

# THE OBSERVER

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Cheshvan 27, 5744

by Diane Feldman

A sniper fired upon a car containing five Yeshiva University High School students on the Cross-Bronx Expressway on September 17, a few weeks before the start of the 1983 school year. This marked the fourth shooting incident in the YU area since June.

One student was wounded, and a woman in another car, Lucille Rivera, a non-Jew unconnected with the University, was killed by a stray bullet. Police said that the shots were fired from the same weapon used in three other shooting incidents.

• on June 7, four shots were fired

## Sniper Strikes Yeshiva

from a passing station wagon into the lobby of Yeshiva University's Furst Hall, the main administration building located at 500 West 185 Street. The bullets shattered a window.

• On June 9, six shots were fired at Jewish Memorial Hospital, located near the campus at 196 Street and Broadway. No injuries were reported.

• On June 22, the target was B'Teavon, a kosher dairy

restaurant on Amsterdam Avenue, opposite Tannenbaum Hall. This time, two rabbinical students and a YU High School student sustained injuries.

As a result of the shootings, the University is spending over \$250,000 to increase security on all of its campuses. The University now employs Wells Fargo security guards. According to Mr. Steve Saunders, Director of Security and Safety at Yeshiva University, there has been a substantial increase in the number of security guards and guard posts. Extra guards are on hand to overlap changing of the guards and to relieve other guards. Four security supervisors have been hired by the University to assist Saunders. The New York City Police and four YU patrol vehicles add extra protection, Saunders explained. The YU High School buses are followed out of the area

by marked and unmarked police cars.

Dr. Norman Lamm, President of Yeshiva University, rejected an early JDL (Jewish Defense League) offer for help, and according to Saunders, the group has not been patrolling the campus, despite wide-spread rumors. Kenny Feldman, a third-year Smicha student at YU commented, "It's not that I'm particularly pro-JDL, but I think it's a disgrace that they were publicly not invited. The general consensus among students is that more protection, especially by Jewish brothers, would be welcome. The group would probably patrol the neighborhood, and it is the neighborhood which makes people afraid to leave campus."

When asked about safety, Jeff Weiss, a Junior at YU majoring in business, replied "I feel safer today than I did a year ago. With the

police here, a walk to Rietz or the Student Building does not instill fear. Also, the police have affected the neighborhood as a whole. The streets around YU are very quiet due to the presence of uniformed police."

Victor Urecki, a dorm counselor at YU, stated "Last year, we could never find a guard, but now wherever you go, they are visible." Urecki added that he was apprehensive about how long such strong security would last.

At present, the reward offered for the arrest and conviction of anyone involved in the shootings exceeds \$250,000. Mr. Saunders stated that although the police investigation is intense, unfortunately, there are no leads to go by. He advised students to stay in groups, walk on well-lit streets, and avoid looking lost. When riding public transportation, he suggested sitting near conductors or bus drivers. Sema Reich, Director of Brookdale Hall, urges students to keep their venetian blinds closed and to carry their ID cards at all times.

## Centennial Plans

by Deborah Bernstein

Many Yeshiva University students are still unaware of what is in store for Yeshiva University by the date of its centennial, September 15, 1986. The Centennial Facilities Improvement Program is responsible for past changes, as well as future plans for renovations at Yeshiva University campuses. So far, redwood benches and planters have been installed at the Washington Heights campus and in front of the Stern College building. The Centennial Facilities Improvement Program is also responsible for repainting and refurbishing the dormitories, classrooms, and many other rooms at both the uptown and midtown campuses.

The sidewalk bridge in front of Science Hall at the Washington Heights campus has a sign painted upon it that boldly proclaims, "Centennial Facilities Improvement Program." According to Dr. Sheldon E. Socol, Vice President for Business Affairs, "not only does the sidewalk bridge exhibit the reality of a renovation of the facades and roofs of many of the buildings, but it also is the symbol of the great steps that are being taken in order to create a better environment for both the students of Yeshiva University and for the people of Washington Heights."

The Centennial Facilities Improvement Program has also strengthened the security at the University campuses by the appointment of the Manhattan

Campus Director of Security, Detective Stephen Saunders and by the engagement of the services of Wells Fargo Guard Services.

On the Stern College campus, the proposed plans of the Centennial Facilities Improvement Program include the renovation and enlargement of the Heidi Steinberg Library, the remodeling of the first floor of the school building, and alterations to provide a new lounge and a lecture hall in the school building. The funds for these improvements on both campuses have been collected through private donations to the Centennial Facilities Improvement Program Fund Drive that began this past summer.

On November 14, 1983, at 12:00 pm, there will be a groundbreaking ceremony at the Washington Heights campus for the building of the Max Stern Athletic Center at Dancinger Campus. The funds for this fully-equipped regulation-sized gymnasium, that will open to the entire student body of Yeshiva University, were donated by Leonard Stern, Chairman of the Board, Hartz Mountain Corporation.

In a letter to the Deans and Directors of Yeshiva University, Dr. Norman Lamm, President of Yeshiva University, summed up the efforts of this project by stating, "We hope to provide our students with a more comfortable environment. These efforts will also create a more conducive atmosphere for learning and study."

## New School of Nursing

by Deena Schramm

Beginning with the 1984-85 Academic Year, those students interested in nursing will no longer be attending Beth Israel Medical Center but rather will be going to Columbia Presbyterian School of Nursing.

The old nursing program admitted only registered nurses with the vast majority coming from Beth Israel. Upon entering Stern College, they would proceed to take various courses in the liberal arts and Judaic studies to receive a Bachelor of Science degree from Stern.

The new program with Columbia Presbyterian differs in that it begins in the junior year. Students will complete four semesters of liberal arts, taking a minimum of sixty

credits (among them three semesters of a laboratory Science, English and Psychology). There is also the option of completing a fifth semester and receiving a Bachelor of Arts degree. During the next two years (beginning in either the fall or the spring of the third year) students begin an intensive nursing program which leads to a Bachelor of Science degree from Columbia Presbyterian in addition to the RN.

The basic difficulty with the Beth Israel program was in determining what the girls already knew and supplementing their education. Second, because of its small size and the necessity for a virtually one-to-one ratio between teacher and student, the program was very

expensive to maintain.

The current program with Columbia Presbyterian utilizes the offerings of Stern to their utmost and especially takes advantage of the strong liberal arts and Judaic Studies departments. There is also the added incentive of the BA degree, which, though not necessary can be very valuable.

Requirements for entrance into the nursing program with Columbia Presbyterian include a B average, satisfactory SAT scores, and a recommendation from Stern.

At present, fifth semester courses necessary for receiving the BA from Stern are still under discussion.

Anyone interested in this program should contact Dean Bacon.

## NBC Boycott Announced

by Shariene Goldberg

To express public outrage over NBC's coverage of the war in Lebanon, the Riverdale, New York community held a meeting, in conjunction with Americans for a Safe Israel (AFSI), on Sunday October 9, 1983, at the Hebrew Institute of Riverdale.

At the public meeting, the AFSI documentary, "NBC in Lebanon: A Study of Media Misrepresentation" was shown. Herbert Zweibon, chairman of AFSI, spoke and a boycott of NBC Nightly News was announced.

"We began the boycott because NBC Network News is vehemently anti-Israel and should not be trusted by those interested in objective news," said Rabbi Avi Weiss, Rabbi of the Hebrew Institute of Riverdale and Judaic Studies professor at Stern College.

Approximately four hundred people attended the meeting and more are participating in the boycott which was originally Rabbi Weiss' idea. The boycott is being publicized through synagogues, posters and newspapers.

Working with Rabbi Weiss and the Riverdale community is the AFSI, an informational organization formed in 1971 which

publishes, demonstrates, and holds press conferences on behalf of Israel.

The AFSI maintains that Israel is a strategic necessity for the defense of the free world and must retain the territories gained in the Six Day War," said Peter Goldman, director of the AFSI. "We are both an academic and active group," he added.

Mr. Goldman, the writer and director of the film "NBC in Lebanon: A Study of Media Misrepresentation" which was shown at the boycott meeting, finished the documentary in June 1983. "The film is an attempt to portray the misrepresentation and distortion of the media in the Middle East. They maligned Israel and the Jews, and such advocacy journalism is dangerous to a democracy," said Mr. Goldman.

The film covers techniques NBC used in their Middle East coverage. "NBC gave no background to the war; it's as if they would start coverage of World War II with D-Day," said Rabbi Weiss.

According to Rabbi Weiss and the AFSI, NBC Nightly News devoted approximately six hundred minutes to the war in Lebanon

between June 4 and August 31, 1982; yet, only about thirty minutes of this time dealt with the Israeli view or background information on the war. NBC reported that six hundred thousand people were displaced in Southern Lebanon; yet, there are not even that many people living in that region. At one time the network also reported that ten thousand to fourteen thousand people had been killed when the death toll was only four hundred.

"Pro-PLO/anti-Israel bias is evident; pertinent information was withheld, such as Syrian/PLO occupation of Lebanon. They glorified the PLO as honorable and peaceful, and portrayed the Israelis as war monger," said Mr. Goldman.

