

# THE OBSERVER

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The Administration's decision last month to relocate two of Yeshiva University's graduate schools, Wurzweiler School of Social Work and Ferkauf School of Psychology, has opened a door to serious debate over the future direction of the institution.

As of Fall 1982, Wurzweiler will be relocated at Belfer Commons on the Uptown Campus; Ferkauf may find itself at Belfer as well, although negotiations are in progress for possible access of the Van Etten hospital building located adjacent to YU's Einstein Medical Center in the Bronx.

Both schools are evacuating Brookdale Center at 55 Fifth Ave., currently the university's most valuable real estate possession.

The thrust of the move is financial, according to Vice-President of Financial Affairs Dr. Sheldon Socol, with YU hoping to gain in excess of \$.5 million annually by leasing the vacant space

## Grad School Move: Debate Future Direction of YU

as resident or office condominiums. This revenue will help to alleviate YU's multi-million-dollar debt, and top administrators said they feel the move is unavoidable in light of the university's current financial strains.

Although faculties of both grad schools initially opposed the move, Wurzweiler Dean Dr. Lloyd Setleis said he "supports the Administration's recognition of the reality that necessitates the move."

Dr. Norman Lamm, University president, stated that "this is a move that makes eminently good sense and will advance the interests of YU."

Major opposition to the move

stems from a perceived disruption of the *yeshiva* atmosphere on the Uptown campus, although students may well benefit educationally from the graduate facilities. Wurzweiler will bring about 200 women onto the campus, and if Ferkauf resides there, an additional 200 women will be on the premises. Additionally, a majority of the graduate students are non-observant, and some are not Jewish.

Rabbi Yosef Blau, religious guidance counselor for Yeshiva and Stern Colleges and unofficial spokesman for Yeshiva's *rebbeim*, said he feels these factors will cause irreversible damage to the very

quality that makes Yeshiva different from other colleges.

"Atmosphere is the key to a successful *yeshiva*," Rabbi Blau said. "And YU is as much a *yeshiva* as it is a college. As soon as budget becomes the dominating factor in policy decisions such as

this, the fundamental purpose of the institution becomes lost."

A contingent is being mobilized to officially protest the move, which Administration says is irreversible at this time.

Dr. Socol pointed out that Belfer Graduate School of Science, located in the very same area, had women students, although admittedly not nearly as many as will be coming in the fall. Even now, Bernard Revel Graduate

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## University Taps Alumni in Survival Funding Campaign

by Gila Hartstein

Yeshiva University is facing its most severe fiscal crisis with an estimated fifteen million dollars needed to restore it to the status of a fiscally healthy institution.

YU has focused its present campaign on its alumni. A letter to alumni from President Norman Lamm explained the maudlin situation and stressed that "the existence of Yeshiva University is at stake." The personally addressed letters stated that, "if every single alumnus and alumna contributes \$1,000 before January 31, 1982, we would barely be able to ensure our survival."

The dramatic letter's purpose was to instill guilt on the conscience

of the alumnus. The following excerpts illustrate this point:

"... The overwhelming majority of our alumni are loyal. They would want to see their alma mater prosper. They would not want, Heaven forbid, to see it go under.

"Some of our alumni have been exceedingly generous. Some others have helped to a lesser extent. A number have so far been essentially unresponsive. I know that this lack of responsiveness does not reflect their true sentiments. . . . The existence of your alma mater is at stake. I know you will not abandon us."

The use of such a tactic is understandable as Dr. Lamm feels that "Alumni, who are the major

source of strength for all other universities have not responded to Yeshiva in the same manner as do alumni of other institutions."

Over the years the University has accumulated a debt of \$61 million. Unable to repay this debt, the University finally achieved a rather equitable and pragmatic arrangement. The Bowery Bank agreed to cancel 26,000,000 of the \$61,000,000 debt if YU were to pay them \$35,000,000 by February 1, 1982.

Trustees of the Yeshiva and a few select others have helped raise 20,000,000 of the \$35,000,000 needed. Dr. Dobrinsky, former director of the Century Campaign, and present vice president for University Affairs of YU, said that "\$20,000,000 cash (not pledges) has been raised in one year from July 1, 1980 to July 1, 1981, aside from money raised for the annual operating campaign. Most of the people who made the \$20,000,000 miracle happen aren't alumni, but they realize that for the survival of the Jewish community at large, YU must be financially sound and continue to function at its peak."

Were the University not to meet its February deadline, it would reassume the total \$61,000,000 debt. According to Dr. Socol, president for Business Affairs for Yeshiva University, were this to happen, YU would resume the procedures used in 1979, when it was first faced with "bankruptcy."

Other options available to YU

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## Sources: YU to Open Business Grad School

Although official sources refuse to confirm the reports, Yeshiva University is in the midst of plans to open a Graduate School of Business.

Both administration and faculty have been discussing the plans, but they refuse to acknowledge them publicly.

All officials have taken the same line: no announcements are

forthcoming about a new graduate school. Sam Hartstein, Director of Public Relations of YU, emphasized that no formal planning can be done at present because of the desperate financial crisis of the University.

Despite the denials, reliable sources confirm that the establishment of a Graduate School of Business may not be far off.

## Faculty Heads Student Senate for First Time

by Deena Epstein

The Stern College Senate has reconvened this year with Professor Laurel Hatvary as its new chairman, and student Renee Stern as Senate Secretary. An amendment to the Senate's constitution was accepted at the end of last year which declared that "The office of chairman shall be held alternatively by a student representative and a representative of either the faculty or administration." While there have been faculty members who have chaired the Senate before, it had never been mandatory until the adoption of this amendment.

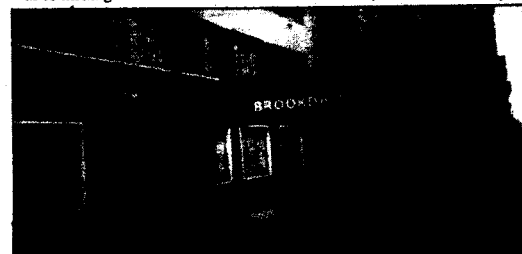
The response to this amendment by Senate members has been positive. One senator feels that the alternate chairmanship will assure active participation in Senate affairs by both students and faculty. Another senator echoed this feeling. Professor Hatvary also feels that the alternate chairmanship will insure more faculty participation.

The goal of the Senate is to resolve academic problems. Its constitution reads that "The area of competence of the Senate encompasses the matters affecting the Stern College community excluding matters relating to individuals." Last year the Senate was instrumental in passing the new curriculum requirements and also

dealt with issues such as the acceptance of the English CLEP exam and the cheating scandal in the University. This year, the agenda committee has announced that pending acceptance, the Senate will deal with the request of a science course for non-science majors and a proposal to set up a Student Council advisory committee which would involve the Student Council in academic affairs.

The Senate is composed of fifteen voting members chosen as follows: one representative from the office of the dean, six faculty representatives, at least one of whom shall be a member of the Judaic studies faculty, one alumna representative, six student representatives, (two seniors, two juniors, one sophomore and one freshman) and one representative of the Office of Student Services. This year, faculty members are Professors Hatvary, Dalezman, Gardner, Lebow, Krakowski and

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What was six years old, faded, had ten patches on it and seven holes, and both leaked and held water at the same time? Give up? Here's another hint. What is brand new, bright blue, has no patches or holes and neither leaks nor holds water? You guessed it! The Brookdale Hall awning!

34th Street just isn't the same. We brightened it up with our new \$595.00 awning purchased the week of October 26 from the ABC Awning Co. According to Mrs. Milner, the awning was badly needed and to pay to have the old one patched again would cost so much more in the long and maybe even the short run. Thanks to the supervision of Mrs. Milner, this awning, unlike the previous one, was attached properly—all water and snow should slide right off!

