion box in the library, or to speak to Prof. Lubetski. Suggestions are honored — attempts are always made to satisfy student needs.

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TAC PESACH SHIURIM SERIES

April 11th — 8:00 p.m. — Koch auditorium
Rabbi Leo Landman — Topic: **A Practical Guide to Pesach**

April 13th — 8:00 p.m. — Koch Auditorium
Rabbi Marc Angel — **Symbols of the Seder and the Sephardic Community**
Rabbi Wallace Greene — **Historical Developments of the Seder**

Chag Kosher Vesameach
from the Torah Activities Committee

The Observer is currently accepting material for its forthcoming Literary Issue. All students and faculty are urged to contribute. All submissions must be typed and double-spaced. The deadline for this special issue is Tuesday, April 18. Please get your literary pieces, short fiction, and/or poetry to Sharon Ephroymson in 12G or Debbie Silver in 10F as soon as possible.

Astro

cont. from page 2

This temperamental mineral is called Labradorite, as one might guess, named after its founding place in Labrador, Newfoundland. Although the chief supply comes from Labrador, some quantities also come from Texas, Mexico, Finland, and Madagascar.

These are only a few of the fascinating exhibits in the Gallery. Aside from large minerals and gems on their stands or in their individual cases, visitors may browse among specimens housed in catalogued drawers (cabinets), which permit collectors to reach and search for special rocks or minerals.

The Gallery provides a continuing display of the world's most beautiful minerals and gems that cannot be equalled. Mr. Tanjeloff is one of those unusual people who pursued a beloved hobby and made it his life's work. Now he is sharing it with the world.

Junior checks should be available before registration in May. It is your responsibility to record your major with the Office of the Registrar at once.

Application blanks for the May 21st CLEP examinations which will be administered at YU are available in the Office of the Registrar and must be returned there with the proper fee (check or money order only, payable to College Level Examination Program; no cash), no later than 5 P.M. April 25th. For the School Report Recipient write 2990, Yeshiva University.

Kozodoy

cont. from page 1

Contemporary Jewish literature, however, is leaning in the opposite direction. It disavows any connection with the Jewish community. It is uninvolved with Jewish life and shuns responsibility to the community.

Mr. Kozodoy cited two examples of American Jewish literature which have had opposite effects on Jewish life. The negative element, according to Mr. Kozodoy, is illustrated in Portnoy's Complaint by Philip Roth. This book unconsciously rehabilitates ancient slanders and may have a negative impact upon Jewish fortunes. The positive effect is made by Exodus by Leon Uris. This book reinforces Jewish pride in the struggle for independence. Exodus has had a positive effect on Soviet Jewry as well, where underground translations of the book were smuggled in. There it rekindled Jewish identity and triggered the struggle to emigrate to Israel.

After Mr. Kozodoy's speech, questions were raised by the audience.

The Editor-in-Chief and governing board of **The Observer** extends best wishes for a *Chag Kosher Ve'sameach* to all our readers.

YESHIVA UNIVERSITY STUDENTS, YOU CAN HELP US DURING JEWISH HERITAGE WEEK MAY 8 — 13

After many years of effort, the New York Public School System initiated its first Jewish Heritage Week last year. In addition to the educational impact, the purpose of the week is to encourage better intergroup relations and understanding. Sponsored by the Jewish Community Relations Council of New York in coordination with the Board of Education of New York and the Jewish Board of Education, last year's Jewish Heritage Week was marked by unprecedented success and enthusiasm.

During Jewish Heritage Week, there are classroom programs, school assemblies, special events, displays, exhibitions, and the like. In addition, another important activity of the week is speaking engagements that a variety of speakers fill in classrooms on any aspect of Jewish heritage, be it cultural, historical, religious, political, etc.

If you are interested in speaking in a classroom in one of New York's public schools, we need you!

Please contact Don Kates, at the Y.U. Youth Bureau, 960-5260, for more information.