According to both Mr. Goldman and Rabbi Weiss, NBC has refused to respond. "At first they ignored it, then they produced and released

a counterfilm in Israel. NBC has sent letters to people saying they've not seen the AFSI film (which is untrue) and refuses to admit any fault," said Mr. Goldman.

"ABC and CBS were also bad, but NBC was the worst of all. It's also more effective to go after one network," he added.

Student Council raised funds for the remodeling of the front lounge in Brookdale Hall. Renovations were completed during the summer of 1983.

# THE OBSERVER

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**Mazal Tov to Mr. Gary Ambrose**, of the Economics Department, on his engagement. Condolences to Rabbi Avi Weiss, Judaic Studies faculty member, on the loss of his mother.

## Letters to the Editor

To the Editorial Staff of *The Observer*:

It has come to my attention that the board is considering the subject of this year's first editorial to be the Dress Code Committee. I thought it appropriate to write this letter to the staff to clarify my position instead of relying on word-of-mouth and hear-say.

It is your job as journalists to cover stories concerning the students of Stern College. Therefore, it would fall as your obligation to cover the concerns of the students on the subject of the Dress Code Committee.

I personally find it difficult to accept, first, that the most important issue in our school is the Dress Code Committee (not even the Dress Code—simply the committee) and secondly, that it is deserving of the first editorial's attention. But if this must be, I am insulted with the direction the editorial is taking. To an article portraying both sides of an issue, I have no objections. But to an editorial, set up to solely and specifically criticize, I am taken back. I am aware your stand on the issue is against the committee. But as good journalists, I expect you to criticize constructively—to offer a solution to a problem, instead of simply attacking it. And, as good members of the student body, it is not your obligation, if you have an alternate solution, to confront me

with that solution to improve the Student Council? I can't imagine that no one has had the decency to approach me with an alternate solution. The purpose and goal of the committee is to enforce the Dress Code—the particular method is not especially close to my heart—I am more than willing to hear other options and opinions. I will not tell you a fine is the best solution to this problem, even though it was my idea. But I will tell you it has been a successful solution and no one else has offered a better alternative.

The first time I addressed this topic was a few weeks ago when its importance was not quite as great, and it was still a minor issue. I specifically requested that criticism on this topic not be stressed in the first issue of *The Observer* simply for "moral" reasons. I didn't want the year to begin on a negative note. I am disappointed that *The Observer* does not share this outlook with me.

My position as President has placed me in the present situation. Of course I am here to benefit the school and watch out for the student's best interests. It is beyond me as to why, if you sincerely are concerned with the school's needs, you do not attempt to work with me on this issue or any other Student Council issues.

The Constitution of the SCWSC is behind me, Article 6, section 1D, continued on p. 6 col. 5

## Editor's Desk

# Improving Our Image

by Deena Epstein

As an Education major at Stern, I am presently student teaching at P.S. 41 in Greenwich Village. This experience has afforded me the unique opportunity to see how a young woman from Stern is seen in the world outside that of the Orthodox Jewish Community.

A couple of weeks ago I went into the office to speak with the school secretary. The woman looked up at me, smiled, and then said "You must be a student teacher from Stern." For the rest of that afternoon and the next few days I could not stop wondering how she knew that I was from Stern. P.S. 41 is quite large and has a good number of student teachers from many different colleges and universities in the area. Yes, I was wearing a skirt but so were a good number of the other teachers, not to mention student teachers (and no, I was not wearing penny loafers and knee socks). I do not wear a *chai* or a *Magen David* around my neck and my necklace with my Hebrew name written on it was not visible. With no outward signs to give myself away, how then did this woman know that I was from Stern?

Finally I decided that the only way I was ever going to get an answer to my question was to go back and ask the secretary herself. Her response was that she knew I was from Stern because Stern women are "fine, they are beautiful and there is a certain sweetness about them." (She then proceeded to tell me that she was Jewish and looking for a nice girl for her son... but that story is for some other time.)

Recently I also met the mother of one of the Jewish children in my class. When she found out that I attend Stern she felt an immediate closeness to me and began to tell me about the importance of Jewish tradition and values in her life.

These are only two incidents in a series of many that have led me to realize that in the larger Jewish community, Stern women are looked upon with much respect and admiration.

Unfortunately the perception of the "Stern girl" in the Orthodox community, is not as complimentary. Girls who come to Stern are often seen as those who could not get accepted anywhere else, those whose mother's do not want to let them out into the "real world," or those who want to get married. What is often not seen however, is those girls who make a conscious decision to come here in order to take advantage of Stern's intensified Judaic studies program as well as its often underestimated general studies courses. Many of these women were accepted to other prestigious colleges and universities but chose to attend Yeshiva because of its commitment to *Torah U'mada*. These girls could have easily chosen to go to

Barnard by day and take *limudei kodosh* courses at night. However by doing this they would be seeing the secular and *Torah* worlds as two separate entities, not as the interrelated world which they truly are. In his introduction to the *Torah U'mada Reader*, for students of Yeshiva University, Rabbi Shalom Carmy discusses the man who lives a "compartmentalized life" and whose "experience of life is irrelevant to his religious observance and study." Yeshiva University represents an effort to prevent this "compartmentalization" and to "synthesize" both the secular and *Torah* worlds. A

woman who attends Stern college should realize that her choice reflects a commitment to this ideal. For this she should be commended and not told, as I was by a past member of the YU administration, that she would be better off somewhere else.

Why this negative perception of the "Stern girl" exists in the Orthodox Jewish community which should know better is of great concern to both students and administration. Both Dr. Lamm and Dr. Miller expressed concern over this issue at a recent meeting of student leaders from Stern. Everyone present at the meeting agreed that a contributing factor to the image problem at Stern is the large number of early admissions and last year high school students who are admitted each year. Many, but not all of these girls, are not here because they choose to be and therefore do not take Stern seriously. By making its Early Admissions standards much more demanding, the University would be doing a great deal to improve Stern's reputation.

However, the task of improving the image of Stern cannot fall solely on the administration. The student body must assume its share of the responsibility. We must take those Judaic and general studies courses that will enable us to grow both spiritually and intellectually and make a contribution to the world around us. Those of us who do take pride in this school and are serious about our studies can serve as role models for the younger population of the student body. We must stress those aspects of Stern which we are proud of and deal with to those we feel require change. By getting involved in the newspaper, Student Council, and various other clubs and committees, we, the student body, can help affect that change.

The task is great but it can be accomplished. It will take time, hard work, and a concerted effort amongst those who are truly concerned with the future of Stern College. In the meantime, we must keep a certain perspective in mind, so that the next time we are referred to as "Stern girls" we can be proud of what we know that term should really mean.

## Committee Enforcement

Many a politician will concede that timing is of the essence when trying to promote passage of a law. Yet once this law is passed and becomes the status quo, taking issue with this law would be a futile and counter-productive effort. Such is the case with the dress code. It is four years old and has become an institution at Stern College. However, the means of enforcing the dress code is a policy which is still in its germinal stages; it is this issue we wish to address.

Each student, before the term began, was mailed a letter informing her of the new policy of fining those who violate the dress code. The penalty was stated as two dollars per violation, to be issued by a student dress code committee. While it is unfortunate that university students cannot be relied upon to obey the rules of their chosen place of education, the means of enforcement suggested by this letter are inappropriate.

We understand the sensitivity of the issue and the difficult situation in which the Student Council was placed. Nevertheless, those involved in instituting the policy seemed to have overlooked some of its inherent problems.

Giving one student authority over another in a matter as personal and as subjective as dress is inappropriate anywhere—all the more so with the closely-knit community of Stern College where the presence of contention amongst students is acutely felt. Thus far, students have been given warnings

only and already a case of nasty remarks directed at a member of the dress code committee has been reported. If this occurs before penalties have been given, what will the repercussions be later? The dress code should be enforced *only* by those who instituted it—the administration.

Several questions also arise and remain unanswered in the text of the letter. The most disturbing question is who is the dress code committee which authorized the letter, as the dress code committee was not formed until after the school term had begun? The letter also mentions a student court charged with handling students who either persistently refuse to pay a fine or continue to violate the dress code. However from the text of the student court constitution, it is unclear whether the court is empowered to carry out such functions.

Finally, the issue must be examined from the point of view of consistency. It is untenable that, in this case, the punishment is commensurate to the crime, when more serious violations of both school and civic laws remain ignored. Smoking in classrooms and using electrical appliances illegally in the dormitory, where not only the law is violated, but others are physically endangered as well, are but two prime examples. It is our hope that this discussion of these potentially serious oversights will encourage those who created the dress code committee to reexamine this policy.

**Dorm-Ez View**

# Project Dirshu

by Mordechai and Sema Reich

Remember the song "Time is on our side, yeah it is." By now you know it isn't.

There are classes and library time and work-for-extra-money time. You've got to find time to eat, be with friends, and, oh yes, sleep should fit in there somewhere.

By now you've figured out what's coming next. We're going to make one more demand on your time. Join a newly forming organization here at SCW called "DIRSHU."

What will DIRSHU do? We'll provide a few hours of babysitting relief for parents of handicapped kids. We'll visit and shop for the

elderly and tutor elementary school children. We'll "pattern" brain damaged kids, help fellow students in subjects they're having difficulty with, and teach *Baalei Teshuva* in our neighborhood of the *Aleph-Bei*.