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# THE OBSERVER

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# Must Get Bugs out of System

The Yeshiva University Office of Student Finances recently instituted a computer system in order to increase their accuracy and efficiency concerning tuition payments. Nevertheless, this system, although inhuman, is not infallible. Harsh 'final' notices were sent out to the effect that a large percentage of Stern College women had not paid their entire tuition bill. Yet many women had never received a first notice; others it appeared from their own financial records that they did not owe any money.

Upon further investigation by the Observer, it was discovered that students were suffering other effects of the new system. Several students were charged for graduation fees although they are at present a year away from receiving their degrees. A sizeable number of Stern College women were charged an extra 20

dollars on their bills for a dormitory registration fee, a sum they had paid in May. Unfortunately, many parents and students unwittingly paid their bills without checking if they were being overcharged.

How many dollars has Yeshiva University received in this manner? How many students now realize that their tuition bills were excessive? We at the Observer applaud the efforts of the Yeshiva University Office of Student Finances to utilize computers, in order to facilitate the billing of the student body. Notwithstanding, human collaboration is still needed in order to detect possible blunders by the computer before they escalate into major errors.

Yeshiva University cannot be allowed to use the student body to experiment with unperfected and insufficiently-tested procedures.

## Editor's Desk

# What Will Be Left When They Save Us?

by Rachel Katsman



A story is told about a man who had inherited a beautiful mansion that had been in his family for generations, the upkeep of which he could not afford. Desperately wanting to hold onto such a valuable and precious possession, he had to find some means of attaining the money necessary to maintain the beautiful building. As he was not a wealthy man, the mansion itself was the only thing he owned worth a substantial amount. Thus, he sold it, and made a tremendous financial gain. But now that he had the funds for the mansion's upkeep, he realized that he no longer had the mansion.

Our own administration has found itself in a similar damned-if-you-do, damned-if-you-don't situation. An opportunity has arisen to considerably alleviate the financial burden of the institution, which is drowning in debt, by leasing or selling the Brookdale Center in downtown Manhattan, and moving Wurzeiler School of Social Work and possibly Ferkauf School of Psychology to the Uptown campus. This initiative, however, can cause irrevocable damage to the university.

The issue at hand isn't whether or not the move will generate a drop in quality, or even enrollment, of the grad schools. The Administration readily points out that Uptown facilities may in fact be superior, and that for students lost to other downtown schools, there are others to be tapped from new, now-closer locations.

Nor is the issue necessarily the fear of excessive socializing, with the abundance of women on campus. Proponents quickly note that the grad women are generally several years older than the undergraduate males. Additionally, because they also work, while only attending classes twice a week, socializing will not be a top priority.

The Administration apparently only sees the problems on this surface level and is therefore able to justify them financially. It is unfortunate that because of total immersion for so long in the financial struggle for survival of the university, our policymakers have lost sight of so much else.

We are dealing with a much more fundamental

problem—the total dilution of the *yeshiva* atmosphere at YU. Our own administration has said that YU does not have a usual *yeshiva* environment anyway. Students are exposed to secular learning and secular attitudes, and have female and even non-Jewish faculty. But can these facts legitimately be compared to a situation in which hundreds of non-Observant and non-Jewish students become officially integrated into the campus? In which 200-400 Jean-and-T-Shirt-clad women share the same not-spacious campus as *yeshiva bochurim*?

This logistics situation is not likely to be a temporary one; things at YU don't change so fast once they come along. What, therefore, are the long-range ramifications of the move? What kinds of students will be attracted to Yeshiva in the future? What kind of image will Yeshiva have in the Jewish community, as a campus with non-Jews?

YU functions essentially in the Orthodox community, which has in recent years moved to the right. The grad schools' move runs counter to all current trends of the Orthodox community, yet it is the Orthodox circles from which quality *yeshiva* students are drawn.

In the past few years Admissions has made a full-steam effort to attract students returning from study in Israel to the undergraduate colleges. To these students, and to others whose Torah knowledge and commitment have contributed to the enriched religious atmosphere of Yeshiva, a co-ed-non-religious-non-Jewish integrated campus will be a deterrent to future admissions. These factors all translate into less money and less community support in the long run.

The bottom line here is simply this: how important is the survival of Yeshiva University if the *yeshiva* aspect, that unique quality which is the essential purpose of the institution, is destroyed? If the "Yeshiva" of Yeshiva University is neglected and all we have left is the "University," there is really no point in trying to be financially sound, for there is really no reason to exist—Columbia can do as good a job.

# LETTERS

## Anwar El-Sadat Peace by Piece

Dear Editor,

On October 6, 1981, precisely eight years following the thrust of Egyptian forces into the Sinai on Yom Kippur, 1973, Egyptian President Anwar El-Sadat was gunned down. The assassination and its ruthlessness shocked the world's leaders, leaving them speechless as if a dear friend had been taken away forever. Perhaps the repercussions of Sadat's death were strongest among the world Jewish community. Bewildered and mournful, our Jewish "leaders" could not find the mere words to express their remorse at Sadat's death. After all, Sadat orchestrated peace with Israel and he was therefore a hero and a champion of peace. Indeed, Sadat had

goosestepped his way into the hearts of Jews around the world, but today Sadat is dead and as the mourners continue to shed their tears, the underlying truth about the former Egyptian President must not be evaded. It must be told.

The great admiration for Sadat began abruptly in November, 1977, upon his grand entrance to Jerusalem. Before an enthusiastic and truly peace-loving people, Sadat, being the generous fellow he is, agreed to recognize the nation of Israel, that had so decisively routed his nation so many times in battle. Sadat continued his overtures in Jerusalem and spoke of a termination of all hostilities between Egypt and Israel, on the condition

that Israel make the unilateral gestures of territorial withdrawal from the Sinai, Judea and Samaria, and ultimately Jerusalem. Such was Sadat's peace, concluded and signed suitably on Purim, 5739, at the Camp David Accords.

Sadat's trip to Jerusalem was an unprecedented event, but the blatant swastikas conspicuously emblazoned on the President's tie upon his arrival in Jerusalem was no enigma. Sadat, during the span of his long political life, was a staunch proponent of Nazism, who never held back words of admiration for Hitler and his regime. Abetted by this respect for Nazism was his deep hatred for the Jewish people, a hatred rooted from

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# Grad Schools Move Uptown

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School of Judaic Studies has female students.

Rabbi Blau explained that a major difference is that firstly, female Rével students are few in number, and secondly, are Orthodox and sensitive to Orthodox behavior and dress. Yet is it out of the question to regulate the dress or behavioral code of a secular grad school.

He also noted that at the time of Belfer's inception, Rabbi Joseph Soloveitchik (The Rov) indeed came out with an official position against opening the school on the Yeshiva campus.

"The Rov has always been opposed to the idea of diluting the

## Bella Leaves After 5 Years

by Beverly Barr

In this issue of the *Observer*, we are saying good-bye to someone behind the scenes of a smoothly-running dean's office. Bella Rosenberg has been with us at Stern for five years. Her official title is that of secretary to the dean's office, but her real job includes many more subtleties. Not only does she handle day-to-day relations with students and faculty, but she also is Rabbi Berman's personal secretary and served as a liaison between the Judaic studies department and the dean's office. Because of her many jobs, Mrs. Rosenberg has seen changes in all areas of the administration over the years.

She arrived during a year of uncertainty, when Stern College was between deans and Dr. Jabronsky was filling in as a substitute. When Dr. Bacon arrived a year later, the responsibilities of the office grew as did her job as Rabbi Berman's secretary. The areas of responsibilities also grew at this point and Mrs. Rosenberg was at the center of this growth. During this time she also noticed a gradual change in the students and their classes. She pointed out that although the girls at Stern have



Bella Rosenberg

"always been a nice group of girls, they are a little more religious studies oriented now because of the core program." She felt "it is now more oriented toward the religious studies while before they were more oriented to secular, and now there is probably an equal division."