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Presents

Jeremiah Kaplan: "Disseminating Knowledge in the Seventies"

Thursday, April 13, 1978 - 7:30 p.m., Koch Auditorium

Co-founder of the Free Press of Glencoe, Illinois, and president of the Macmillan Co. from 1965-1973, Mr. Kaplan is currently chairman of Collier, Macmillan International, and managing director of Cassell, Collier and Macmillan Publishers Ltd., London. In addition, he is a member of the board of trustees of the University of Rochester and of Talladega College, Alabama. He has lectured on behavioral sciences at the University of Chicago's Graduate School of Business.

Miriam Schapiro: "My Life in Art"

Thursday, May 11, 1978 - 7:30 p.m., Room 418

An internationally famous painter, printmaker, and collagist, Ms. Schapiro has had solo and group shows since 1950, exhibiting at the Andre Emmerich Gallery in New York, Whitney Museum of American Art, Tanager and Poindexter in numerous public collections, including the Museum of Modern Art, Whitney Museum, Hirshhorn Museum and Sculpture Garden in Washington, D.C., and in private collections. She has taught studio art at the Parsons School of Design, University of California at San Diego, California Institute of the Arts, and most recently, Bryn Mawr College. She was, with Judy Chicago, co-developer of the now-classic "Womenhouse," perhaps the most influential feminist artwork in contemporary American art.

Student, Faculty, and the Public Are Invited

Koch Auditorium
Stern College for Women
245 Lexington Avenue (at 35th St.)

Applications are now being accepted for the 1978-79 staff of **The Observer**. Interested applicants should see Debbie Silver in 10F by April 17. Please indicate the position in which you are interested, as well as past experience, particularly on **The Observer**.

The Editor-in-Chief and Governing Board of **The Observer** extend heartfelt condolences to staff member Ilene Lehman on the loss of her mother. *May you be comforted among the mourners of Zion.*

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Areivim

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community by programming activities of Jewish content, leading classes for adults and youth, etc. Knowledge of Yiddish is helpful.

Sweden

Uppsala, a large university town twenty miles from Stockholm, is interested in creating and maintaining an active Jewish student group. They are looking for dynamic, pioneering candidates, over the age of 25 with experience in creative Jewish programming and organizational implementation.

Possibilities exist for additional positions in Belgrade, Athens, Salonika, Milan, Iran and Norway.

Living expenses and stipends are provided by the host community.

Brochures and application forms are available from: Project Areivim, 15 East 26 St. No. 1350, New York, N.Y. 10010.

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Hot Pot Spot

cont. from page 6

"Remember the instructions on the hot pot that state not to drop it, for it's very easily broken?"

"Yes."

"Well, those instructions don't lie."

You refuse to let anything ruin your day. As you quietly fill out a bill to your roommate, you stare at the hot pot and you are struck with inspiration. Why let the hot pot go to waste? Make it into a planter.

There is no specific "recipe" I can give for potting a plant, as each plant may differ in its needs from the next, but you might try this: Get a hold of 1) a small plant; 2)

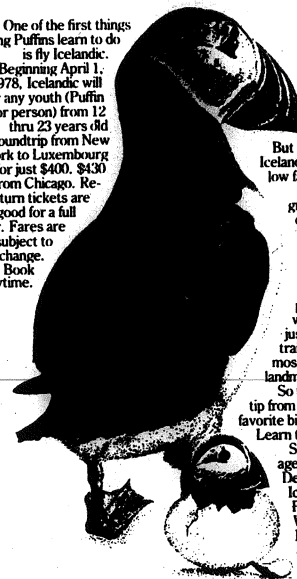
some pebbles; 3) potting soil. Place the pebbles at the bottom of the hot pot. This is for drainage. Fill the hot pot a third to half of the way with potting soil. Carefully place the plant and the soil already around its roots into the hot pot. Fill the rest of the planter with potting soil, putting the soil firmly around the roots. Water.

Before doing any planting it's suggested that you first find out as much as possible about the plant, such as whether it needs special soil and light and watering conditions.

If all goes well you should have a strong, healthy, thriving plant in no time. Hopefully by the time winter rolls around you'll still have a bit of spring in your room! Happy Spring! And Happy Planting!

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