In short, DIRSHU will be the clearinghouse for *chesed* activities. We're shifting into high gear as November begins. Join our team by filling out an application, available from Mrs. Winter in Room 110; or see Mattie Rubenstein (10A), the DIRSHU coordinator. A couple of hours a week is all you need to offer. How do you find those hours? The old axiom is "when you need a job done, ask a busy person."

# Office Of Admissions Adds Stern Alumnus

by Dawn Posner

Inside the tiny cubicle between the Office of the Dean and the Office of Admissions can be found a welcoming face at Stern College. Marla Silver, an alumnus of Stern, has returned to become Assistant Director of Admissions.

Hailing from Springfield, Massachusetts, Marla was an active student while attending Stern. For three years she was layout editor of *The Observer*. She served as junior class president and chaired numerous activities, such as Senior Cafe Night and Freshman Orientation.

A 1981 graduate, Marla holds a degree in advertising and design. She worked for a year at the Orthodox Union in the Graphics and Publications Department and also did some free-lance work.

Marla began her duties for Yeshiva University in July 1983. Her job entails checking that application files are complete, interviewing prospective students, and cross-country recruiting. Ms. Silver travels to or arranges for visits to virtually every Yeshiva high school in the United States and Canada, attracting students to Yeshiva University.

Marla feels that at Stern, students are at a tremendous advantage because they have a voice in the way their school is run. For example, it is possible for students to be involved in instituting new majors and clubs as well as changing certain rulings through channels such as student government. Therefore, she encourages



Ms. Marla Silver

the students to host prospective newcomers and points out the advances that can be made at Stern.

While Marla's primary responsibility involves the Stern admissions office, she, along with the director of Undergraduate Admissions, Judy Paiken, and other members of the Admissions staff, participates in events sponsored by the Department of Youth Services, NCSY, and special High School Leadership Seminars.

Marla's schedule is divided between her uptown and downtown offices and her recruiting trips, but she invites students to drop by when they can catch her. She would like to see more students involved in the recruitment process because they are the ones who are in the midst of Stern.

She views her job as very exciting and rewarding. As she puts it, "it is personally fulfilling to help establish a rapport among the different factions of the Jewish community, reaching out to individuals of each group to bring them closer to *yahadut*."

# New Movement Emerges

by Rebecca Mannis

On Wednesday evening, October 12, the Joseph Dunner Political Science Society ran its first event. The featured speaker, Yitzhak Sacolov is active in a movement in Israel known as *Netivot Shalom*.

Mr. Sacolov is originally from Boston, and studied at Columbia University. He is an American *Oleah*, and has received a degree from the Hebrew University. In Israel, Mr. Sacolov works with Israeli teenagers. In addition, he is a member of the elite *Golani* infantry troops in *Tzahal*. Mr. Sacolov was brought to the United States by the American Zionist Youth Foundation, as part of a series of presentations by Israelis who speak about politics in Israel.

Mr. Sacolov began his presentation with an analysis of the *galut* Jew who can be considered *anos* or incomplete in comparison to the Israeli citizen. The category of *anos* was originally used by the *Torah* to describe a Jew who could not perform all of the *mitzvot* of the *Torah*. Since we, as *galut* Jews

are not able to fulfill all Jewish laws in the Diaspora, we can be compared to *anos* of Biblical times. The speaker suggested that the premise of *Gush Euminit*—*Eretz Yisrael Kulah*—is the movement's method of insuring that Israel does not become *anos*.

In contrast to the philosophy of *Gush Euminit*, another religious organization, the *Netivot Shalom*, has arisen in Israel. This group asserts that if an Arab group is willing to seek peace with Israel, the Israeli government would be errant if it did not talk to the Arabs for fear of having to trade "a *tefach* of land" in exchange for peace. Mr. Sacolov stated that is as important a *mitzvah* as the *mitzvah* of *yishuv haaretz*, of settling the land of Israel.

Mr. Sacolov spoke of *Milchemet Ein Brerah* (a war fought for lack of alternative) and the *Milchemet Yeish Brerah* (a war of choice). According to the speaker, the reason for the objection of many people to the war in Lebanon is that it was a *Milchemet Yeish Brerah*.

Most Israelis would agree that the behavior of the PLO in Lebanon toward the Northern Settlements in Israel necessitated ridding that area of Israel's aggressors. However, many Israelis felt that Israel should not have entered Beirut and should not have stayed there for so long a period of time.

The *Netivot Shalom* is unique because it is a religious movement that supports giving some of the land of Israel to the Arabs in exchange for peace. One student indicated that in theory the promise of *Netivot Shalom* may be gallant, but for now, we can talk as we wish. In the near future our Arab neighbors will not be opposing Israel with a peace agreement.

Following the presentation, there was a lively discussion and a question and answer forum. Students from SCW and YC continued sharing their thoughts about Mr. Sacolov's lecture, at a wine and cheese party which followed the presentation.

# Sirat Addresses Issues Affecting French Jewry

by Debbie Fisch

The Chief Rabbi of France, Rabbi Rene Samuel Sirat, addressed students in Stern College on October 19, in order to heighten awareness of some of the current issues affecting French Jewry.

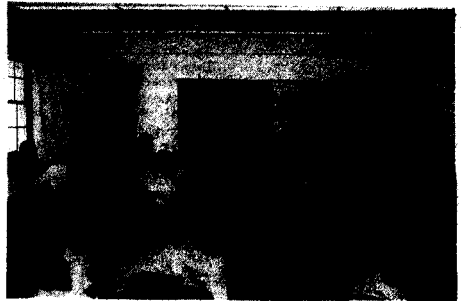
The problems of inadequate elementary Jewish Education and rampantly spreading assimilation served as the core of Rabbi Sirat's speech. The student audience found these areas of discussion of particular interest, having witnessed similar dilemmas in the United States. Rabbi Sirat clearly customized his talk to his audience, and the reception he received was a warm one.

Presently, only eight percent of the French Jewish population is receiving any Jewish education at all. Generally, this transpires during short sessions after school. For boys, Jewish education usually ends after Bar Mitzvah. For girls, it often does not even begin. Even the few children that attend Jewish day schools and high schools encounter difficulties in retaining their Jewish identities when it is time for them to go to university.

The fate of the Jewish student in a French university is an unfortunate one, according to Rabbi Sirat. Since there are no kosher facilities, Jewish students often abandon *Kashrut*. The French university's school calendars make it impossible for students to observe Jewish holidays. Even those Jewish students with previous religious backgrounds and commitments soon find their religious observance dwindling in the university atmosphere.

Last year, when the first day of school was on *Rosh Hashonah*, Rabbi Sirat attempted to partially remedy the situation. He encountered nothing but opposition from all sides. He pleaded with the head of the university, who refused to change the school calendar, as well as with Jewish students and their parents, who refused to refuse his decision by not attending class.

Between the stagnant rate of development in Jewish education and the soaring rate of assimilation, the future of French Jewry is bleak. Today, there are 750,000 Jews in France. With the present rates of assimilation and intermarriage, there will only be 150,000 Jews in France by the end



Chief Rabbi of France addresses Stern students

of the century. Rabbi Sirat proposes correcting the situation before it becomes a full-fledged disaster by "importing" Jewish exchange students from America to teach and have a positive influence of French Jewish youth.

Rabbi Sirat's speech was followed by a lengthy question-answer session in which members of the audience were given the opportunity to pose general questions dealing with French Jewry or specific questions about the Rabbi's proposal. Not a single question went unanswered. Questions referring to the Orthodox movement in France, French anti-Semitism, and the specifics of the student exchange program were among the many questions that were handled skillfully by Rabbi Sirat.

Rabbi Sirat cleared up all false notions regarding Orthodoxy in France. He said that there are no strict divisions among French Jews and that the chief Rabbi is the chief Rabbi of all French Jews. The Chief Rabbi of Marseilles and the Chief Rabbi of Ravis have always functioned on a more local level. He stated that while most of French Jewry considered itself orthodox, there are two liberal communities which are not part of the *consistoire* begun by Napoleon.

In discussing anti-Semitism in France, the Rabbi explained that the motivation behind most anti-Semitic acts was the separation of Jews from the French community.

Since the French government protected the Jews and ostracized the perpetrators of the atrocities, these goals were never reached. Protection of Jews by the French government has been steadily increasing since the bomb explosion outside the synagogue on the Rue Copernic in 1980 and the machine gunning of Jo Greenberg's Jewish restaurant and delicatessen in the heart of Paris in the summer of 1982. While French Jews understand the necessity for increased protection, they were uneasy about having police surround synagogues during *Yom Kippur* services. Many Jews even chose not to bring their children to synagogue.

The Rabbi concluded the question-answer period and his general presentation by answering the final question dealing with the student exchange program. He said that since there has been agreement between the French and American governments in terms of education requirements, there would not be a problem transferring credits. The Consulate assured Rabbi Sirat that American students would receive stipends to study in France. When asked why he was looking to American youth for educational assistance when Israeli's might be even more helpful, the Rabbi said that when he tried to recruit Israeli's he found that they were just too reluctant to leave their country.

Rabbi Sirat concluded his speech with a general invitation to visit him in Paris.

## Nurses Notes

# New Curriculum

by Molly S. Winterman, R.N.