Mrs. Rosenberg's advice to Stern students is to "make the most of these years here because they are really precious years and precious times and take as much as you can out of it." She also wanted to add "special thanks to the students,

atmosphere of the Yeshiva," Rabbi Blau commented.

Drop in undergraduate enrollment is another fear, as students tend to make choices about *yeshivot* based on atmosphere.

Commented Paul Glasser of YU Admissions, "It's true that Belfer was Uptown, but 1970 was also much different and 1981. With the plethora of students returning from *yeshivot* in Israel, atmosphere plays an important role."

Yeshiva College senior David Sherman, president of Student Organization of Yeshiva (SOY) and spokesman for Yeshiva Program student body, said the move has

generated ill-feeling among students he's spoken with. "This is not an isolated policy decision," he commented, "but rather something that has wide-ranging ramifications on us as students, on the character of Yeshiva, and on the University's image in the Jewish community. Remember, 'image' also translates into money in the long run. *Smicha* students I've spoken with said they would leave if the move takes place. And after all, what is the first priority of this institution?"

Proponents of the move feel, however, that the new influx will not cause a serious disruption in atmosphere. Students at Wurzelweil only attend classes twice weekly, and as professionals who work simultaneously, are generally in and out of class without too much of their presence being felt.

Still, the Parker cafeteria is undergoing a major renovation next summer to accommodate the grad students; dining facilities will be fully integrated.

This poses another problem which opponents of the move note: diners often bring their own food into the cafeteria, and with a high

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## Dorm-ez View

### When Your Etrog is a Lemon

by Sema & Mordechai Reich

Did you ever sit around the table exchanging stories about complaint letters written to companies? What about the one to Scrabble Inc. complaining about their dishonest advertising. Their 'Deluxe' set featured among other things a new scoring device, pegs in holes instead of pads and pens.

How wonderful for Shomer Shabbat Scrabble freaks. We bought a 'Deluxe' set and took it home, only to find it contained the old scoring system (i.e. pads and pens). We ran off a letter to Scrabble Inc. explaining how an Observant Jewish lifestyle prohibits writing on the Sabbath and how their original 'Deluxe' set solved all our scoring problems. How could they have changed the components of the game while still calling it 'Deluxe Scrabble Set?' Results? They sent us 12 free pads accompanied by an apology! Not a success story exactly, but not all of them are successes in the traditional sense of the word.

"Entenmann's goes kosher!" Major headlines in the Jewish world! My husband runs across the street to let our friendly Delicious Deli store owners know the good news. "Sorry, Entenmann's refuses

to deliver here. It's not in their drivers' route." This is unheard of! A successful company refuses to deliver their product to a store upon request!?!? Results? Several calls later after speaking to an Entenmann's sales manager and assuring him that most S.C.W. girls are not on perpetual diets, Entenmann's agrees to deliver to Delicious Deli.

Did you ever walk in New York December time? You can feel X-mas everywhere but you search in vain for signs of Chanukah

somewhere, anywhere! Our friend Ephrayim was disturbed at the lack of Chanukah menorot in a local bank, Central Savings Bank, which had a huge X-mas display and he decided to speak up. Results? Central Savings Bank agreed to display Chanukah menorot. The stories are endless. They range from ascertaining the amount of nuts in Honey Nut Cherrios to erecting a 12-foot Chanukah menorah on the West Side of Manhattan. Why is the letter writing and campaigning worth the bother? On one level, it's a lot of fun even if there are no immediate positive results from your efforts. The feeling of righting a wrong, which is often the major issue at hand, is an invigorating and uplifting experience. It brings with it a sense of purpose.

If these small successes are achieved in the large, secular world out there, imagine for a moment how much greater the feeling of purpose if we manage to effect change in our smaller world, in the community in which we live, regarding more crucial issues. We often give up before we even try. Next time you come upon something which seems unfair or unjust, treat it as an adventure. Just the attempt to change the status quo will make you feel like you make a difference.

## FACULTY FORUM

### Whatever Happened to Synthesis?

by Rabbi Yosef Blau

The fact that Yeshiva and Stern Colleges offer a dual curriculum and that each student divides his/her day between religious and secular studies, tells little about the relationship that exists between the "Torah" and the "Madah." When I was a student, questions of how to integrate two differing if not contradictory world views were at the forefront. Yeshiva's philosophy of synthesis was analyzed, refuted and defended continuously. My one foray into undergraduate journalism was an interview with Rabbi Moshe Tendler printed in the *Commentator* in which he suggested "symbiosis" instead of "synthesis," since in a synthesis both initial components are submerged and changed as something new and distinct is produced. Torah's uniqueness and wholeness would be thereby impaired. In a symbiotic relationship two organisms live harmoniously, resulting in mutual benefit, yet each retains its total original identity.

Sometimes I get the impression these days that such fine distinctions have become irrelevant because students don't bother to connect the disparate halves of their day at all. Some stress one half, some the other, and view the combination as a means to accomplish unrelated goals at one time. College is identified with pre-professional training and Yeshiva with acquiring Torah knowledge to fulfill the *mitzvah of Talmud Torah*, or as necessary to remain observant; but neither is connected to a *hashkafah* or world outlook (*weltanschauung*). Perhaps this is an unfair generalization yet the above does seem to characterize a generation devoted to the facts rather than the concepts, the practical and not the theoretical. A polarized student body includes some who tolerate their college studies as a high-level trade school. Neither accountants nor programmers, nor even doctors and lawyers, have to relate to the values of Western civilization. The other extreme is at best orthoprax but their outlook is secular. Yeshiva has become a microcosm of the Orthodox world, moving simultaneously to the right and the left with the center getting awfully lonely.

#### Professionals in Kippot

Now that I (as others have already done) have buried synthesis and "Modern" Orthodoxy, let us examine whether, paraphrasing Mark Twain, the reports of the demise are premature and exaggerated. Fifty years ago none would have believed that American professional and academic life would be filled with observant Jews, many willing to openly work in *kippot* and all taking off each *Yom Tov* and leaving early on the winter Fridays. The Talmudic learning taking place in the medical schools and by the residents, the *shuirim* during lunch time at law firms, didn't happen twenty-five years ago. More germane to our topic are books on medical-halachic ethics, lectures on *halacha* and business ethics, and comparisons between Jewish and American law. A climate has been created that has enabled many graduates of *yeshivot* that look down on Yeshiva to somehow get the necessary graduate education and enter these professions as well.

Even in the present practical, pragmatic, non-philosophical world, there is a surprising increase of interest among students in critically evaluating from a Torah perspective our involvement in western culture. The naive assumptions that Torah values and American civilization are a perfect *shidduch* are long gone, replaced by a selective interaction coupled with the realization that sometimes two value systems are incompatible and that parts of American culture have to be totally rejected. However, this should not be confused with a total rejection of all of Western civilization.

#### Avoiding Contact

Confronting a different value system opens us to new questions and broadens our perspectives, forcing us to see insights in Torah that otherwise we would have ignored. Intellectual sophistication enhances the quality of our *limud haTorah*. Though presently in eclipse, gentlemanly behavior, civility, and sensitivity to others were proper values taught in Western thought. It is unfortunately possible for committed religious Jews who think they are avoiding any contact with the outside world to be technically following the *Shulchan Aruch* and yet be remiss in their Torah values and lose any sense of proportion. This was illustrated rather dramatically by the thousands of Chassidic Jews who followed Prime Minister Begin with placards decrying Jewish "Nazis" (because of a dispute about an archaeological dig in Yerushalayim) as he met with President Reagan to discuss Israeli security.

