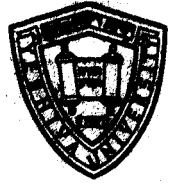


THE OBSERVER

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Vigil Held For Soviet Jews Before Summit

by Rachel Mandel

On November 18th, the day before the Geneva Summit, the Student Struggle for Soviet Jewry of Stern College (SSSJ) held a day-long vigil to "raise the consciousness of every student toward their cause."

The program, which commenced at 10:00 a.m. included letter-writing booths, adopt-a-family (commitments to keep in-touch with Soviet families), and the selling of "chain-link" bracelets, which, as Annette Meyers, co-president of the SSSJ explained, represent a piece of the chain which holds the Soviet Jews together. There were also numerous posters and flyers posted in the dorm and school building.

The highlights of the vigil, as many students agreed, was at 5:00 p.m. when ex-refusenik Leonid Feldman spoke to over 80 students in the Koch auditorium.

The essence of Feldman's speech stressed the point of how little people know about what really goes on behind the Iron Curtain. Feldman relayed many incidents proving this point, but the one that remained most striking in the minds of many students was his last: "It was also the incident which made Feldman decide to finally leave the USSR."

The three-year-old nephew of Feldman came home from school one day after being shown a KGB propaganda film and asked his mother if his family was Jewish. When his mother asked him why he wanted to



know, the child answered "that he hated all of the Jews and wanted to get a gun and kill all of them." The film he was shown, showed "Jews" with guns killing the good Soviet people. Feldman said his nephew described these Jews as "big, bad and ugly."

After hearing this story from his tearful sister, Feldman asked himself, "Do I have a moral right to stay in this country? What am I going to say to my son?" His sister could not tell her son that these films were lies and that yes, the family was Jewish; her son would go back to school repeating these things. Then the KGB would get their names, and life would be next to impossible.

In answering questions about the importance of the Geneva Summit, what it meant to students and what they could do to help, Feldman answered, "You have more power than the whole white house put together." He cited the story of how Samantha Smith, a young girl, wrote to Yuri Andropov and was invited to the USSR to visit and see for herself what a lovely place it was.

Feldman said it would be "naive and foolish to expect much" from

the meetings between the two super powers. He said that these meetings were used as shows for the Soviet Union. "But they are important," he conceded. "You (the public) are important to Gorbachev. He wants you, like Andropov wanted Samantha Smith, to see how wonderful the Soviet Union is, and to help spread communism around the world."

Feldman further stressed that this was why the letters written, and the protests and rallies held at the Soviet Embassy were crucial to the Soviet Jews. These actions really do have an effect.

While Feldman sat in a prison cell with 47 hard-core criminals he knew he "was not alone." He knew "there

were Jews and non-Jews who cared, and who threw stones at the Soviet Embassy."

Feldman concluded by saying that the audience was just luckier than he was—"I could have been born in New York," he said, "and you could have been born in Odessa."

Karen Bacon, Dean of Stern College, spoke after Feldman, calling his speech "wrenching" and told the students that no matter what they read, they "couldn't possibly understand" what it is to be a Jew in Russia and the sense of "fear and hopelessness" that they always lived with.

In stressing the importance of our activism in this cause, Dean Bacon said that "our approach to life is based around the Torah—not just learning, but letting it shape us." She

further explained how G-d gave the world to us, and how the Jews in the Soviet Union are our responsibility. "G-d willing, we will see the Jews of Russia come out."

Following Dean Bacon's comments, the women watched a Soviet propaganda film against the United States and the Jews. The film was shown to make the students aware of how powerful the KGB is, and how good they are at their job.

The vigil concluded at the Uptown campus with a speech by Rabbi Yitzchok David-Grossman on his involvement in outreach programs. He commented on the importance of the vigil that the SSSJ held and led the group of over 250 students in T'hilim for Soviet Jewry.

Disco Rabbi Speaks Out

by Rachel Mandel

Rabbi Yitzchok David Grossman, better known as the "Disco Rabbi," addressed over 250 students in the Rubin Shul on November 18. He spoke about Migdal Ohr, the school he founded and built in Migdal HaEmek, Israel.

Before Rabbi Grossman started speaking, a video of his work was shown. The students watched as Rabbi Grossman approached children, adolescents, and adults and spoke to them about G-d. They also saw him lead prisoners in jail in the



Rabbi Yitzchok David Grossman Addressing Students

afternoon prayer services of Mincha, and also saw the now famous disco scene where Rabbi Grossman goes into a disco to talk to non-religious Israeli's about G-d, religion and proper behavior (hence the name "Disco Rabbi").

Born in Meah Shearim, Rabbi Grossman, who according to the narrator of the video, is very idealistic, is determined to go "out to the streets" to actively pursue his cause.

Rabbi Grossman started by explaining how he arrived to make his base Migdal HaEmek. He said he heard about "all the problems" that were going on there, including drug problems. He took six students and went to Migdal HaEmek. They would learn for half a day, and the other half would be dedicated to actively bringing people closer to their religion and G-d.

With this in mind, Rabbi Grossman founded and built the yeshiva called Migdal Ohr—literally meaning lighthouse—which is the light and future for many children today. Here they receive a religious education and background, along with learning practical skills. Rabbi Grossman believes that "through the learning of Torah it is possible to light up the world."

Rabbi Grossman also visits jails and explains to the Jewish prisoners that "a Jew has to know that he was created for G-d, and knowing this, is expected to act with respect towards Him."

Even on an airplane, Rabbi Grossman was encountered with an opportunity to spread his work when a stewardess questioned him about the special kosher meal he had ordered. He explained that he was an observant Jew and had to eat kosher.