Welcome back to a new semester at Stern College for Women! With the new curriculum for this semester, nursing students will be attending new and exciting clinical placements. Some of these include the Visiting Nurse Service, various senior citizens' centers, and hospital clinical agencies. Freshmen nursing students will be acquiring new physical assessment skills and utilizing them in their clinical settings.

The Students Nurse's Organization of Stern College (SNOSC) is getting ready to once again launch an exciting calendar of activities and programs. Nursing students will be providing various seminars and classes on different health and preventive medicine

issues. Some of these include crime prevention and self-breast examination techniques. As usual, all suggestions are welcome.

All in all, it sounds like a rather exciting year, complete with many activities and much hard work. As I end my presidential year of the Student Nurse's Organization of Stern College, I must thank all of the nursing students and professors for all of their help and support—

for without them, this organization could not have evolved or been maintained. May each of you go *m'chayil le chayil*—from strength to strength—as you go through your courses on to your various jobs in the future. My sincere wishes for a successful and prosperous school year.

The following is the schedule of Gemers for the Academic year 1983-84. If you are interested in taking any of these examinations, see Mrs. Turkey in the Office of the Dean.

Bible I	.....	Tues. Nov. 8
Bible II	.....	Mon. Dec. 12
Bible III	.....	Wed. Jan. 4, 1984
Hebr. Lit	.....	Tues. Feb. 21
Hist	.....	Tues. Apt. 10

## Student Council Plans Agenda

by Brenda Time

The question: What's going on with the Student Council this year?  
The answer: Let's start from the beginning.

Orientation week slipped us into a fresh, new year. Big Sisters, thanks to Tova Reiner, worked out tremendously, and Rina Silverstein knew how to get those freshmen enthused. The Theatre Party turned out well, and we all had fun talking to Eddie Albert after the show. The Chicago City Limits guys were as talented as always, and the show sold out to standing room only.

Then all of the upperclassmen invaded and before I knew it, my calendar was overflowing with dates for meetings, speakers and sales. All of the committees are off and running, and I can see already that this year's going to make a difference.

So let's talk.

You say you want to know what's going on in Stern College for Women. The all new *Stern Shliss* is out with the all new Tova Reiner. Read it.

You say you want to get it together and socialize? Every Thursday night through December something's cooking. We decided to get it together with Touro College, hypnotize everyone, and force them to eat sundaes on November third, 8:00 pm in the Koch. The Traveling Jewish Theatre will be coming to YU November tenth. Or perhaps the Yiddish Film Festival or maybe Mark Weiner and the Weinerettes (seen on *Saturday Night Live*) could entertain you one evening.

Thanksgiving—give thanks. Not too soon to buy tickets to see Gershon Veroba at the Fall Concert on December first. Then the Accounting Society will take you ice skating, the Dramatics Society will dramatize, and the Blood Drive will drain you.

So you don't want to go out Thursday nights? Stay in and watch a movie. One at 7:30 and one at 10:00 pm in the Orange Lounge every Thursday night—snacks in Milner's Market.

I'll share the excitement over the shuttle system with you: Monday through Thursday between 7:00 and 8:00 pm and again between 11:30 and 12:30 pm. Also, we now have a van to call our own, donated specifically to Stern. We must not forget those without whom either

of these would have been possible: Rabbi Israel Miller, Mr. Steve Saunders, Jeffrey Katz, Mrs. Esther Zuroff, Dean Michael Hect, Mr. Stephen Singer.

We have a whole slew of Senior activities planned for the year, so be prepared! Relations with Yeshiva College Student Council are dandy, so you can count on cooperation from both sides. The *Observer* staff has been working overtime to bring you a top notch paper, and we're proud to have Deena Epstein as editor.

I'm here for you—come on up, we're always open . . . I like new ideas, so if you've got them, come share them.

Now for the serious stuff.

I bumped into an old friend the other day, and I asked him how things were going. He was always such a happy, cheerful sort of fellow. It had been a while since we had seen one another, and I noticed he lacked his previous enthusiasm and excitement for everything that went on around him. I asked, "What happened to that . . . excitement, enthusiasm for life?" He gave me a slow smile and replied, "I guess I grew up."

'Tis an unhappy fate. Is life so wretched? They warned me, the Pessimists. They said I would not be able to achieve all of my grandiose goals for the year. I try to stand straight and tall, side by side next to optimism, but they're trying to wear me down. My attitudes are still fresh and impressive. I clearly understand when the end of the school year arrives, my attitudes will unfortunately be defined and swayed towards the views those pessimistic architects have laid down as foundations of the world.

But let me get there on my own. I'll recognize the end, the ultimate, when I see it. "Begin at the beginning," the King said gravely to Alice, "and go 'till you come to the end; then stop."

I wish someone would prove me wrong. I wish someone would convince me not to lose my optimistic attitudes and somewhat childish goals. Try to convince me to retain my extra sensitivity and the concern I have for everyone I deal with. Tell me I am not wrong to strive for the most I can get for our school. "Everything's got a moral, if only you can find it," Lewis Carroll.

## Roth Returns to Teaching

by Amy Rubin

Stern College welcomes back Dr. Sol Roth after an absence of over twenty-three years. Dr. Roth, who served as president of the Rabbinical Council of America and the New York Board of Rabbis, returned to Stern College to accept a Samson Raphael Hirsch professorship which was endowed by Mr. and Mrs. Jacques Schwab.

Dr. Roth teaches a Jewish philosophy course entitled "Judaism and Culture," which attempts to bridge the gap between the disciplines of *Torah* and secular culture. He uses the works of Samson Raphael Hirsch, Maimonides, Rabbi Soloveitchik and other secular authors and

philosophers to apply the ideals of Jewish philosophy in the classroom and in the perspective role of human beings.

The objective of the course is to explain the phrase "*Torah U'Mada*," the synthesis of *Torah* with the mundane, which appears on the seal of Yeshiva University. "I am pleased with the class and impressed at the intellectual quality and high level of discussion of the students," said Dr. Roth, a graduate of Yeshiva University Theological Seminary.

Dr. Roth teaches two courses at Yeshiva College and will also teach a spring semester of "Judaism and Culture." Dr. Roth, who began his teaching career at Stern College in



Dr. Sol Roth

1952, has both a doctorate in math and philosophy. "Many students are unaware of the faculty power at Stern College," said Rabbi Avi Weiss, Judaic Studies Faculty member, in reference to Rabbi Roth.

## Potential Overcrowding

by Gila Hartstein

Contrary to popular opinion, the Stern dormitory, though full, is not overcrowded. The dormitory is over twelve spots short of its maximum capacity of four hundred and seventy-one occupants. Yet Sema Reich, dormitory director, has calculated that the ideal capacity is four hundred and forty occupants. According to her, there should be only three residents in the C and D rooms. At present, there is an average of four girls in these rooms. When calculating the maximum dormitory capacity, Mrs. Reich did allow for study halls to remain as such, maintaining that study halls improve the quality of life for many students. A study hall was transformed into a dormitory room, this September, only because at that time Mrs. Reich foresaw a space problem. Although the problem never materialized, she did not want to uproot the girls who had already moved into the room. Therefore the study hall was never reinstated.

The University administration, aware of the potential overcrowding situation, has suggested that the remaining study halls be converted into living quarters. The Reichs are opposed to this proposal. The controversy is not yet resolved and if the student population of Stern continues to expand, only strong student support for study halls will be able to prevent their conversions.

Other suggestions for alleviating the problem of overcrowding have included the placement of bunk

beds in the dormitory and the denial of dormitory privileges to students who are able to commute daily. Mrs. Reich supports only the latter suggestion.

With the curtailment of the TIW program and with fewer alumnae living in the dorm, more room has been made available for Stern

students. Although there are more people living in the Stern dorm this year than ever before, there have been fewer complaints filed and fewer room switches than previous years. Apparently, student dissatisfaction is not serious enough to warrant any immediate action.

## JACY Outreach

by Judy Zuravin

What are Jewish college students doing in their free time? Where do students go to meet people and get job experience within a community frame work?

Students from Queens College, Brooklyn College, Pace University, Barnard College and many other colleges in the metropolitan area are participating in activities sponsored by B'nai Brith Hillel/Jewish Association for College Youth.

JACY was started in 1970 by a group of college students who conducted a sit-in at the Federation of Jewish Philanthropies building because they felt there was not sufficient interaction for the Jewish student on campus. Its purpose was to provide cultural, social, educational and religious experiences and to reach out to the unaffiliated Jewish students on campus. Now, thirteen years later, it has merged with B'nai Brith Hillel. Largely responsible for this merger was Rabbi A. Monson, Executive Director of JACY.

Some programs provided by BBH/JACY are the Jewish Vista Corps, Campus outreach Professionals (Hillel Directors), and campus grants.

Campus grants enable groups of Jewish students to initiate exciting and innovative programs. BBH/JACY assists them financially. However, these are not individual student loans or scholarships.

Campus campaigns sensitize students to the world-wide need for charity. Students raise thousands of dollars each. More information will be provided when the campaign is underway.

Outreach provides the student with a sense of community and strong identification. There are numerous programs and opportunities to attend weekend seminars. In addition, there are individuals on campus who specialize in campus outreach.