Not having the ability to predict the future, I don't know whether the Orthodox community fifty years from now will be a strong but isolated group that has chosen to dissociate itself from an outside world that includes a rapidly-disappearing general Jewish component, or whether Torah U'Madah in its various formulations will weather the present challenge and will reach out to increasing numbers of our fellow Jews and provide a foundation for interaction with the modern world. Within our tradition the external world is seen as both a dangerous trap ready to swallow us up and as the creation of Hashem waiting for us to sanctify it. Hopefully both are reconcilable.

The OBSERVER wishes a Mazal Tov to Managing Editor Abby Fodiman on her recent marriage to Eddie Prince.

## AWACS

### Reflections on Defeat

by Elishava Rosenbaum

The approval in Congress of the \$8.5 billion sale of sophisticated arms to Saudi Arabia has left the Jewish community in America feeling dismayed and anxious about the future.

A resolution disapproving of the sale, which passed by a wide margin in the House, did not pass in the Senate, thereby removing all obstacles to the sale.

Observers on Capitol Hill, and indeed, many members of Congress, have been questioning the methods used by the Administration to gain support for the sale. Many senators who voted with the Administration stated that although they believed that the sale was not in the best interests of the nation, the President's personal prestige and ability to conduct foreign policy in the future were at stake.

The amazing strength of the President and his allies in applying pressure to the Senators left many Americans wondering about the wisdom of the sale, and led them to question the reasoning of the Administration and its supporters, who argued that, no matter how dangerous a foreign policy deal may be, it must be upheld because of a previous "commitment" made by the President.

Rabbi Avraham Weiss, a leader of the National Anti-AWACS Committee, contends that the vote was a result of both pressure from the Administration and insufficient opposition to the sale.

"The Jewish community did not fight the AWACS issue as strongly as it should have," Rabbi Weiss commented. He noted that out of a student body of over 1500 at Yeshiva and Stern Colleges, only

300 students from both schools participated in a vital lobbying trip to Washington last month. While Rabbi Weiss praised those who went to the Capitol, and recognized that their efforts were valuable, he said, "the vast number of Jews were uninvolved."

Lisa Korman, Stern College coordinator of the National Anti-AWACS Committee, was disappointed at the outcome of the vote. She noted that 90 women participated in the lobbying trip and that over 120 telegrams protesting the sale were sent to Senators from Stern College students.

The main contention of the opposition is that the sale does not serve the best national interests. To sell such sophisticated arms to an unstable country would be foolhardy. However, the sale also has grave implications for the

security of the State of Israel. Besides the five Airborne Warning and Control System planes (AWACS), the Saudi deal includes conformal fuel tanks to enhance the F-15 fighters already in the Saudi's possession, AIM 9L air-to-air missiles (Sidewinder), and mid-air refueling tankers. The combination of these advanced systems will make it extremely difficult for Israel to maintain its qualitative military edge over the Arab states.

In the face of this troublesome situation, the question remains as to what steps American Jewry and Israel must take to counteract the effect of the sale and to prevent more disastrous mistakes of this kind. Whatever they may be, one thing is clear—unified action is essential. Says Rabbi Weiss, "The Jewish community must be stronger than ever in expressing its position."

## Dorm Gets New Copier

by Beverly Barr

Have you heard the latest rumor that there is a new Xerox machine for the dorm? Well, November



fourth this rumor became reality. Its location will be the "C" room on the sixth floor. This machine is

not the only new one being installed. Professor Fredric Baum, Director of Libraries, says that such machines will be and have been installed throughout Yeshiva University Campuses and Libraries. The majority of them will be in the various libraries and a half-dozen or so others will be in other parts of the campuses.

This new influx of machines is due to a switchover from "wet" machines to bond copiers. It seems that the company that installs coin-operated machines all over YU were asked to switch machines since they were not serving students well. The company made the switch to a franchise that carried bond copiers and had them installed.



Student Council V.P. Sandy Kahn addressed club chairwomen.

## SCWSC Constitution to be Overhauled

by Renee Strauss

"What applies in 1970 does not apply in 1981," stated SCWSC President Arlette Loeser, introducing one of the many changes proposed at the October 27 Student Council meeting. Explaining that the Stern College Constitution is "not very good," she announced that a committee co-chaired by Mona Allen and Ellen Bart would be meeting to revise it. Not revised since 1970, the Constitution contains laws regulating elections and the duties of school officers in addition to other school policy. Members of the student body are urged to join this committee.

• If you have used club hour as your lunch hour, you may have to change your plans. Deserted club meetings and an overcrowded cafeteria have moved the Student Council to seek approval to change the 12:15-1:10 time slot. Dean Bacon has given this approval, and proposals for new time slots will be

taken and voted on at future meetings.

• Koch Auditorium is another target for change this year. A committee is being formed to redecorate the auditorium which is used every week for Shabbat services and other school functions. Ninety five *mishnayot* have been bought for *Shabbat* services and the "Stern College for Women" banner over the stage has been dry-cleaned already. Anyone interested in joining the committee is asked to attend the next Student Council meeting.

• The dorm has received a XEROX copier which will be set up in the sixth floor study hall. Students are encouraged to use it, because if it doesn't pay for itself, it will be transferred to another place.

• The date for the YC-SCW Shabbaton has been set for the weekend of December 4-5. New ideas for programming the weekend are sought.

## World Jewry Update

### An Appeal Not To Be Forgotten

The following is an open letter to the American Jewish Community from the Union for Saving Ethiopian Jewish Families.

Shalom to you. May you be blessed with a *Shana Tova*. We are a group of Ethiopian Jews who have been fortunate enough, through the help of Ha-Shem, to arrive in Israel. We, together with other Jews, make up our organization. We have sent you letters previously to explain the grave situation for Jews in Ethiopia and the imminent threat to their existence. If you have received our letters, if you have heard our plea, please inform us as to what is being done to save Ethiopian Jewish families.

Please tell us that our families, who have remained faithful Jews under the most impossible conditions imaginable, are not now being forsaken by fellow-Jews who refuse to recognize the problem.

Please assure us that the Jews have learned once and for all that silence on the part of leaders (who may sincerely believe that they are rightfully concealing the seriousness of a problem from its people) is what allows a holocaust to flourish and destroy.

Please show us that the Jews have learned, through the sacrifice of 6 million of our people, that apathy walks hand-in-hand with all who rise up against us to destroy us.

Please promise us that those who are trying to annihilate our families will not have your apathy as their partner.

To our astonishment and deep regret we have neither received any acknowledgment of the above mentioned letters, and we are again turning to you for help. Our

families in Ethiopia are not calling for passage to America, but for help in realizing the dream to which we have clung: **NEXT YEAR IN JERUSALEM**. Thus far our cry for help has gone unheeded. Even those who are in positions to aid us do not seem interested in preventing the imminent destruction of our ancient Jewish community.

Our people have sung and are still singing "Am Yisrael Chai," yet to our regret we are forced to ask the great Jewish leaders what has happened to this people for whom we have searched. Has not Ha-Kodosh Baruch-Hu commanded us to free and redeem fellow-Jews with all possible means? Can such mitzvot have been intended only for our forefathers, devoid of meaning for Jews today? There have been times when the Jewish people have been proud of the ideals of Zionism, of fighting to save fellow-Jews and bring them to Israel. No such spirit seems to exist today towards Ethiopian Jews.

We are forced by such massive indifference to ask ourselves why the Jews in Ethiopia are being abandoned by the Israeli government and the Jewish agency. Yes, we are black and we do not come with degrees or money. We come as Jews from an ancient community where we have succeeded in remaining faithful to Judaism and to the dream of returning to Eretz Yisrael. We come ready and willing to join our fellow-Jews in building and strengthening the Jewish state. Therefore we simply don't understand the reluctance to help us and we don't understand why our cause is being treated in this strange way.