He answered that she too was Jewish, but didn't understand what that had to do with the special dietary laws. Rabbi Grossman explained further through an allegory. Although the same automotive company may build a truck and a Cadillac, the truck takes diesel fuel while the Cadillac needs special gasoline—even though all people were created by G-d, non-Jews can eat anything they want, but Jews, "who are created for G-d" are special, like the Cadillac, and need to have a special fuel in order to run smoothly. Putting non-kosher food in a Jew is like putting diesel in a Cadillac.

Rabbi Grossman said he would like to build a Migdal Ohr in the United States so "everyone should feel the obligation of doing something for another."

Rabbi Grossman then addressed the vigil of the SSSJ at SCW, and concluded by praying that the Jews of Russia would be let out and allowed to enter the land of Israel. He later led the students in T'hilim.

Mr. Tofu In The Neighborhood

by Esthi Zeffren

An ice cream like dessert made with emunah? And its pareve, too?

By now, people all around America as well as many other countries are speaking about Tofutti, the popular, non-dairy treat. On November 11, the Tofutti creator, David Mintz spoke to Stern and Yeshiva College students about his product. This event, which was sponsored by the newly formed Marketing Society at Stern College, was held in the cafeteria.

Mintz reminisced about the beginnings of Tofutti. "Tofutti was born in Mintz Cafe, a cafe I had on 3rd Ave." As to its evolution, Mintz explained, "I had many requests from the customers for an ice-cream dessert after their meal—which was meat. I was experimenting with tofu,

putting it in different foods. I tried it in my beef stroganoff and even in my gefilte fish. Finally I tried to put it in a pareve ice-cream. The customers loved it."

It was after the cafe closed for the night that Mintz would start to make his creation with Tofu. He called this his "tofu time," when he would devote his time to producing the pareve dessert. In this early stage, Mintz not only made the Tofutti himself, but also delivered it. "Health food nuts" according to Mintz, were the first group to put in an order for Tofutti. When he saw the increasing popularity of his creation, he recognized its demand and decided to officially market Tofutti, naming his company Tofu Time, Inc.

That was May 1982. Today in 1985, the company is worth over \$17 million and growing. Tofutti does not have to be purchased only in America, because countries such as Japan, Hong Kong, Australia and various Europeans are also selling Mintz's Tofutti. Mintz is currently planning to further expand the availability of his product not only on the ground but in the sky too. He is arranging to bring Tofutti to many of the airlines.

Dr. Storholm asked the last question of the night, "What do you say



to aspiring marketers?" Mintz concluded his speech with this answer, "What does a marketer need? Emunah, success... and a great product."

Nava Perlman, the president of the Marketing Society, was responsible for inviting Mintz to speak at Stern. When asked why she chose David Mintz to speak at the society's first event, she candidly replied, "David Mintz has a fantastic new product. We felt that we could relate because by being a new marketing society, we're something of a new product ourselves. We also knew that we would have a big turnout because people are interested in David Mintz—he not only produces a food which is popular among Stern women, but he is also a frum man who became a success. It is people like David Mintz who can show us the power of marketing in today's world."

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THE OBSERVER

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Fair Share for Stern

by Sara Kosowsky



Separate but equal, separate but not equal. Which of these two describes the facilities of Stern College and Yeshiva College? Ideally the former, in actuality the latter.

When students first enter Stern College they are assured that though Stern may lack a campus such as Yeshiva has, they should not feel that they are at a disadvantage, after all, they are in Midtown Manhattan. Though it is indeed exciting to be in the center of New York City, the location of the school does not and should not compensate for the lack of adequate facilities for a college.

Now as the Centennial approaches, major improvements are underway on both "campuses." Stern consists of two buildings. Two buildings to accommodate 592 students, 90 faculty members, the administrators, secretaries, librarians and support services. In addition, our one school building is also used to hold classes for Wurzweiler School of Social Work, Az-

rieli, Continuing Education and occasionally Bernard Revel Graduate School.

Last year, *The Observer* reported the vast differences between the cafeterias and dramatic societies of SC and YC. This year it has reported on the differences between the athletic facilities. In future issues, the library and computer facilities' could also be explored.

When I first voiced my annoyance at Stern continually being looked down upon, administrators tried to assuage me. I was assured that an "out of sight out of mind" attitude was not being taken towards Stern. Yet, this year when Rabbi Lamm came to Stern to address the Freshman class, the first thing he said to the students was not to feel like "second class citizens."

I realize that Stern is the Midtown Center of Yeshiva University, and not the Main Center. However, as one of the two undergraduate schools in the University, it seems reasonable to attend to our needs as well. If we are truly not second class citizens, then isn't it time that we get what we are due.

Late Night With Hedi Steinberg

These days, when Stern students feel that their cries fall only on deaf ears, it is indeed a pleasant surprise to see that one of our requests has been granted. For some time students have complained about the inadequate library hours in the Hedi Steinberg Library. Only during finals week were the hours extended, thus making it difficult to study past 10:45 pm on week nights and 7:00 pm on Sunday nights.

As of October 14th, the hours were appreciably extended. Now students can truly study in the library

without worrying that it will soon be closing. Further, the transportation between the school building and dormitory encourages the women to stay late and not be concerned about walking home alone.

It took some time, but persistent urging and organized discussions did lead to positive results. This should be an incentive to all students not to simply accept status quo but attempt to improve or change it, should the need arise.

Old News Collects Dust

For years student leaders have deplored the terrible state of apathy amongst the Stern College student body. The leaders felt that they were the only ones that cared enough to devote time to extracurricular activities.

This year this is not the situation at all. The many student council and TAC clubs are constantly sponsoring events as evidenced by the incredible publicity visible in both the dormitory and school building.