The Jewish Vista Corps was one of BBH/JACY's earliest projects. JVC's purpose is to provide an opportunity to gain career experience and to learn about the Jewish community by serving it. The student who chooses to participate in JVC must volunteer in an agency such as Project Dorot, Project Ezra (programs to help the

elderly), National Conference of Soviet Jewry, or many others, for six to eight hours a week. In addition she must attend monthly seminars. She will receive a stipend for her commitment. For the student who wishes to volunteer but cannot make such a commitment, there are other alternatives, such as arranging her own hours and not necessarily attending monthly seminars, but in such a situation no stipend will be granted. There are also *gemilut chasadim* programs which are one day projects such as leading children's programs for holidays or the upcoming event on December 4th, a synagogue clean-up on the Lower East Side.

There are also resources for students to organize their own *gemilut chasadim* projects.

There is a highly selective internship program which accepts only fifty of its applicants. It is an eight week, paid experience involving four days a week of full time work and a weekly seminar.

A graduate of these programs has an increased awareness of the world around her and will be likely to get involved with her surroundings as a community worker or layleader in many agencies.

For more information on the Jewish Vista Corps call 688-0808. Ask for Deborah Shloss or Rena Magum, or Judy Zuravin in 3E.

## In Fear of Packing

by Rochel Gross

I hate packing.

This is no light utterance said despairingly over an overstuffed suitcase, nor is it remotely related to the calls of "I hate packing!" that are hurled out of the dorm windows in the wee hours of the hot June nights. This is a subtle expression of the profound animosity which has been growing steadily for the past few years and is now approaching open warfare.

It all started when I was packing for my Freshman year. At my mother's urging, I was taking everything possible and I do mean everything ("Mom, I'm sure they sell soap in New York, too.") I vaguely recall, amidst growing anxieties about going to college, seeing piles of clothes, posters, appliances and other items adorning every surface in the living room. The sight of my brand new Samsonite luggage gaping hungrily really threw me. But I had an uneasy feeling that this was just a warning. I was right, as soon actual threats began coming my way.

New Yorkers and people who live in close proximity to the dorm (i.e. can go home for Shabbos without benefit of a cab and trip to the airport) do not understand or appreciate the true meaning and purpose of the major *yom tov*. Every *Halacha* course omits the fact that Succot is the time of the year you bring all your winter clothes to school and Pesach is when you change them for spring wear. More accurately, the Great Change is attempted. It's never as simple as it sounds. Fortunately, on the home front it doesn't get too bad because forlorn call of "Help!" coming from the depths of a closet or dresser usually get some type of response. But in the dorm you are on your own because your roommates are probably wrestling with their own possessions.

I knew my first moments of real terror the first time I moved out of the dorm. In September I had come with seven pieces of luggage, but care packages from home (or

clandestine activities in the back of my closet) had swelled those numbers considerably and the odds were not in my favor. I took advantage of a momentary lull and called for reinforcements.

I am not really a lily-livered coward (honest) so the next year I tried to fight back. General Omar Bradley once said, "Bravery is the capacity to perform properly, even when scared half to death." O.K., but did he ever try moving two years of accumulated junk out of the dorm? That's what I did last June.

Because I decided to go to Israel this year, I couldn't leave anything in storage. The strategy, therefore, was as follows: 75% of my stuff would be sent home to Cleveland, 15% would wait 10 days in New York and 10% would travel with me as I went to various weddings and people's apartments. My finals schedule was very helpful; all my exams were doubled up with the most difficult ones to the end. I

continued on p. 6 col. 1

# Jewish Women of Achievement

## Years of Volunteer Work



Charlotte Jacobson

by Sima Bernstein

*Editors note: The editors of The Observer are proud to introduce a new series entitled "Jewish Women of Achievement." This series comprises portraits of prominent Jewish women noteworthy either for their contributions to the American Jewish community per se, or for their marked contributions in other areas, while*

*maintaining close ties with the American Jewish community.*

*This series is designed to operate as a forum for discussion of issues which concern the career-oriented Jewish college woman. In addition, it will present Stern College students with possible role models.*

*The following is the first article of the series:*

Reading a biography of Charlotte Jacobson is comparable to reading a list of major Jewish organizations. The Jewish Agency, the American Zionist Youth Foundation, the Jewish Telegraphic Agency, and the World Council of Soviet Jewry are but some of the organizations in which she served or is serving in leadership positions. Two of her most notable contributions to the American Jewish community were her serving as chairman of the American section of the World Zionist Organization and serving as

national president of Hadassah. She is currently serving as the first female president of the Jewish National Fund.

Mrs. Jacobson, a third generation American, traces her dedication to Jewish causes back to her parents and grandparents, who nurtured in their offspring a sense of responsibility towards Israel and fellow Jews. After being active as a student in Jewish and school affairs, Mrs. Jacobson continued her volunteer work by joining Hadassah shortly following her marriage. In 1964, after years of dedication to the organization, she assumed the presidency for the next four years. During her second year in office, Mrs. Jacobson led a group of twenty-five women on a tour of the Soviet Union. The women conspicuously identified themselves as Jews by pinning large Jewish stars to their coats. Moved by the fearful reaction of the Soviet Jews when they saw this overt display of religious identification, Mrs. Jacobson returned home, "determined that this (Soviet Jewry) had to be a high priority cause for American Jewry." Hence, she joined the vanguard of the movement to help save Soviet Jews.

While Charlotte Jacobson appears to be comfortable in assuming leadership roles in all types of organizations, she did indicate that women's organizations operated differently than other organizations. For example, the patrons of women's organizations have traditionally had much time to devote to volunteer work, whereas other organizations were more reliant on

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## Speak Your Mind Violators Fined

What is your reaction to the new students for violating the dress code?

Student Council Policy of fining code?

Karen Reiner (Sophomore): I went to boarding school and we had a dress code there. We were not allowed to wear blue jeans, but to raise money the classes would hold what was called a "grub day." You could pay money and wear blue jeans to class. By fining students two dollars, they are paying to wear their pants.



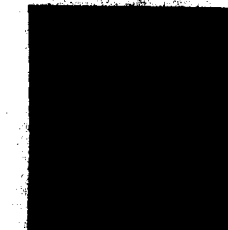
Debbie Dychman (Junior): It's fine with me what they do to them. I don't wear pants.

Daphne Dubin (Senior): I think it's making a farce of the whole idea of the dress code. It insults the intelligence of the student body and I feel an alternate method of enforcing the dress code should be investigated.



Victoria Bederis (Freshman): If there is a rule, it has to be enforced by any means which will accomplish it. For this particular time and place, fining for violating the dress code is very effective.

Rebecca Mannis (Senior): I think it's extremely sophomoric. There must be a more reasonable way to insure that the dress code is adhered to. Perhaps a more logical solution to the problem would be having the instructor disallow students to enter the class if they are not properly dressed.



Judy Rubenstein (Junior): Girls may resent being fined, but if fines are a way to enforce the dress code and if the money goes to a good cause, for example, to Tzedakah or TAC, then it's worthwhile.

## Orientation Week

by Esther Boylan

Although it seems so long ago, it has only been three weeks since the freshmen first entered the Stern College dormitory. As parents and their daughters attempted to enter the building, they found themselves surrounded by suitcases and screaming girls. The next obstacle to overcome was the elevator. It was only after every inch of space was filled that the elevator doors finally closed and the elevator began its ascent.

The rest of the day was spent organizing dorm rooms amidst total chaos, getting acquainted with roommates, and saying goodbye to parents and relatives. At 8:30, as things began to quiet down, the freshmen had their first meeting with their dorm counselors. Afterwards, the freshmen went down to the newly decorated Front Lounge to meet their big sisters. Despite the noise, big sisters and little sisters were able to fine one another.

The next morning at exactly 9 am sharp (for the first and probably last time), the one hundred and sixty nine members of the Freshman class gathered in the Stern College lobby. Despite a thorough explanation of the registration process, by lunchtime, everyone was totally confused. The afternoon was spent arranging courses with faculty advisors and big sisters. Courses were chosen and schedules were arranged only to be switched and discarded within a few minutes. As the day drew to a close, final schedules were signed with hope and trepidation. Many freshmen spent sleepless nights, tossing and turning, worrying about the horror of "closed courses."

On Tuesday morning, the more fortunate girls (with last names starting with letters at the beginning of the alphabet) were able to complete the registration process with little anguish. However, for those less fortunate, registration was long and exhausting.

That night was the first Stern/YC mixer for the class of 1987. Students were offered the choice of seeing either "Amadeus" or "You Can't Take It With You." Both plays were entertaining, and the students who saw "You Can't Take It With You" were invited to speak with the cast. As they walked home, some students experienced their first view of New York City at night.

The next morning, the freshmen were addressed by Dr. Norman Lamm, various members of the

faculty, and Student Council President, Brenda Time.

The assembly broke up early in the afternoon, giving students time to prepare for Thursday, the first day of classes. Although most people attempted to go to sleep at an early hour, many remained awake, worrying about their first day of college. Yet, before they knew it, morning came. People jumped out of bed, put on a carefully prepared set of clothing, grabbed a quick cup of coffee, and rushed out the door. Orientation had ended, and school had begun.