We feel, and have always felt, a part of the Jewish people, yet we have met the misfortune of having our cause questioned, cheapened and degraded. Our people have been ignored like no other Jews from any other country.

The Jews of Ethiopia sacrificed everything they had to cling to the path of Torah and not to stray, in the hope that their children's children would one day return to Eretz Yisrael, and still their dream has not been realized though today its fulfillment is indeed miraculously possible, Boruch Ha-Shem. We, part of the remnants of these righteous Jews, have arrived in Israel free men with a heavy burden to save the rest of our people still in slavery, to let Am Yisrael know that these Jews must be saved and brought to Eretz Yisrael. Our people remain oppressed under a brutal and tyrannical regime in Ethiopia out to destroy the Falasha community.

We are witnesses, we are testifying; let our voices be heard, let our testimony be recorded.

This letter is sent with great hope that our plea will be heard on behalf of our people in Ethiopia. We anxiously await a positive reply to tell us that our faith in you has not been misplaced and that our people are not being abandoned.

For more information on how to help the Jews of Ethiopia, please contact the American Association for Ethiopian Jews, 304 Robin Hood Lane, Costa Mesa, CA, 92627. (714) 642-8613.

Outside Observer

# Who Will We Blame Now?

by Sara Lamm

In the early 70's, a noted lecturer on the holocaust was addressing a synagogue group on American Jewish life during the years between 1940-1945. To illustrate his point—that life went on smoothly in America while in Europe, the Angel of Death was consuming 6 million lives, the speaker read selections from the synagogue bulletin. *America*—the Wintertime Thanksgiving dinner, the Donor's luncheon, and the semi-annual theater party.

*Europe*—Thousands murdered at Babi-Yar, in the cold forest, countless souls gassed at Auschwitz, and myriads dying in the Warsaw Ghetto. While hell raged 2,000 miles away, we lived our lives normally, hearing merely trickles of the horrors that we did not want to believe. This speech, powerful and revealing, illustrated exactly what the feeling was, and is—American Jewry did nothing during the war years. We were silent. Two days after hearing this remarkable story about the address, I saw the speaker at the American Ballet Theater, watching the premier of the company's new version of *Swan Lake*. Ballet, while countless Jews are perishing in Russia? Ballet, while Falasha's Jews live persecuted in their land? Ballet, while Israel faces war at any time?

I do not mean to accuse the speaker of hypocrisy, for he is anything but duplicitous. What I do want to point out is the impossibility of living for an extended period at a high pitch of awareness, alarm, and concern. We must be exceedingly wary, before we point that bony finger of accusation.

Through this illustration, we see that life must go on. We continue through life, always worrying and concerning ourselves with fellow Jews—yet we still go to our parties and movies, and we still worry about our board scores, boyfriends and grad schools. Life goes on, and our brothers are suffering around us.

Recently, a Holocaust commission was appointed to investigate how and why the Jews of the U.S. failed to react to the events of the situation in Europe. If this were done purely as an academic exercise, that would be perfectly acceptable, however, when the task of research is given into the hands of public laymen, and not a team of serious academicians, we run the risk of riches passions unwisely spent, of coverup, and of false accusations. U.S. Jewry knows that if it will not keep quiet. What good will this "study" do other than to stir up hatred and guilt?

Before we pronounce "J'Ac-

cuse" at our community, let us look at the situation then. What could we have done? Could we have taken the nearest plane to Auschwitz, pound at the gates proclaiming "Arbeit March frei" and demand freedom for the Jews? Hindsight has 20-20 vision. It is so easy for us to blame the Jewish community of the 40's. Aside from telegrams, and rallies, what could we have done? What about us today? With all our good intentions; with all the organizations fighting for the freedom of Russian Jews, our influence and capacity for changing the international situation is quite limited.

This communism will probably not do anything positive, because it cannot do anything positive. The

result of a study like this will merely induce self flagellation.

Blaming U.S. Jewry will not bring the 6 million souls back. Only education, especially in public schools, will bring up their memories, and will remind us never to allow things to go that far. Never forgetting, and never ceasing to tell future generations of the world would be a more positive step than looking back disapprovingly at a people who were limited in their actions. Education will look forward, not backwards. It will remind our children that the holocaust is not a national holiday, as a great number of high school youth believe, but rather as an event that cannot and shall not ever happen again.

# To Market to Mart

by Linda Ostrow

After only seven nights of business this semester, Milner's Market has made over \$1500. When merchandise costs are cleared this will mean a nice profit to the Stern College Student Council.

Conceived last fall by SCWSC President Julie Beyer, and organized by Accounting Club President Carol Gejerman, the market has been a raving success ever since its opening night. It is named in honor of Johanna Milner, the much-admired and dedicated "dorm mother" of Brookdale Hall.

Located on the first floor of the dormitory across from the Orange Lounge, the market carries t-shirts, shorts, sweatsuits, DMC yarns, cards, posters, paints, pens, notebooks and pads, folders, barrettes, and more. According to the 1981-82 managers Judy Praw and Ahava Goldman, this year the store will also be bringing in food items such as candy and cookies, which, if the demand exists, may be sold on Tuesday and Thursday

nights in addition to the market's regular hours of 7 to 9 p.m. on Monday and Wednesday nights.

"I have so many ideas for expansion," laments Ms. Praw, "but there just isn't enough room." Last year the store had a somewhat larger area to operate from; in September, however, they were pushed into a smaller room where they must both store and sell their merchandise. "And I'm not even allowed to open the window or put anything up on the walls!" Ms. Praw continues, "I would like to, for example, start a paperback book and magazine exchange—I think it would go over quite well here." Through an exchange program of this kind, finished reading material can be disposed of at a possible small profit to the seller and those books or magazines can be resold at less than half the retail price.

Milner's Market was instituted as a service for the students, by the students, to provide frequently used, needed, or wanted items at discount prices. Everyone seems to really like the opportunity it provides, "one girl bought 20 one-subject notebooks at one time!" says Ms. Praw. It has definitely been a worthwhile venture for the SCWSC and as the saying goes, when you've got a good idea . . .

"It all started last year when I was a starving person in the dorm at midnight, and I had decided that it was too expensive to keep ordering from Bernstein's. Yaakov Kessler gave me the lowdown as I sat there on the counter puffing on my cigarette." And then there was Morg Mart. Owned by the Yeshiva College Student Council and operated by Mr. Kessler, Avi Jacobowitz, and Michael Klein, Morg Mart can be found in the

# SPEAK YOUR MIND After Sadat . . . Now What?

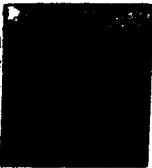
How do you feel about the recent assassination of Egyptian President Anwar Sadat? What do you think the repercussions of this event will be for Israel and the Camp David accords?

**DEBORAH BRESSLER, soph.**—Egypt is an unstable regime, so I didn't trust them from the outset. I spent last year in Israel living three kilometers from the Lebanese border, so I am generally wary of Arabs. Even within the Moslem Arab community in Israel there is instability. It worries me because I plan on making Aliyah. The Israelis are giving back a lot of land that they fought and died for, and are getting such an unstable peace. It shows how much they want peace, but I'm still hesitant about the present situation.



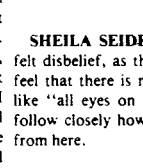
**SANDY FRANKOVITZ, sen.**—It will put a lot of strain on Sadat's successor, Mubarak, because of the surrounding Arab countries. If he tries to bring together the Arab world, it will mean trouble for Israel.

**TAMAR BERGER, soph.**—I have mixed emotions, because we don't know yet what the results will be. Sadat's successor could have been a real radical, but today we have Mubarak who says that he'll continue Sadat's policies. Sadat was like a tool. We believe that the peace process will continue to go on, even without him.