The only problem with all of this publicity is that signs seem to stay up long after the events are over. When Mrs. Milner was here, she took down outdated signs, but now it is up to the students themselves to handle this.

The key to a successful event is good publicity.

The key to good publicity is neat, eye-catching signs, but the signs can only be eye-catching if they are visible. Once an event is over, be considerate and take down the signs so other clubs can also get visibility.

The means is available to the students. Flyers, posters, WYUR, and *The Observer* are all ways to publicize events but only if consideration to others is practiced. Next time you are standing in the hallway waiting for an elevator, and you are looking at the wall to see what events are coming up, if you see a sign for a past event, do everyone a favor, take it down. That way we can all benefit and have the best year student council has seen yet!

The editor-in-chief and the entire governing board extend sincere condolences to:

Rabbi Saul Berman on the loss of his mother.

Nava Perlman on the loss of her brother.

Mrs. Vivian Ovgang on the loss of her husband.

Humakome Yinachem El'chem B'toch She'ar Avlel Tzion Ve'Yerushalayim.

A Message From Cuomo

New York Drinking Age Raised

New Residents of Brookdale Hall!



An Open Letter to All College Students:

New York's minimum purchase age for alcohol increased from 19 to 21 on December 1.

I know that many of you opposed the enactment of the new law. As the New Yorkers most directly affected by this legislation, I feel confident that the compelling evidence which convinced me and the legislature to act may enlighten you.

The facts speak for themselves:

* motor vehicle accidents are now the leading cause of death among 19 and 20 year olds.

* a disproportionate number of alcohol-related accidents occur among this age group. While 19 and 20 year olds represent only 4.1% of New York State's licensed drivers, 14% of all alcohol-related fatal crashes and 11.3% of all alcohol-related personal injury accidents are caused by 19 and 20 year old drivers.

* states which have raised their drinking age have experienced as

much as a 30 percent reduction in alcohol-related accidents.

* in New York, when the minimum purchase age was raised in 1982 from 18 to 19, we saw a 42% drop in the number of alcohol-related crashes among 18 year old drivers and a 25% decrease in combined fatality and personal injury accidents among this age group.

Faced with this strong evidence which proves the effectiveness of a higher drinking age in reducing automobile accidents, personal injuries, and fatalities, the legislature and I would have been negligent if we failed to act to save lives.

Many of you who have never driven while drunk may feel that you are being unfairly penalized for the behavior of those who are less responsible. It would be far better if we could devise a system which would only keep those who abuse the privilege from purchasing alcohol. Unfortunately there isn't such a system and, given the opportunity

to prevent accidents and -to save lives, we must take that opportunity.

Already many students and campus groups across the state are seizing the opportunity to respond creatively to the change in the law. Three Cornell University students have converted a bar which had been closed for two years into an establishment which serves "mocktails" (non-alcoholic drinks) as well as having nightly dancing. The ZBT fraternity at SUNY-Binghamton is planning a "suitcase" party, which students attend with a suitcase in hopes of winning a tropical vacation that is raffled off at the party. Resourcefulness and imagination can guarantee lively social events without alcohol.

So keep these thoughts in mind as December 1 brings adjustments on your campus. And please remember that, "Friends don't let friends drive drunk."

Sincerely,
Mario M. Cuomo
New York State Governor

Student Awards

by Lisa Gottesman

At the end of every year, awards are presented to graduating seniors who have either excelled in their studies or in (outstanding) service to the school. The recipients of these awards are chosen by faculty members based on the student's past performance. Along with these awards, there are also awards given to undergraduates for writing the best essay, paper or short story. The response of students in the past for these awards has been minimal, however, the basic cause of this lack of response is that students are unaware of the awards being given and exactly what is expected to be done. In the past, a paper was only submitted if faculty members had come across excellent papers in class that they felt should be entered.

The awards are judged by a committee, including all members of the English department and other faculty members from different departments, depending on the subject of the essays. Professor Laurel Hatvary, head of the English department at Stern College for Women, explained that because of the excellent papers that have been received in the past, a consensus among judges has always been difficult to reach. When asked if the winners of the awards were usually English majors, Professor Hatvary replied, "frequently the winners are English majors but not necessarily. There are many students who write well who are not English majors. In fact, I would like to see students majoring in other areas besides English go for the award." There are more people than ever who write well, but there are still many "secret writers", students who have the ability to write well but because their writing is never exposed, neither the faculty nor the students know this talent exists.

There are three awards for the best essays submitted by undergraduates in various fields of

Jewish Studies. The Lawrence P. Fischer Memorial Award (about \$250) is given for the best paper written in Hebrew on some aspect of Jewish History. The Edward A. Rothman Memorial Award (about \$200) is given for the best paper on the theme of "Orthodox Judaism in Practice". This paper must be between 2,000 and 3,000 words in length and written in English. The last award in Jewish Studies is the Fannie and Aster Scharfstein Memorial award (about \$75). This award is given for the best paper on the topic of Gemilat Hessed. The essay should be written in English and should deal with the definition of Gemilat Hessed in its broadest interpretation and its importance.

In addition to those awards, there are also two other awards for excellence in writing. The Dean David Minsky Memorial Award (about \$200) is given for the best paper by graduating seniors in any subject. If you think you have written an excellent paper in any class, ask the faculty member to submit it to the Dean in nomination for this award. The Jerome Robbins Memorial Award (about \$75) is given annually by Rabbi Herman J. Zwillenberg '43, for the best original short story.