### TAC Notes

## Women of Valor

by Lee Rabinowitz

In her book, *From Sarah to Sarah*, S. Feldbrand discusses the importance of women's active involvement in Torah activities as exemplified by various women of valor. For instance, Eidel Ashkenazi singlehandedly supported a large *yeshiva* and *shul*. The Baal Shem Tov's daughter amassed such a great knowledge of *Torah* that she was considered equal to the Baal Shem Tov's other *talmidim*.

Stern College has its own *Torah* Activities Committee. This year TAC hopes to accomplish more than ever before. The turnout at our first meeting was encouraging and indicates that we are off to a

strong start with great student involvement. Our plans include three mini-shiur series with exciting speakers; grand *chagigot*; a major *tzedakah* campaign; and group davening on school mornings. One of our more novel projects, suggested by our dorm-daddy, Rabbi Reich, is the gathering of soda cans for deposit money to be collected for *tzedakah*. The collection box will be in the snack room, so drop off your cans for *tzedakah* there.

The first semester *seforim* sale went well. The selection of *seforim* ordered showed the girls' general interest in learning. We hope that this interest in *limud* leads to *maaseh*, and we look forward to a productive new year.



### Rabbi Label Sharfman

#### Dean of B'not Torah Institute

will be speaking at Stern College on Monday November 14 at 8:00 pm in the Orange Lounge.

Rabbi Scharfman is in the United States conducting interviews for the coming academic year.

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

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## Twenty-Fifth Year at YU

by Sara Kosowsky

This month, Mrs. Esther Reich, Assistant Registrar, is celebrating her twenty-fifth anniversary at Yeshiva University. Mrs. Reich was born and raised in New York and went through the New York City school system. She attended City College graduate school where she received a masters degree in Psychology.

Shortly after graduation, Mrs. Reich became employed by the personnel department of Viking Press where her duties included

such areas as interviewing and supervising. After five years, Mrs. Reich left Viking in order to marry her husband Mark, currently a manufacturer of lithographic supplies. She devoted the next thirteen years to raising her family.

In 1958, Mrs. Reich was offered two positions: one with Yeshiva University and one with the New York City Public School System as a French teacher. She opted for Yeshiva University. She was hired to assist the late Professor David Mirsky Z"l in setting up an ad-



Mrs. Esther Reich

missions office at YU: Mrs. Reich was an Admissions Assistant, and as she says, "We set up the system."

In the Fall of 1965, Mrs. Reich moved from YU admissions to Ferkauf Graduate School admissions where she remained until January of 1969. At that time she transferred to Stern College where she became Assistant Dean. Mrs. Reich acted as Assistant Dean until the Fall of 1977 when she moved for the last time, to the Registrar's office. There, she assumed the position of Assistant Registrar and Karen Bacon became Dean of Stern College. Mrs. Reich comments, "I am very proud of the fact that I was on the search committee which selected Dean Karen Bacon."

One can easily see that Mrs. Reich has seen the school from all sides. Does she consider herself in any lower a position now then those she has held previously? "No, they were all changes in environment: the title is not the important thing as long as you enjoy your job." She thought working in the Registrar's office "would be a challenge."

With the arrival of Mr. Pinchas Freedenberg, Head Registrar of Yeshiva University, and the introduction of computers to the office, registration has come a long way and become a much smoother process.

Mrs. Reich did comment, though, that girls should read the bulletin boards and continue to ask questions since the Registrar's office is a service office.

## New Menus Planned For Stern Cafeteria

by Vicki Acriche

Roast beef, minute steak and London broil are but a few of the new dinners offered this year at the Stern Cafeteria. The "Caf," as it is commonly known, is trying to attract more students by offering a new and varied menu.

In contrast to most colleges, eating in the school cafeteria is not mandatory for dormitory residents. In the past, proposals for the implementation of a meal plan for freshmen were rejected by the Student Council. Instead, Stern students are free to choose from the several kosher fast food stores and restaurants in the area, as well as the school cafeteria.

The cafeteria has initiated improvements designed to encourage students to dine there. Aside from the new assortment that includes spare ribs and swiss steak, Mr. Sam Klein, manager of the Stern cafeteria, assures that the upcoming Shabbat programs will also offer a variety of dishes. The newly available meals are still four dollars, the same price as last year. Included in the new dinner menu are light, less expensive dinners such as deli sandwiches, and salad

## Career Development Introduced At Stern

by Margaret Kramer

The curtains rise, the crowd cheers, it's new! It's here! It's the best program off Broadway.

Stern College is extremely proud to introduce its latest success for the forth coming year . . . The Career Development Program starring . . . Naomi Kapp as the counselor

and introducing . . .

The Kids From Stern!

The title's baffling, sounds like a program on PBS, but no, it's better. It's helpful. This program is geared for all you college people out there who want to get on the ball by conquering all those career oriented problems, from the basic "what can I major in," to "I can't write a resume," to "how can my personality affect my career choice?"

It's unanimous, the critics declare its definite potentials. They claim "it's the hit of the season!" It's a classic in its time.

It all begins on Lexington Ave., at Stern College on the first floor, Rm. 133. The door is open and upon the stars desk sits a unique phone, for it only will ring by a certain code pushed into any other phone, and that, my friends, is 4-8-1-0-5-6-5.

The story line is extraordinary! Unveiling such wisdoms one thought could never be resolved. It answers questions you always wanted to know, and of course those you never had time to think of.

This program will help you with everything, from writing resumes, helping pick careers, to internal barriers identification.

Never before was there such a n opportunity for guidance in careers. Showtimes are at your convenience. You can be there for lunch, with other hungry students, on Thursdays from 12:00 am-1:00 pm. Just drop in and share your

common situations and phobias. On Thursdays from 1:00 pm-4:00 pm you can be there alone. Ask all those worrisome questions. Or just go to talk, and share. (Mastercard, Visa or appointments accepted only). Last but not least, you can have it at night in a seminar atmosphere. There'll be three opportunities for the night seminar, on three major topics concerning career planning and development. It will begin with your personality, and how it relates to your occupation. Learn all the tantalizing facts on November 22nd. On December 20th, you can find out how to deal with the internal barriers which can endanger your career. And finally on Jan. 16th everything will tie in by preparing us for the job search! All the strategies to get that job you've now decided on.

The star of this program, Naomi Kapp, is known for confidentiality. This program rated SCW only!!! All those attending alone are guaranteed privacy and confidentiality. I'll have to conclude this now, so as not to give away the end. But, my friends, the finale is guaranteed to win a standing ovation.

You Won't Be Let Down!  
GO

## The New "82 YU"

by Amy Greenzweig

What kind of music do you listen to? If the answer ranges from Israeli rock to Classical to rock, then you've got a place to turn to. In fact, a station to turn on. 82-YU, WYUR is that place.

What is WYUR? It is the student-run radio station of Yeshiva College and Stern College, located at 82 on your AM dial. WYUR prides itself on its sixty-five members and their diversified programs which are broadcast Sunday through Thursday evenings. Currently the record library is made up of over three thousand albums and is continually increasing as new albums are released.

This year, WYUR is celebrating its "Sweet Sixteen." As part of the celebration, WYUR is becoming known as 82-YU. This is only the first step towards what is hoped will be the radio station's best year yet. All kinds of events are planned, but one has to listen to the station to find out about them.

Stay tuned for an update. 82-YU, WYUR will be turning you on.

## Letters

continued from p. 2 col. 2

but I will not push that now. Right now, I am appealing to you all as the editorial staff of the Observer.

I propose one of the following, in order of preference, beginning with number one:

1. An alternate solution for enforcing the Dress Code at Stern should be presented.
  2. An article displaying both sides of this issue should be published.
  3. An editorial with constructive criticism should be published.
  4. A critical editorial should be published, next to an article written by myself to defend my position.
- You are all reasonable women, and I am sure you will make the proper decisions necessary. I will be waiting for your reply.

Brenda Time  
Editors note: at no time was any member of the Student Council shown a copy of this editorial.

## Fear of Packing

continued from p. 4 col. 3

simply didn't have time to panic. Panic came when I tried to order pickup for shipping at 12:30 pm and was told I had to know by 5:30 that day exactly how many pieces there would be and how much they weighed. Correction: I didn't panic. "Went hysterically hyper" is a little better, but nothing quite describes my dashing about the room stripping walls, emptying drawers, ranting and raving ("How did I get so much stuff?") and plain rushing around in circles. I'll never know how, but by 4:00 pm I was calmly ordering pickup for the next day.

I was justifiably proud of my accomplishment and called my sister to share in the jubilation. I related my adventure and waited for her response.

"Great," she said. This was lavish praise, coming from the person who once suggested I needed a course in remedial packing. But then she added, "You'll see, though, packing for Israel is different."

She wasn't kidding. Cleveland is blessed with numerous shopping centers and malls, including one billed as "The largest indoor mall in the world." Believe me, I visited them all. Every store in every place at least. And not just once, either. A pile designated as "Israel" began growing in the upstairs bedroom. And grew and grew and grew.

Originally, I had planned to get all the packing squared away before *yom tov*. However, the law of inertia came into play. Put simply, this law states, "An object (or a person) will not move unless a force makes her." *Yom tov* came and my stuff (now an awesome pile) was banished to the laundry room.