**ROCHEL GROSS, fresh.**—I had sort of wondered if this kind of thing would happen, because the Egyptians are so anti-Israel and Egypt is the most militarily advanced Arab state in the region. Also, there are a lot of idiots running around. Mubarak wants to normalize relations with other Arabs, and Israel is supposed to give back the Sinai in April. I'm afraid that he'll take the Sinai and then gradually move closer to the Arab camp.

Also, by the year 6000 the Moshiah is supposed to come. Right now, the world situation is deteriorating, and Israel's relationship with Egypt is shaky. Significantly, Sadat was killed on October 6th, the anniversary of the Yom Kippur War. Is this the "footsteps of Moshiah?"

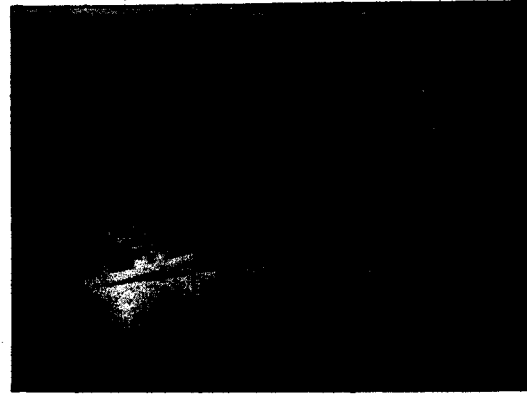


**SHEILA SEIDENBERG, junior.**—At first I just felt disbelief, as though it was a misreport. Now I feel that there is more tension in the Middle East, like "all eyes on Israel." American Jewry has to follow closely how the United States will handle it from here.



Positions are still available on the OBSERVER Staff. See Rachel Katsman or Ellen Bart in Room 8B.

Dance, aerobics, exercise—Jazzercise has it all. Free introductory class on Mon., Nov. 16, 7-8 p.m. in the gym. Register there or see Ellen in Room 8B.



Judy Praw, Manager of Milner's Market, displays store merchandise.

cont. on page 6 col. 3

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# SCW English Major Authors Fall Production

by Joyce Lempel

Janet Greenhut says the first time she realized she had any writing talent was in second grade, when she received an "F" after being accused of plagiarism of a poem about Chanukah which she had in fact (or so she claims) written on her very own.

She's come a long way since then. Granted 245 Lexington Avenue is not exactly Broadway, but at least credit is now being

play (or so she claims) which—all kidding aside—will be the fall production of that popular off-Lexington actor's troupe known as the Stern College Dramatics Society.

Born and raised in Miami, Janet, a literature major who has been at Stern since her freshman year (excluding a semester spent learning in Neve Yerushalayim), says

she's been writing "all my life." She adds proudly, "I've written about 500 poems, and I still hold on to all of them." Playwriting, however, is a form she hadn't really experimented with until writing, as she describes it, "a sort of Jewish 'West-Side Story' with a happy ending" for an independent study project in drama last year.

*Pageant*, the play that's been

chosen as the SCDS fall production, is her second endeavor at playwriting. Janet remarks that the play came about as the result of a conversation that she had last year with Speech Professor Dr. Laurel Keating. Dr. Keating, who supervised Janet's first attempt at drama and who is also the school's play director, told Janet that if in the future she would write a play

more suitable to Stern's needs than her first play, the Dramatics Society would seriously consider putting it on. That was sufficient incentive for Janet and she got to work immediately, eventually coming up with an idea she felt would be both playable by the all female actors and relevant and interesting to a largely female audience. The result—a beauty pageant involving . . . well, you'll see.

A Tennessee Williams addict, Janet says she decided to major in literature because she feels "the best way to learn to write is to study the greats." Janet observes that she is now only beginning to see the amount of sheer labor that goes into writing. "I used to think I was good," she adds, half jokingly, "until I learned how to read Shakespeare."

The *Observer* met with Janet after the first rehearsal of *Pageant*. Pen in hand, the budding playwright appeared ready to cross out, tear up and rewrite if and when need be. The graduating senior who plans to continue to write next year seems prepared to invest that "sheer labor" that good writing is said to entail.

## SCDS Prepares 'Pageant'

by Carol Stampler

There was a little uneasiness, some confusion, and an abundance of enthusiasm at the Stern College Dramatic Society held its first rehearsal of the fall semester, Wednesday, October 28. December 19-24, the Dramatic Society, under the direction of Mr. Keating, will be staging *Pageant*, an original script written by Stern College Senior Janet Greenhut.

The play, which has a cast over 75 girls, revolves around four main characters entered in a national beauty contest: A Jewish girl who is

torn between her plans to go to Israel and "a shot at the glitter, the glamour, and the excitement"; a farmgirl from the midwest who was entered in her first beauty pageant by friends as a cruel joke; a southern beauty discovered by a professional groomer while performing in *Hamlet* and a pre-med student from the east coast who enters the pageant because "any medical school would be happy to have a Miss America at their school."

Dr. Keating, the play's director, is a professor in SCW's speech

department and has been directing Stern College plays for five years. She is very optimistic about this semester's production. "It's very exciting to have an original script written by a Stern College student. It makes *Pageant* an extremely important theatrical event. It's an excellent script and I'm certain that our actresses will do it justice."

Janet Greenhut, the playwright, is an English major at SCW. How does Janet feel about seeing her play being staged? "It's more exciting than if I were winning a pageant myself!"



Janet Greenhut

given where credit is due. And credit is precisely what Ms. Greenhut is getting a lot of these days—credit for having done something that's never been done before here at Stern. Senior Janet Greenhut has written an original

## CAMPUS ACCLAIM

**Reena Leibing**, a senior and interior design major, is interning for a costume and set designer who does work for several television shows and commercials, Off-Broadway productions, and individual entertainers. Reena does layouts, drafting, and constructs miniature stage designs, working side by side with one of the best in her field. She is also designing the set for SCDS's fall production, *Pageant*.

**Jill Stampler**, a 1981 SCW graduate and former *Observer* editor, is currently living in the dormitory and working for the NBC Radio Network. As a desk assistant, Jill aids in the production of hourly newscasts. Among her duties are writing newlines and reading newswires for important stories. Eventually Jill would like to be a news producer. According to her roommate, **Rachel Raden**, also an '81 graduate and now a business school student at NYU, "Jill keeps crazy hours because she often works the night shift (10 p.m. to 6 a.m.) but so far it has worked out nicely." Jill continues, "We have one pillow in the room—Rachel uses it until 7:00 in the morning when I come back from work and wake her up for school, kindly taking the pillow from under her head."

**Marcia Greenbaum**, an SCW sophomore, through her own initiative got a job working in the musical research department of WYNY radio station. She does statistical work such as taking telephone music preference surveys and correlating the responses. In a few words, Marcia helps decide what songs go on the air. And as news director at WYUR, she decides what news airs on Monday and Tuesday nights.

**Meirah Borstein**, a senior English art communications major worked this past summer for two different Israeli advertising agencies. At one, she helped plan the World Gathering of Holocaust Survivors held in Jerusalem last June. At the second agency, Meirah did English advertising for publications such as *The Jerusalem Post*. She is currently working two days a week in a small New York agency called P.P.S.I. (Publicity, Promotion, Strategy, and Imagery.)

*The Observer likes to give credit when credit is due by recognizing and publishing the various outstanding accomplishments and achievements of our student body. Please notify us if you or any one of your fellow students has one something worth bragging about. We don't know unless you tell us. Contact Linda Ostrow in 8D or at 683-8451.*

## Grad Move

continued from p. 3 col. 3

percentage of non-observant/non-Jewish students, serious *kashrut* problems can arise.

It is still uncertain whether or not the library will be integrated. Most probably, the graduate libraries will be moved to Belfer Commons.

In terms of enrollment in the grad schools themselves, no decrease is projected because of the move; however, areas in closer proximity to the new facility will now have to be tapped for students.