If students are interested in submitting their writing for any of these awards the following procedures should be followed. Firstly, essays written in English should preferably be typed. The essays then must be put in a manila envelope simply stating "Essay submitted for the (Fischer, Rothman, Scharfstein, as the case may be) Award." The title page of the essay should not give the student's name but a pseudonym. Attached to the essay should be a sealed envelope on the outside of which is the same pseudonym as on the title page, and inside of which is the author's true name, class and school. This is done to insure objectivity and impartiality of the judges. Lastly, the essays must be submitted to Dean Bacon's office no later than February 10, 1986.

Dormitory Update

by Debbie Sanders

Many students find that living in a college dormitory is one of the best experiences of their college lives. At Stern College, women from different states and countries meet and live with each other, often becoming life-long friends and confidants.

So many women want this experience that the dorms have become crowded to capacity. A major dilemma is brewing, for soon, students will probably have to be turned away from dorming. Is there a way to correct this situation?

According to Ms. Judy Paikin, Director of Admissions at YU, there is "a two fold problem. We have increased enrollment and the number of students who seek dorming has increased." The enrollment this year is under 600 students, 538 of whom are living in

the dormitory. If the enrollment continues to rise as it has for the past two years, the possibility of new accommodations will have to be investigated. Also, since the dormitory is already full, Admissions may have to utilize selective standards in whom to house in the dorm. If the administration decides to find new housing for students, they must think in terms of long-range benefits for the students since real estate in this area is extremely expensive.

Dr. Efrim Nullman, Associate Dean of Students at YU, is also very concerned about the dorm situation as it is developing for next year. He said that on December 5, there will be a meeting of the dorm committee to discuss the current problems and future plans. Dr. Nullman feels that, at this time, the range of possibilities span from purchasing or leasing hotel space to adding new bunkbeds. He also stated that regardless of the new plans, "upgrading, such as painting and decorating of the dorm building, will continue."

Sports Beat

Basketball Lives At Stern

by Batya Spirm

After a two year hiatus, basketball is making a comeback in Stern College. Last year, several women formed a group to scrimmage with each other in the Stern gym under the tutelage of Coach Susan Sidenberg. This semester, with half of those people in Israel, there were new tryouts and a 12 member team was picked. A gym was rented in a nearby public school and the women began practicing there twice a week.

A six game schedule was made up, to ease Stern into Division III play (a regular season consists of 27 games.) Before they played their first college game, the Stern Sparks added another coach to the roster; Abe Maderer, a Judaic Studies student going for his Master's degree at YU.

The season opener was played at Nyack College on Thursday, November 14th on a regulation size court which is larger than the team is used to using.

Simply put, the Nyack team was excellent. After a few attempts, the Sparks stopped trying to get inside for their shots, and scored almost all their points from over 10 feet away from the basket. Nyack was overwhelming under the boards, both offensively and defensively, but when the Stern defense stiffened inside, the Nyack shooters still managed to make many outside shots. This, plus the switch to a man-to-man defense in the third quarter and a series



The Stern College Sparks

of fast breaks, broke the game wide open in the second half.

Although the final score was 82-27, there were several plays that the Stern team could point to with pride: in the second quarter, the Sparks held Nyack to five points, while pulling to within 14, and when Nyack overloaded their zone to one side, good passing found the open man near the basket, a couple of times. The game was played in an extremely sportsman-like manner on both sides, with players shaking hands after a foul and apologizing. The Nyack spectators cheered when Stern scored, and it took some of the sting out of losing the game.

The Sparks were much more evenly matched in their second game the next Monday against North Eastern Bible College. The court was much smaller, and Bible didn't have such overpowering players as

Nyack. There were fewer fans, but the hosting team did have a play-by-play announcer who kept everyone well informed about who scored and fouled throughout the game. He also offered a Christian prayer before play began, which caught the Stern women off-guard.

With the cry "One, two, three, Yeshiva!" the team took the floor. However, as in the first game, Stern took a long time before sinking their shots, and North Eastern Bible slowly build a big lead, mostly on steals and interceptions by their small, speedy guards. Even though the score was 30-18 at the half, the Sparks still felt that they could win.

The game became very rough in the second half, and many fouls were called. The scoring also heated up as Stern broke Bible's half-court press, but the Sparks just could not overcome the deficit they had allowed in the beginning of the game. The final score was 58-41.

New Drama Courses Planned

by Gayle Selesny

Several new courses are being planned for upcoming semesters at Stern College. The English department is offering a new course in the History of Drama. The department's goal is to have three courses on this subject over a year and a half. The first course, given by Professor Laurel Hatvary, will include English drama until 1642. The second course will cover 1660-1914, and it will be taught by Professor Carole Silver in the fall. The third course, Modern Drama, has been given for the past few years. The courses will be de-

signed for both levels 1 and 2.

Professor Hatvary hopes to begin the course with an introduction of Roman and Medieval drama. She will be concentrating on Elizabethan and Jacobian Drama, other than Shakespeare. The course will also cover the Tudor period. The class will be doing comedies, tragedies, and comic-tragedies including works by Marlowe, Kyd, Dekker, Jonson, Tournier and Webster. The plays are bloody, and they develop the wicked anti-hero, whose chief virtue is courage.

This course had been given a few years ago at Stern. Professor

Hatvary said, "the students enjoyed the course because of the drama's liveliness and vitality," and she herself is looking forward to this class as well.

In another area of Liberal Arts, there is a new four credit course (40 hours) in television production being offered at the Center for Media Arts, from May 29-July 2, Tuesday and Thursday, 2-6 pm. For more information about registration and fees, please contact Professor Hatvary in room 801. Other new classes will include a study in the Psychology of Women and a health course in ballet.