"You've got a lot of stuff!" my sister-in-law exclaimed. I didn't have the heart to tell her she had only seen one third of the total.

The main event finally took place on *motzei shabbos*, right after *Succot*. Even before *Havdalah*, I could feel my stomach begin to quiver and a familiar pounding at my temples. This was not tension and it was not anxiety, but something at once greater than both. It was like Freshman year, only worse. I remembered

nightmares of the past week and saw huge boxes looming up over me, shrinking me by their size and sheer emptiness till I was lost in total darkness. . . . Our house looked like it had been invaded by a runaway flea market. But I was going to stand firm, never give up, if necessary die trying. I took out my voluminous lists and gritted my teeth.

It is one of my mother's firm beliefs that you can put more stuff per inch in a box as opposed to a suitcase, so I used boxes. We had some that were almost exactly the maximum dimensions allowed. The only problem was that "Pampers" was written in big letters on each side. I spent two full days explaining to people why I was taking diapers or rather, why I wasn't *really* taking them. At first I tried to joke, "Well, you know how expensive all paper products are in Israel." Somehow, no one got it.

The official who checked my luggage in Kennedy airport didn't bat an eye. He just undid all the tape and rope and began rifling through the contents. Fear rose within me. Somehow I could see that once liberated, all my things would not go docilely back inside. I scarcely heard the questions I was being asked: Was I given anything by someone? Was I carrying any dangerous weapons? I restrained myself from naming the packing itself as lethal.

My joy at arriving in Israel was tempered by the thought of having to schlep my boxes around. However, Ben-Gurion airport thoughtfully provided carts. Soon I was pushing a Leaning Tower of Pampers, trying to avoid poles and people, as I couldn't see over the top. I was two feet away from the door when a security guard approached.

Once again my boxes were opened and searched. Once again I was afraid. But this time I began to wonder: could someone really conceal something in a diaper box that they couldn't in a suitcase?


Well, it's over now. I'm in Israel and it's beautiful. I have a great view from my window. The sky is that special blue you only see in postcards and the store buildings are gleaming in the light. There's just one little thing, though.

Now I've got to unpack.

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# Manet: A Retrospective

by Mattice Rubenstein

A Retrospective Exhibition of works by Edouard Manet, the great 19th century French artist, is now on display until November 27 at The Metropolitan Museum of Art, commemorating the one hundredth anniversary of Manet's death.

The one hundred and ninety works in the exhibition, including paintings, drawings and prints, are arranged in chronological order. The earliest paintings reflect the styles of the Spanish artists Velazquez and Goya, two artists who Manet greatly admired. A number of these paintings borrow themes used by Goya in his works. For example, Manet's "The Balcony" greatly resembles Goya's "Majas on the Balcony."

Manet was also greatly influenced by Japanese art. The depiction of scenes from everyday life, flatness of form, and geometric or pattern-covered background found in many of Manet's paintings ("The Milliner" for example) are all characteristics found in Japanese prints.

Manet often adds a special modern quality to his paintings; the quality of isolation and detachment of the figures from their surroundings and a glimpse of the alienated modern man in an increasingly impersonal and indifferent society. The eyes of the people in Manet's works often have a cold, blank stare that seems to isolate them from their surroundings.

This quality is best seen in the last great work by Manet—"A Bar at the Folies-Bergere" found at the end of the exhibition. The barmaid's blank stare isolates her from the gay crowd reflected in the mirror. The maid is no more a part of the surrounding crowd than the bottles sitting in front of her on the bar.

Although his later paintings are done in the impressionist style, Manet's works resemble the paintings of other impressionists solely in their use of short strokes of bright color.

The impressionist artists were mainly interested in the effects of light and color, and regarded human figures as being of secondary concern in their works. Manet, on the other hand, concentrated on his human subjects. The man in "Boating" stares out and causes the viewer to focus on the man himself and his relationship to his surroundings.

Unfortunately, the exhibit does not include two of Manet's best works, "Le déjeuner Sur L'herbe" and "Olympia." (Both paintings were the objects of criticism when first exhibited by the artist, because of the shocking frankness of their subject matter and because of the harsh lighting and flatness of form which Manet used.) However, there are watercolor and print miniatures of each painting on view. The only other drawback of the exhibit is the large crowd it attracts. It may take some time before one can find a good space from which to view the paintings.

Nevertheless, it is definitely well worth the wait to see these first masterpieces of Modern Art.

Special tickets are necessary in order to enter this exhibit. There is no extra charge for these tickets, however, same-day tickets for specified half-hour periods of viewing must be obtained from the 81st Street entrance of the museum when paying for regular admission. It is a good idea to go during the week, as on weekends it is much more difficult to get tickets. After viewing the Manet exhibition, one can then go and see the other galleries at the Met.

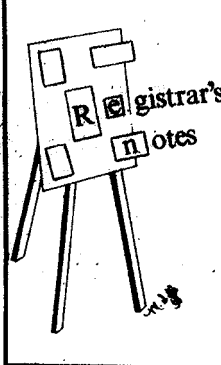
Among the special exhibitions now showing at the Met is the Thyssen-Bornemisza collection. This is an exhibition of seventy works of Modern Art collected by Baron Thyssen, a private collector, which includes paintings by Picasso, Chagall, Matisse, Dali, Magritte, Hopper, O'Keefe, Rothko and many other well known twentieth century artists. The exhibition will run through November 27.

In the American wing, there are exhibitions of works by the American impressionist J. Alden

Weir and the American neoclassical sculptor, Erastus Dow Palmer (on view until January 8).

The Metropolitan Museum of Art is located at Fifth Avenue and 82 Street. It is open Wednesday through Saturday from 10:00 am-4:45 pm, Tuesday from 10:00 am-4:45 pm, and Sunday from 11:00 am-4:45 pm. The Museum is closed on Monday. Suggested admission is two dollars for students with I.D.

Call ahead to make sure that the gallery you wish to see is open as certain permanent exhibition galleries are closed during different hours of the day.



November 6, Sunday  
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November 23, Wednesday  
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December 2, Friday  
Hanukkah Recess, No Classes

December 5-9, Monday-Friday  
Period to File for P/N Grade

## The Rosenberg Dispute

"Our upbringing, the full meaning of our lives, based on an amalgamation of our American and Jewish heritage, which to us means freedom, character and culture, has made us the people we are."

—letter from Julius to Ethel Rosenberg

"Julius Rosenberg was not innocent. He was guilty of spying; and Ethel, though convicted on tainted evidence, was almost certainly his accomplice."

—Ronald Radosh and Joyce Milton, *The Rosenberg File*

by Sheldon Ranz  
(JSPS)—They were the only Americans in the country's history to be executed for espionage by the judgment of a civilian court.

Julius and Ethel Rosenberg, put to death 30 years ago, are back in the news. Executed at Sing Sing Prison in Ossining, N.Y. as demonstrators around the world protested, the couple maintained until the end their innocence of charges that they had passed secrets of the atomic bomb, then possessed only by the United States, on to the Soviet Union.

Even the angry protestors of the time probably didn't foresee how long and intensely the passions surrounding their conviction and execution would persist, refusing to be stilled by the time that heals most wounds.

Now, as the movie "Daniel" brings a fictionalized account of their case before a new generation, a new book by journalists Ronald Radosh and Joyce Milton claims to settle conclusively the question of the Rosenbergs' guilt or innocence. In *The Rosenberg File: A Search for the Truth*, they present FBI documents said to be newly obtained under the Freedom of Information Act, and numerous interviews with key figures connected to the case in concluding that Julius was guilty and Ethel probably so.

Their book also throws new light on the significance of the Jewishness shared by almost everyone connected to the case, and uncovers startling information on the activities of the organized Jewish community in connection with the controversy.

The passion still swirling around

the case, and the prominent place it occupies in Jewish and American history mask the simple origins of the couple. Both Julius and Ethel were born of Orthodox Jewish immigrant parents. Julius attended Downtown Talmud Torah and Hebrew High School in New York. When he married Ethel Greenglass, they lived in the heavily Jewish lower East Side of Manhattan.

The Rosenbergs had by this time apparently developed a secular Jewish identity and became active in left-wing causes. Julius, however, was fired from his job as a civilian inspector for the Army Signal Corps in 1945 due to his membership in the Communist Party.

The life of the Rosenbergs took a dramatic turn in 1950. Throughout the year, a series of arrests by the FBI—all linked with Soviet atomic espionage and the confession of British Communist spy Klaus Fuchs—fed a national mood of anti-Communist hysteria created by rising McCarthyism and U.S. armed involvement in Korea. Among those arrested were the Rosenbergs, Morton Sobell (Julius' college classmate), and David Greenglass, Ethel's brother. Greenglass confessed to spying and agreed to testify for the prosecution at the Rosenberg-Sobell trial.

The prosecution offered evidence at the trial from an FBI investigation and from witnesses indicating Julius was at the center of the American branch of Klaus Fuchs' spy operations.