Dr. Socol discounts neighborhood quality as a reason for possible decreased enrollment. Most schools are not in "safe" neighborhoods, and further, those entering the field of social work generally expect to make their careers in bad neighborhoods.

Glasser commented however, that "other than overall academic image of a particular program, studies have shown that location plays a major role in a student's choice."

The Administration feels that the most important thing for the institution at this point is to get back on its feet financially.

"We must have a responsible attitude about this," Dr. Lamm commented. "We will listen to the opposition, but right now we must get out of our desperate situation. The move will not destroy Yeshiva, and we can not even imagine the alternative."

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## Milner's Market/Mart

continued from p. 5 col. 3

basement of the Morgenstern Residence Hall, room 009. Open a considerably more number of hours and providing a somewhat different service, Morg Mart is not actually a copy of Milner's Market as it may sound, rather it was conceived independently and with only a similar purpose in mind.

At Morg Mart the major emphasis is on FOOD. Paskesz, Hersheys and Ward candies, Stella D'oro and Deer Park cookies, Wise potato chip products, CMC 35¢ sodas . . . and of course Entenmann's. JK Enterprises, a food distributor which is now venturing into the school store business, provides everything for us—"they

even came in and set us up," says Mr. Kessler.

Besides food, Morg Mart also sells a small assortment of paper goods and a huge assortment of pens. "Any type of pen anyone could want; from Bic to Cross; 25¢ to \$100; even pens with clocks in them we have." The mart will also carry Yeshiva College t-shirts, sweatsuits, etc. when they come in. Morg Mart is open Monday through Thursday, 11 a.m. till 12:30 p.m. and 10:15 p.m. till 12:15 a.m. and Sunday nights from 10:15 till 11:15 p.m. Anything else you can tell me, Mr. Kessler? "Yes, smoking is prohibited on the premises and no one is allowed behind the counter."

### CORRECTION

from Sept. 24 issue

PAC, the political action wing of the Pol-Scl Society, is an abbreviation for Jewish Students Public Affairs Coalition.

We're looking for a few dedicated workers. See Susan Kaplan in Room 4B.

# The Apple of My Eye

• Saturday, November 14 at the 92nd Street YMHA, 1395 Lexington Avenue, 8:00pm: an American Jewish Theater World Premier production of "House Music"—a play written by prominent German Hans Sahl dealing with the return of a 55-year-old Jewish native of Berlin to the city of his birth and youth after a 30 year separation. For ticket information call the "Y" at 427-6000.

• Sunday, November 16 at the 92nd St. "Y"'s Poetry Center, 8:00pm: Poetic readings by Stanley Moss and Cleopatra Mathis. Tickets \$4.00.

• Monday, November 23 also at the "Y": Village Voice cartoonist Jules Feiffer discusses his work. Tickets \$6.00.

• Tuesday, November 24, once again at the "Y" 8:00 pm: Jewish Theology and the Twentieth Century Revolution in Jewish Life"—Richard Rubinstein (one of the most controversial Jewish thinkers of our time), Rabbi Jacob Neusner, Professor, Brown University, and Michael Wyschogrod, Professor, Department of Philosophy, Baruch College, together compose a panel that will attempt to address the critical theological issues of today.

## THE JEWISH MUSEUM, 5th Avenue at 92nd St. (860-1888)

**Israel Revisited**—a series of paintings by Beth Ames Swartz, an artist inspired by her search for her heritage as a Jewish woman and by her study of Kabbalah.

**Kafka-Prague**—an exhibition (originally prepared for Beth Hatfusot, the Nahum Goldman Museum of the Jewish Diaspora in Tel-Aviv.), of 169 photographs and documentary material telling the personal story of Franz Kafka against the background of Prague. Kafka enthusiasts might also enjoy the film and lecture series produced in conjunction with this exhibition, featuring this month . . .

• Sunday, November 15, 3:00 p.m. "Frank Kafka: Struggles With the Lord", a lecture by Nahum Glatzer, editor of some 60 volumes on Jewish history and literature including a compilation of Kafka's autobiographical writings.

• Sunday, November 22, 1:00 p.m. Films and discussion with Andrew Sarris, film critic for the Village Voice and professor of Film Studies at Columbia University. Screen renderings of Kafka's "The Castle" and "The Trial", will be shown at 1:00 and 3:00 respectively.

All Kafka related events are free with museum admission.

# University Turns to Alumni

*continued from p. 1 col. 3*

include appealing to lending institutions, to refinance their debt. It is unlikely, however, that the University would be able to secure another loan as they will have already proven themselves to be a

poor risk. Personal guarantees could be used to facilitate additional loans, and YU could use the revenues from the rental of Brookdale Center to secure a loan. In addition, the property belonging to YU in Brooklyn (where BTA

previously stood), could be sold to pay the outstanding debt.

Another possibility is to file for Chapter 11 with the Federal Government. Under Chapter 11, commonly known as The Bankruptcy Act, the federal government protects the institution involved from its creditors so that it cannot be closed down. The University administration feels that this should be avoided because it may instill in some creditors a negative feeling towards this institution, although there are many prestigious companies which have been protected by Chapter 11 for years.

Most academic programs would continue but some, with very small enrollments, would be cancelled. The major point that Dr. Socol stressed was that the additional money needed would not come from a rise in tuition or a cutback in the quality of education here, but rather from some outside source.

Alumni must realize the importance of this crusade. Most YU students have received and are continuing to receive generous financial scholarships. The YU administration is now asking for a rebate. In the words of Dr. Dobrinsky, "Don't forget your alma mater simply because you are supporting your local school. This Yeshiva is the mother institution of all yeshivas. Let's not forsake her."

# Scrolls to be ID'ed

by Diane Feldman

The increasing number of thefts of Torah scrolls across the country has prompted the formation of the nation's first Torah identification system and central registry. In New York's five boroughs alone, approximately one hundred Torahs and many valuable silver religious articles have been stolen since January 1, 1981. Torahs sell anywhere from \$2000 to \$10,000 depending on the quality of writing and the condition. They are virtually unidentifiable if stolen and sold.

Rabbi Israel Miller, vice president of both Yeshiva University Student Affairs and Jewish Community Relations Council of New York, which coordinated the development of the registry, stated, "We needed a system halachically correct because any marking on the face of a *sefer Torah* is prohibited." The system must be accepted by other countries as well, since the stolen items are sold throughout the world. The

devised system chosen involves marking Torah scrolls with special invisible, indelible ink that can be viewed only under ultra-violet light. A special code of dots will be imprinted on each of the sixty sections of parchment which make up a Torah scroll, using a stamp designed for this purpose. Then, all the information concerning ownership, sales, and thefts of Torahs will be available in a central computer system. Rabbi Miller said, "This system will enable buyers of scrolls to confirm the ownership of Torahs being offered for sale and will help police officials to identify the legitimate owners of recovered scrolls." He also noted that "this program will be the first of its kind in the world"

The identification system for Torah scrolls will be sold to all synagogues at \$50.00 per kit. Rabbi Miller said, "This problem goes across religious lines. All Jews—Orthodox, Conservative, and Reform—have *sifrei Torah*." Now they can be protected.

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# Letters to the Editor

## Sadat

continued from p. 2 col. 5

Islamic goals of Pan-Arabism that sought the politicization of Israel. On the very week upon his return from Jerusalem, Sadat told the Egyptian magazine *October*, on November 27, 1977, "If I were to go back, I would do the same again; I was dazzled by Hitler." Incredible! Spoken by a true man of peace and by the very same man who had visited the Yad VaShem memorial museum the previous week prior to his return.

A year later, on January 14, 1978, Sadat again in an interview with *October* magazine, stated, "What the Israelis in particular and the Jews in general do not understand is that the tolerance which appeared after my initiative could turn into something else against them. . . They are a people who do not desire peace, nor do they desire national co-existence amongst people because they want war and hatred to continue in order to profit for them." A tenet typical of ideologies spreading forth Jewish hatred at its worst. It was highly indicative of his attitude towards the Jewish people.