Soviet Mission Is Site For SCW Classes

by Tzippi Bernstein

On Nov. 11 between 10:55 a.m. and 11:10 a.m. approximately 35 students stepped out of cabs at the various corners of 67th St. and 3rd Ave. Their objective was to attend their Gemora class. The class, taught by Rabbi Avi Weiss, was given in front of the Soviet Mission that day, where Avital Sharansky was holding a vigil. The intent was that Mrs. Sharansky be supported in her personification of the cause of Soviet Jewry.

Permission had been granted to Rabbi Weiss by Karen Bacon, Dean of Stern College, to hold the class by the Soviet Mission. The Dean's major concern was that the class not become a public statement, but merely a regular learning session. Her other concern was that this class not be a media event, for students should not be placed in a situation which may make them uneasy.

"We are running an academic institution, and that is the stu-

dent's purpose here," explained Dean Bacon, "yet we do not function in a vacuum. We appreciate student involvement in current issues." The Dean feels that student activism is "reasonable every now and then" and that "this was an appropriate moment."

The class transitioned as usual with Rabbi Weiss explaining the issue of drinking wine on Pesach. The students sat bent over their Gemoras in a circle. Beside the circle were the three chairs on which Avital Sharansky and her two companions, Avi Maoz and Naomi, sat. The wall of the building on that street had a series of pictures of prisoners of the Soviet secret police, proclaiming "Let My People Go". All this was surrounded by several blue police barricades. A police car was parked on the street, and its four officers wandered about idly.

"Occasionally, a Russian popped up on the roof of the Soviet Mission to take pictures of the 'strange gathering' on the street. Rabbi Weiss expressed his belief

that "Eich barchev v'eleh basusin ra'utachnu besheim Hashem nazkir". They come in carts, and they come on horses and we will call the name of our G-d.

Every so often, passers-by stopped to encourage Avital Sharansky and, wish her luck. Others paused to ask questions. One person came by to say "Thilim". Among the patrons was the renowned author Eli Weisel, who later informed Rabbi Weiss' class that "I tried to give her some hope. Next year we'll all have our Seder together."

At the conclusion of the class, Avital Sharansky addressed the students in Hebrew. She told them of her husband's battle. Anatoly's strength, she said, came to him from his obsession with Eretz Yisrael and from the support of Jews throughout the world. She read a passage on redemption from Rav Kook and appealed to the women

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Science Beat

Fiber Optics Sheds New Light

by Sharon Herzfeld

Although most people are unaware of its applications, fiber optic technology is increasingly being used in every day life. Fiber optics is the light wave technology that has become the preferred method for transmission of information in a wide variety of applications. The technology is based on lasers and optical fibers which can be used to transmit voice, data and video information in computer interconnections, data processing, cable-television and medicine.

The conduction of light through a transparent cylinder was first recorded in 1870 in England. John Tyndall demonstrated that when a vessel of water was illuminated and a stream flowed through a hole in the vessel, light was conducted along the curved path of the stream.

In fiber optics, glass fibers guide the light through multiple internal reflections. The optical fiber is thin and flexible and consists of an inner material known as core surrounded by another substance called cladding. The electromagnetic waves can be confined in the core region and transmitted by internal reflection at the core-cladding boundary. Such an optical fiber is a form of dielectric waveguide in which silica and multicomponent glasses are used as the dielectric material.

Some of the advantages of optical fiber communications are high transmission capacity, flexibility and small size of fibers, immunity from electromagnetic interference, high resistance to chemical attack and temperature fluctua-

tions, and the natural abundance of glass and silica. Optical fibers can be laid alongside electric power cables—something that can't be done with copper wires, because optical fibers can be laid in tunnels and mine shafts, are adversely affected by interference and because of their small size.

In optical communications, the modulated optical output power coming from the optical source is injected into the optical fiber and after transmission is demodulated at the receiving end. The transmitted energy suffers a loss as it travels along the fiber. The optical power at the sending end is determined by the source and is fixed, while a certain minimum optical power is required at the receiver if the signal is to be accurately recorded. Therefore the transmission distance is limited because total system attenuation must not be allowed to exceed the ratio of the input power to the required receiver power.

For long distance communication, the optical power has to be amplified when it falls to a low level at the repeater. The repeater detects the light, equalizes the wave or reshapes the pulses and amplifies the signal. Then the modulated optical signal is sent on to the next length of fiber and the process is repeated.

Fiber optical devices can be found throughout the medical fields. The rate of blood flow can now be measured by a device that observes the frequency shift in light bounced off the blood cells. Fibers, so thin and flexible they can guide light waves around cor-

ners, can get into places, such as veins that have difficult access, to measure blood flow. In some cases, the fiber can transmit information from a sensing element at its end while in other cases some physical property of the fiber is used as a sensor.

In the last fifteen years, fiber optical instruments have become essential to many physicians. For example, pulmonary specialists use bronchoscopes; optical fibers are used to aid in surgery and gastroenterologists use fiber optics in many procedures. The fiber optic tubes used by gastroenterologists are made of flexible black rubber, designed to work with light sources and lenses to view the stomach, esophagus, colon, duodenum, and to apply suction, air and water. They aid in a variety of tests, to visualize the pancreatic duct, remove gall stones and/or to insert a knife to carefully cut a small opening to allow the stones to pass without surgery, and to perform polypectomies and sphincterotomies.

With this introduction, the increased application of fiber optics in the near future becomes clear.

Sources:

Optical Fiber Communication, Edited by the Technical Staff of SELT, Turin, Italy, McGraw Hill, New York, 1981.

Suematsu, Yasuharu & Iga, Ken-ichi. *Introduction to Optical Fiber Communication*, John Wiley and Sons, New York, 1982.