In a nutshell, the government said Julius arranged for the passing of American atomic secrets to the U.S.S.R. as the mastermind of the spy ring. Among other things, it said, in 1945, Julius gave Greenglass one piece of an "irregularly cut jello box top as a recognition code for meeting a Fuchs accomplice, Harry Gold. Gold met Greenglass at the Albuquerque, N.M. Hilton Hotel on June 3, 1945, testified prosecution witness Greenglass, where Gold showed him the other piece of the boxtop to confirm his identity. Greenglass in turn gave Gold secret, crucial information obtained from the Atom Bomb project at Los Alamos, N.M. where Greenglass once worked. Both Ethel Rosenberg and Morton Sobell were also active in Julius' spy ring, according to the prosecution.

The jury accepted this scenario and found the Rosenbergs and their co-defendant Sobell guilty of espionage. When Judge Irving Kaufman sentenced the Rosenbergs to death in 1951, he told them, "By your betrayal, you undoubtedly have altered the course of history to the disadvantage of our country."

As their execution date neared, voices arose asserting both the Rosenbergs' innocence and denouncing the trial as a violation of fairness and due process. The

cries rose into a wave of worldwide protests over the death sentence. Twenty prominent Israeli rabbis sent a clemency plea to the White House. All across Europe, thousands picketed American embassies in protest, especially in France, where the case evoked memories of the Dreyfus Case. Alfred Dreyfus was a French Jewish Army officer unjustly accused of giving secrets to Prussia during a wave of xenophobic anti-Semitic hysteria in late 19th century France.

Radosh and Milton present evidence which suggests the significance of the Rosenbergs' Jewishness to the case, and also deal with the twist that distinguished these defendants from Dreyfus: the Jewishness of the judge and prosecutor as well.

Irregularities in the trial proceedings, say the authors, occurred despite—and yet may have been partially due to their shared ethnicity with Judge Irving Kaufman.

Previous books on the Rosenberg case, such as Walter and Miriam Schneir's *Invitation to an Inquest* (reissued this year in an updated edition) have pointed out the judge interrupted the prosecutor many times to emphasize the defendants' Communist affiliations, prejudicing the jurors. But Radosh and Milton show that Kaufman went further. He held off-the-record meetings with the prosecution unknown to the defendants' appeals; and tried to goad the FBI to take action against anyone who criticized him.

Radosh notes that Kaufman's conduct caused the foreman of the all-Jewish jury to remark, "I felt good this was strictly a Jewish show. It was Jew against Jew. It wasn't the Christian hanging the Jews."

The authors seriously consider that a partial explanation for Kaufman's unusual behavior may have been reverse Anti-Semitism. With so many accused and confessed Soviet spies being Jews, and since Kaufman's wife's maiden name was coincidentally Rosenberg, the judge may have bent over backward to show how patriotic he was, sentencing the Rosenbergs to death.

Outside the courtroom, other Jews acted similarly, the book reveals. Historian Lucy Dawidowicz supported the death sentence even if the Rosenbergs confessed. Backing down from it, she said, would look like a surrender to the "moral blackmail" of what she deemed the Communist-inspired world outcry over the case.

Radosh and Milton also uncovered proof that the American Jewish Committee campaigned

continued on p. 8 col. 4

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## A Matter of Life or Death

by Gloria Frieling

The Stern College Dramatics Society will be presenting Brian Clark's "Whose Life is it Anyway," as its fall production. The plot centers around Claire Harrison, a sculptor left paralyzed from the neck down after an auto accident, and her fight for the legal right to terminate all life-sustaining equipment.

Sharon Troy, Vice President of SCDS describes "Whose Life is it Anyway" as an emotionally stimulating play; directed to all of our senses. This drama, unlike many other productions, will give its audience the opportunity to appreciate what we all take for

granted... our sense of touch, our sense of feeling, our sense of movement. Unlike some of SCDS's past productions, "Whose Life is it Anyway" deals with a sensitive subject; the conflict between life and death. As the actors assume their roles, the audience will be faced with the decision of whether to choose life or death.

Gene Shalit of NBC-TV describes the play as being "an overwhelming tribute to life."

"Whose Life is it Anyway" was written by Brian Clark and produced by David Kieserman. David Kieserman formerly produced such SCDS productions

as "The Gingerbread Lady" and "Vanities."

It is interesting to note that both Richard Dreyfuss and Mary Tyler Moore have at one time starred in the role of Claire Harrison, the main character.

Opening night will be Wednesday, December 14 at 8 pm at Koch Auditorium. Additional performances will be on Thursday, December 15, at 8 pm; Saturday, December 17 at 10 pm; and Sunday, December 18 at 8 pm. The final performance will be on Monday night, December 19, at 8 pm. Ticket prices are \$5 in advance and \$6 at the door.

## Rosenberg Sentence

continued from p. 7 col. 5

hard for the death sentence to "prove the patriotism of America's Jewish community."

A Committee staff member, Rabbi Andhill S. Fineberg, wrote *The Rosenberg Case: Fact and Fiction* (1953), in which he branded anyone who questioned the death sentences as a Communist dupe. Moreover, a 1950 inter-office memo by a Committee staff member suggested infiltrating Communist organizations to "scare off" Jews who might be attracted to the left. The memo also proposed a propaganda campaign to include "stories of how the present government of Israel keeps down Communists," and "stories of how Communists are fought in this country... featuring the work of such U.S. attorneys as Irving Segal (the Rosenbergs' prosecutor)."

American Jewish Committee Board Chairman Ted Ellenoff did not dispute Radosh and Milton's documentation when contacted. But he disagreed sharply with the conclusions drawn by the authors.

Ellenoff maintained that the Committee could not have campaigned for the Rosenberg's execution since it adopted no formal position on capital punishment until 1972. He also said staff members' suggestions in inter-office memos should not be equated with actual Committee policy. Finally Ellenoff said he was puzzled that the authors singled out his organization on the Rosenberg matter, yet did not focus attention on the Anti-Defamation League, whose position on it was similar to that attributed to the American Jewish Committee.

On the question of the couple's actual guilt, Radosh and Milton's affirmative response has renewed the controversy, which never really died.

It is a dispute of more than academic interest. The case altered both American and Jewish history. And in propagandizing against Jews today, anti-Semites have undoubtedly found the Rosenbergs' conviction an asset in implanting the notion that Jews are traitors. There is an obvious Jewish stake in resolving the question of guilt.

The Schneirs' *Invitation to an Inquest* concluded the Rosenbergs were victims of a massive frame-up, citing the unreliability of prosecution witnesses.

For years prior to the trial, chief prosecution witness Harry Gold wove a series of complex fantasies about his having a wife and twin children, as he admitted prior to the trial. He passed these stories on as true to close associates. Gold's own attorney at a previous trial said his client supplied the Russians with fictitious names and fabricated reports. If the Rosenbergs' defense attorney Emanuel Bloch had not carelessly overlooked Gold's past, argued the Schneirs, the chief witness linking Julius Rosenberg to Klaus Fuchs could have been discredited in the eyes of the jury.

The Schneirs also noted that Harry Gold claimed to have been at the Albuquerque Hilton on June 3, 1945 to receive ill-gotten secrets from David Greenglass to deliver to the Russians. But the date on the

front and back of Gold's hotel registration do not match. The Schneirs cite this as evidence of a sloppy FBI forgery, designed to show a Gold-Greenglass meeting actually occurred on June 3, 1945.

The Schneirs also cast doubt on Greenglass' testimony. Greenglass contended that in 1948 Julius had told him that he had an agent working on the Aswan Dam Project in Egypt. The Schneirs argue this proves Greenglass was lying since there was no such project in 1948.

The couple also uncovered evidence that the government knew any information the Rosenbergs might have conveyed to the Soviets was not responsible for changing the balance of atomic power between the United States and the U.S.S.R. They quote the wartime head of the Manhattan Project, Gen. Leslie Groves, from newly obtained FBI documents:

"I think the data that went out in the case of the Rosenbergs was of minor value; I would never say that publicly," said the general during closed testimony during the FBI investigation.

*The Rosenberg File* challenges the Schneirs defense of the Rosenbergs on these and other counts.

The authors admit it is true that Harry Gold often dwelled in a fantasy world, but cite a number of FBI records that appear to independently corroborate his testimony in the Rosenberg case.

In addition, the authors refer to an FBI memo dated June 7, 1950, showing that the Albuquerque Hilton manager was willing to testify that the discrepancy in dates on the registration cards occurred because the stamp machine was accidentally on the wrong setting.

And, they assert, there was an Aswan Dam Project in 1948—a smaller, earlier one than the famous high dam project of the mid '50s. It was this which Greenglass made specific reference to in pre-trial statements to the FBI, they write.

*The Rosenberg File* rebuts many other points made by the Schneirs. Each one hinges on an FBI record or an interview (or both) made available for the first time in the book. But now, the very legitimacy of Radosh's and Milton's sources have become the focus of controversy between the contending sides.

According to an article in the Marxist paper, the Guardian, at least 13 of the 43 people interviewed for the book either deny having been interviewed or charge that Radosh and Milton used a distorted version of their interview. In particular, two sources cited, Max Gordon, and Junius Scales, were quite vocal in their denials.

Scales complained about Radosh's and Milton's accuracy in a letter to the New York Times Book Review. Gordon confirmed the Guardian's citation of his denial and repeated to JSPS that he could not have said to Radosh during a phone interview in 1978 that "... anyone who became a spy for the Soviet Union was completely severed from the Party" (implying that Julius Rosenberg could have been a spy since he had reportedly left the Party).

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