I must question Sadat's credibility and ask why and for what did he journey to Jerusalem? Sadat's initiative was based upon his correct understanding that Israel's military superiority left the Arab objective of Israel's demise to be totally unfeasible. It was this realization by Sadat that prompted him to pursue a new policy. Not a change of heart, but a change of strategy. Thus, it was not in the least surprising to hear Sadat's continuous open tongue-lashing of Israel, clearly reflective of his objective. On April 20, 1980, Sadat told the Arab world, "We (Egypt) do not disagree with the PLO on principle, we sometimes disagree on methods and tactics." Listen to the man himself and not to those who so eloquently eulogize him.

Peace had offered Sadat spoils that could not be attained by war. The vitally strategic Sinai and its oil fields would fall into Egyptian hands without the firing of a bullet (except by the transfer ceremonies). Sadat would gain an immense increase in world support and an opportunity to concentrate more effort upon his country whose economic conditions and living standards were deplorable. In addition, Arab sovereignty over Judea, Samaria and East Jerusalem would become a reality as being part of the accords. In general, the Camp David accords were founded on Sadat's initiative and as Adolf Hitler and Molotov in 1939, they were on his terms. What else, one must wonder, would Sadat, a long-time foe of Israel, want from the Camp David accords?

As for Israel's Prime Minister Menachem Begin, his participation in the treaty earned him the title "statesman," accompanied with

increased U.S. pressure for Israeli territorial withdrawal. Sadat was quoted in *The New York Times* as saying, "I got the Sinai and poor Menachem, what does he have? A piece of paper." How true, and how sly of Sadat who had engaged in a peaceful battle for 90% of Israel's territories, along with an increased supply of weaponry by the U.S., clearly with the intent of gaining military and strategic advantage over the Jewish state. Despite the red herring politics and outright deception, nothing in essence had changed in Sadat. He was born a Pan-Arabist, and he died one, always clinging to Pan-Arabic goals. But until the day he died, if for a second Sadat, with or without a treaty, foresaw the possibility of a successful military attack against Israel as being plausible, I wonder, would he even hesitate for a second before he called for yet another jihad on the Jewish state? Did the new Sadat replace the old, or did indeed the old Sadat take on a new external form and image? On Yom Kippur, 1973, Egypt, along with the Arab world, had unsuccessfully launched a vicious surprise attack aimed at Israel's annihilation. In 1981, eight years later, Sadat was assassinated on that very day, ironically yet understandably celebrating the eighth anniversary of that very same war, and he was killed by the very soldiers that he envisioned to be directed against the Jewish state. Sadat should be remembered for what he stood for, not idolized and portrayed as a hero. Rather, his name should enter history books along with other dictators and tyrants who sought any means in seeking the destruction of Am Yisrael.

Sincerely,  
Larry Domnitch  
YC '82

## Yankees

Dear Editor,

As a rule, Wednesday night is not exactly the most exciting night to be at the dorm. A typical Wednesday evening consists of untangling the phone wires, taking telephone messages for Barbara and playing the Jazz Singer album for my dorm counselor.

That fateful Wednesday evening was somewhat out of the ordinary. My roommates, being the concerned school-minded people they are, were at various club meetings. Marcia was at the first governing board meeting of WYUR, Rachel and Miriam were at play rehearsal and Barbara was working on projects for JPSY, NCSY and the Political Science Society simultaneously. So, as you can see I was left all by myself.

Being all by myself, I decided to do something my roommates would snicker at had they been home: I listened to the last game of the World Series. To sports enthusiasts this game represented the culmination of a season of turmoil

due to the players' strike. (It was comparable to Luke and Laura's wedding on General Hospital.) This strike, in my opinion, was unnecessary. Players earning yearly salaries in the six-digit neighborhood can't legitimately claim that owners are unfair. If I were offered a salary in the six-digit neighborhood I might even consider moving to some vast wasteland in the Midwest where they think Reggievision is a condition one gets after eating too many candy bars.

Yes, this game was an important one, not only due to the events that transpired during the regular season but also because of the teams involved. Of course the Yankees were playing for the American League and the Los Angeles Dodgers were representing the National League.

The game was a very exciting one if you happen to be a Dodger fan. The Dodgers took an early lead. The Yankees needed a few home runs and a major miracle to win, neither of which materialized. A die-hard Yankee fan like myself would have been very upset during the game but they could live it.

Unfortunately it becomes very difficult to endure when the consequences of the game are pondered. For instance, since the Yankees lost, most of my favorite players will be traded. (Goodbye Rick, Bucky, Rich and Pen.) However, even more important and more difficult to bear are all the anti-Yankee people who are actually enjoying the loss. (What nerve!?)

The loss will be very hard to live down. But there is consolation to be found; there's always next year.

Sincerely,  
Susan Kaplan  
SCW '82

## Registrar's Office: Tips to Note

The following is an open memo to students from the Office of the Registrar.

We sincerely regret the temporary delays some of you may have experienced this past month in our office. We have had both a turnover in employees and staff illness. Here is how we shall proceed:

JANUARY 1982 candidates for graduation need a final check if they have completed their graduation kits. We had listed three days on our bulletin board: October 6, November 2 and 3 when I was meeting with students. Only a handful of you came in. WHERE ARE YOU? You do have top priority in our office when we meet with students.

JUNE 1982 candidates for graduation will have their senior checks before spring registration.

Students who have transferred from other colleges can come by to check their folders with me. We need the most recent transcript and a catalog from the school.

Summer school transcripts are just beginning to arrive. If you had permission to take a course elsewhere please ask the college to send us a copy of your transcript. They do not do so automatically.

Most of the Israel records are in the office and we are evaluating them as quickly as possible. Rabbi Strick will be in America in about ten days and should clear up some questions for us at that time.

Thank you and PLEASE CHECK OUR BULLETIN BOARDS AND THE ACADEMIC CALENDAR PERIODICALLY

**Rabbi Yosef Blau is available for religious guidance every Tuesday night from 7:30-10:30 in Room 2B. Rabbi Blau is the religious guidance counselor for Yeshiva University.**

## Student Senate

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Raffel. The student representatives are Leeba Clark and Liz Kagan, seniors; Darona Steinhorn and Renee Stern, juniors; Judy Hecht, sophomore; and Susan Mandelbaum, freshman. A senator must be elected and cannot serve for more than two consecutive terms.

There are two officers of the Senate, the chairman and the secretary, who are elected at the beginning of the year. The chairman convenes and presides at the regular and special meetings of the Senate. The secretary takes the

minutes, which are made public after being approved.

An agenda committee is also set up to decide on the topics for discussion. Any matter sent to the Senate by the faculty assembly, faculty committee or Student Council is automatically included on the agenda. This year's agenda committee members are Liz Kagan (room 12F) and Renee Stern (room 17E). Most Senate meetings are open to the entire student body and everyone is urged to attend.

For a motion to be passed by the Senate, a majority vote of those members sitting is needed. Motions passed by the Senate are then sent to the faculty assembly. If the motion is not considered within twenty days of passage or rejected within thirty school days it is considered approved. Only the president of the University can then disapprove any adoption.

An amendment to the Senate's constitution may be proposed only by a Senate member. For passage of an amendment two thirds of the voting membership must vote. Its passage does not take effect until ratified by two thirds of those present and voting at a meeting of the Student Council.

## Rabbi Label Sharfman Dean of Beit Midrash L'Nashim

Will be speaking at Stern College on Monday, November 30, at 7:30 p.m. in the Orange Lounge.

Rabbi Sharfman is in the U.S. conducting interviews for the coming year.

For more information and application please call (212) 253-4579.

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