Speak Your Mind

Help Soviet Jews

by Batya Spirn

What do you think can be done on a school-wide basis and on the part of the government to help Soviet Jewry?

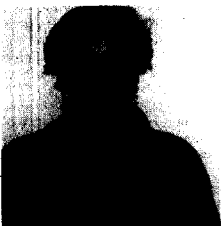
Leslie Binder, junior

People have to keep writing to the President after the summit, to show how many people are concerned about Soviet Jewry. Rabbi Weiss and the World Union of Jewish Students went to Geneva, but the issue shouldn't die after the summit. We should always write. The way the issue was publicized was great, it should only reinforce what we should be doing all the time. The public pressure to our government (shown by the fact that even Jesse Jackson talked to Gorbachev about the Jews) made Gorbachev uneasy. He sees that the Americans are taking this issue seriously and might therefore interfere with the international trade which the Russians depend on.



Michelle Weiner, Junior

I think more students should attend rallies and write letters to refuseniks, to let the Soviet government know that the students are getting involved. Another way of helping Soviet Jewry is by writing our Congressmen to remember the Janson-Vanik Amendment, which says there should be a *quid pro quo*; if you want our wheat, release Soviet Jews.



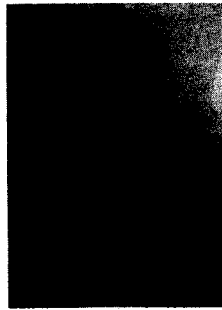
Susie Edelstein, senior

We can organize rallies—and go to them, write a lot of letters to refuseniks and Soviet Ambassadors, visa officials, etc. We should also have more speakers in Stern so that we and other Jewish people will become more aware of the situation. Students should lobby in Washington on behalf of Soviet Jewry; unfortunately, it won't work unless it's election time.



Shulamis Lichstein, junior

I was at the Y.U. Soviet Jewry forum where ex-refusenik Leonid Feldman said that students can do more than the government. Russia is more concerned with what young people say and think than they are about Reagan. There should be a concentrated letter-writing campaign in school because it *does* help. Feldman said tens of thousands of letters were sent to him or on his behalf, and the Russians became nervous because they looked bad in the eyes of so many people, therefore they freed him. We should try to save the rest of our Soviet brethren the same way.



Student Council Beat

Milner's Market Reopens

by Amy Rubin

With the grand opening of Milner's Market November 11, 1985, came a slew of questions. New students asked, "Why is it called Milner's market? When is it open?" And "What does it carry?" Upper classmen, excited about the reopening of the convenient store, asked with perplexed looks, "Where is Milner's Market?"

To answer incoming students, Milner's Market is a student run market stocked with candy, Stern notebooks, school supplies, yarn, mulke yarn, cards, and in the near future, eagerly awaited toilet

paper, and is open from 8 p.m.-10 p.m. Monday through Thursday. It was started in 1981 by Julie Beyer, the student council president. Mrs. Esther Zuroff, Director of Student Services at SCW, explains that Milner's Market was named after Mrs. Milner, who just left Brookdale hall after 21 years as the head care-taker of the dorm, "to thank her for always being available to, and helping the students." Mrs. Zuroff further remarks that the purpose of Milner's Market is "to help young women interested in business gain technical experience. Milner's Market is a small business operation com-

plete with inventory, money transactions and reinvestment opportunities."

For the upper classmen who have heard that Milner's Market is open, but have not found it yet, it is located near the first floor study hall and across from the stairwell, where the piano room was situated last year.

Elana Goldscheider, president of student council, says "students are discovering Milner's Market slowly but surely." Both she and Rachel Finklestein, who are responsible for running Milner's Market, are open to suggestions concerning stock and hours.

Improvement For Food Services Pending

by Faigi Bandman

On Thursday evening, November 14, the Food Services Committee of Stern College held a meeting with Associate Dean of Students, Dr. Nulman, Assistant Dean of Students Dr. Rothenberg, and Assistant Director of Food Services Howard Rosenberg to discuss the improvement of Stern College cafeteria facilities. The Food Services Committee is a sub-committee of the Dorm Committee that is involved in improving dorm facilities. The members of the Food Services Committee are Bluma Vann, chairperson, Marsha Shluker and Naomi Kupchik (co-chairpersons of the Dorm Committee), Penna Blazer, Sharon Miller, Naomi Saffra, and Elana Goldscheider.

Many suggestions were offered by both students and administration,

The proposed plan involved financial, nutritional and aesthetic changes. The idea of a meal plan was rejected as it would obligate students to always eat in the cafeteria. An alternate four dollar dinner plan was proposed. That is, "all you can eat" for four dollars, including salad, beverage and a main meal consisting of three dishes. Improvement of the salad bar was also deemed necessary by the committee. If the salad bar would be enlarged and made more aesthetically pleasing, the students could have salad as their meal and this would alleviate long lines by other counters, as well as enlarge their choices.

Expansion of the breakfast menu was a third suggestion. Clear labeling of food choices and prices is required so that students can know the cost of their meal before they reach the

cashier. Students are also unaware that they can order eggs for breakfast. Other suggestions include: the addition of new and smaller tables to allow for more space in the cafeteria, and the creation of a study area with vending machines. This study area would require renovation of the old school building that is adjacent to the present one. Dr. Nulman was pleased that the quality of the food was not criticized.

All of the proposals are pending approval from University officials. Dr. Nulman and Mr. Rosenberg stressed that the ideas are superb but they may take time to implement. "The administration is sincerely committed to the improvement of Stern College food services as soon as possible." Dr. Nulman said.

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HAPPY CHANUKAH

The Dreidel Minhag

by Rabbi Pinchas Oratz

In an age when the pursuit of trivia becomes a focus of entertainment and interest, it might prove of much greater interest to pursue and investigate some of the seemingly trivial ways of our Jewish life style, morals and customs. Academicians have always found it more convenient, simple and ostensibly more logical to assign the origin of some *minhag* to environmental influence or to a normal acculturation process. We, as traditional and observant Jews ought to rise above this confining, ivory tower approach. It is our obligation to seek more profound origins for our *minhagim* and comprehend their far reaching historical consequences.

The Talmudic dicta of *Minhag Avoteinu Torah*, the custom of our ancestors is law (Tosafot Menachot 20b) or *Minhag Mevatel Halacha*, the custom of Israel nullifies and supercedes *halacha* (Jerusalem Talmud Baava Metziza chapter 7), in some instances would be sufficient to endow our *minhagim* with respectability and authority. On the basis of the above thesis, it should prove of interest to investigate the esoteric and surprising origins, and the remarkable implications of a seemingly ordinary, playful *minhag*.

A well established and confirmed Biblical Tradition (exegetical and attitudinal), states that every action of the Patriarchs was an instruction, guideline, and prophetic directive for their children for all generations. From the Patriarchal Period to the Messianic Era, the actions of these shepherds with the seal of The Divine on their brow, indicated and directed to their children what path their ultimate destiny would take.

When Jacob is ready to go down to Egypt to meet his long lost son Joseph, he sent Judah, his son of

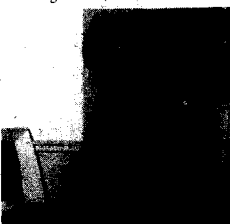
regal demeanor, *Goshnah* (to Goshen). This is in preparation for the descent into and the confrontation with *Galut*. Egypt was the prototype and the first of the four different forms of *Galut* that Jews would experience. It was Judah, the progenitor of the Messiah who had to prepare the spiritual defense against the diverse onslaughts of *Galut*. How curious, but hardly coincidental that the four exiles and the ultimate redemption from them be hinted at in the acronym word *Goshnah*. Each of the four letters of the word represents a different exile and its characteristic. The letter *gimel* stands for *gufam*, physical; representing physical oppression and exile. The letter *shin* stands for *Sichli*, intellectual attack against the Jew and his Torah. The *Nun* is for *Nefesh*, the soul. This refers to the attempt to stifle the creative Jewish Soul and its unique form of worship. The *Heh* is *hakol*, all. This is the ultimate exile which desires to totally annihilate the Jew: spiritually, physically, and intellectually. *Judah* is prepared: for the word *Goshnah* is also numerically equal to the word *Mashiach*; the Messianic advent will completely counter the effect of the four exiles.

But what of the playful *minhag*? Or more correctly what of the *Minhag Avoteinu Torah*, the custom of our ancestors is Torah Law? Ancient Jewish Tradition has young children playing during the Chaukah festival with a wooden dreidel. The four letters of *Goshnah*: *Gimel*, *Shin*, *Nun*, *Heh* are inscribed on it. The diverse letters on the four different sides are unified with the spin. The wood is mentioned in Ezekiel 37 as the sign of Messianic Authority. The purpose of the spin is the subsuming of the four exilic elements to the wood in the center; and having all proclaim the unity of G-d. Anyone for a "game" of dreidel?

Changes In The Registrar

by Miriam Anisfeld

There have been several changes in the registrar's office this semester. Mrs. Phyllis Silver has transferred from her position in the Office of the Registrar to the Office of the Dean and Mrs. Florence Miller has moved from her position as Secretary for Professor Tauber, Director of the Athletics Department, to the Office of the Registrar.



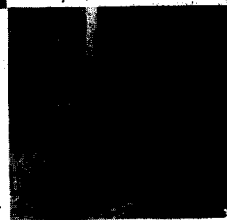
Mrs. Florence Miller

According to Mrs. Silver, during her four years in the Office of the Registrar, she did "anything and everything" in the office. Mrs. Silver's responsibilities included supervising on-line registration, recording grades, and working with Israel transcripts and the joint program with FIT. She left the Office of the Registrar when she was given the opportunity of promotion to the Office of the Dean. Mrs. Silver claims that it

will be "interesting to see the same kind of work from a different perspective."

Looking into the future, Mrs. Silver sees her job as including more contact with faculty members, dealing with registration and shaped majors from a different angle, and course scheduling. She looks forward to learning word processing.

Mrs. Miller moved to the Office of the Registrar because she wanted a full time position. As Secretary for Professor Tauber, she worked with the department of health education. At one point Mrs. Miller worked part time for the department of security as well. In her third week, she reported that she enjoys her new job. She works at the back desk and deals mostly with paperwork and files. Among other things, Mrs. Miller handles shaped majors and Israel transcripts.



Mrs. Phyllis Silver

Arousing Social Consciousness

by Sharon Halevy

"Social Consciousness" is the state of cognizance of the activities of the society by which one is surrounded. As intelligently reasoning human beings, who reside in the United States (with all its intellectual and political freedoms) it is our responsibility to be aware of political events around the world, and what we can do to influence those events. Ignorance of man's capacity for cruelty, injustice, and corruption is dangerous; apathy in the face of these circumstances is crippling to the ideals of a just society.

Too often, our lives become so overwhelming, that we have neither time nor energy to devote to political awareness. Fortunately, there are occasional movies that do our homework for us—well-directed films, whose subjects are thought-provoking, and plots and characters pack an emotional punch. A perfect example is last year's "The Killing Fields" which exposed the cruel regime of the Communist Khmer Rouge.

Recently, I viewed two movies that raised moral issues, were impeccably acted and directed, and had well-written, fast-moving plots. Each movie concerns a woman's quest for truth in her respective circumstances.



The first movie, "Marie" starring Sissy Spacek, was based on a true story. At the start of the movie, Marie Raaghianti is a battered wife, who leaves her husband at 23, and puts herself through University, while supporting her 3 children. In 1976, she becomes the first woman to chair Tennessee's Board of Pardons and Paroles. She uncovers a massive network of corruption operated by the highest state officials. Dangerous criminals are released into society if they are able to pay bribes. Even though her livelihood is at stake, Marie does not "play ball," and persists in her investigation even when the opposition becomes "nasty" (physically threatening). She succeeds in her fight for the conviction of these people, including the governor,

Ray Blanton, who is in prison on subsequent charges.

The message of the movie ("Evil flourishes when good men do nothing"), is relayed "with enough strength for lasting impact."



The second movie, "The Official Story," is an Argentine film. Director Luis Puenzo has created a political film that touches the heart with the legacy of pain and anguish left by Argentina's military juntas. Although the subject of his movie is the "Desaparecidos" (the thousands of Argentines abducted during the junta's counterinsurgency campaigns of the 1970's), the focus is not on the mothers who lose sons, but on a woman who gains a child. Alicia, played by Norma Aleandro (Best Actress-Cannes Film Festival), has her consciousness awakened by an old friend who returns from a seven-year exile. This friend speaks of children that were sold and of the torture she endured because of a long-ended relationship with a radical.

Despite Alicia's deep love for her beautiful child, Gaby, her anxiety draws her to the grandmothers of the Plaza de Mayo, who are protesting for the return of children taken by the military or born in prisons. Their cries "return all children born in captivity" pierce Alicia. She meets an old woman who is convinced that Gaby is her grandchild. She shows Alicia four pictures, which are all she has left of her daughter, who was pregnant at the time she was taken away.

Alicia's integrity causes the dissolution of her comfortable, warm, happy existence. The last scene of the movie is a brutal confrontation with her husband who has had intimate association with the military regime, while Gaby sings a soft song over the phone. (I was shedding tears, along with the rest of the theatre.)

The strength of this film lies in its commitment to human rights, while imposing no political ideology. This "must see" is showing exclusively at the Paris Theatre, 58th St. and 5th Ave.

Theatrical Happenings

"The Golden Land" is a joyous new musical, which recently began performances at the Second Avenue Theatre at 12th Street. It features a selection of 40 songs and scenes of the Jewish immigrant experience in America beginning with the arrivals at Ellis Island, and spanning the early 1900's until the arrival of Holocaust survivors. The box office telephone number is (212)674-1460. If you present valid student identification, tickets are half price a half hour before the curtain goes up.



"Shoah" is the culmination of ten years of French filmmaker Claude Lanzmann's work. This nine-and-a-half-hour documentary consists mostly of interviews with people who participated in or witnessed the extermination of the Jews in the Holocaust.



Lanzmann talks with Jewish survivors who had the work tasks in the death camps; with the Poles, who, on the whole, were callously indifferent to the destruction that was carried out; and with the Nazi officials who were involved in the planning and execution of the Final Solution. Interspersed with the interviews, are shots of moving trains, the camps as they are today and their surrounding countryside.



Lanzmann refrains from using documentary footage; instead of using the pictures of the horror that occurred, he makes it current—the people relating their stories inflamed and suffered, real pain. "Shoah" is playing at Cinema Studio, which is located at Broadway and 66th Street. Each part costs \$10. It is possible to see the whole film on the same day or on 2 different nights of the week.

Kashrut Korner: The Salad Bar Sorrows

by Rachel Finkelstein

Ready? Here is a really far-fetched situation, one that would never happen. See how you would react.

Situation: You're sitting in the dorm. You haven't eaten in at least 15 minutes, and you are starving. However, you are a weight-conscious Stern student and you know you shouldn't go buy a fifth box of Entenmann's mint chocolate chip cookies. Now you have got a problem—you do not want to get any extra exercise *chas v'shalom*, so that limits your shopping zone to the machines in the basement and Delicious Deli across the street. Checking your wallet, you see that the only change you have is 15 shekel left over from your trip to Israel and three subway tokens . . . so you switch your bunny slippers for Tretoms and venture out into the cold, cruel world of convenience foods.

Welcome to your home-away-from-home, Delicious Deli. On your right there is a Tofutti machine. On the left there is a lifetime supply of

Entenmann's—keep walking, remember those hips and the dress you will not be able to fit into for Thursday night's date. Ah-ha! There it is, your salvation THE SALAD BAR.

Stop! Wait! Do not touch those cucumber slices and alfalfa sprouts! Yes, it looks good, but it is not exactly on the kosher side. "What could be unkosher about lettuce and tomato?" Funny you should ask—

First of all, there's the *Small* problem with bugs: Nothing big like *ise* flies or grasshoppers, but tiny, little, it'sy bitsy veggie bugs. You do not see any? That's the point—if you could see them, you wouldn't eat them. Since they are so hard to see, it's important to wash vegetables like lettuce, cauliflower, broccoli and cabbage very carefully just in case the bugs come to visit. Besides being disgusting, eating whole bugs will win you seven *aveiros*. The Deli people probably don't realize that eating bugs is a *halachic* problem.

"So I'll tell Mr. and Mrs. Dell to clean their cabbage, and then I'll have no problem! I can eat tomato, broccoli, corn, onion—"

Hold on! You have just discovered the main reason not to eat that salad. The vegetables are not cut with a kosher knife! Foods like onions, pickles and hot peppers are *d varim charifim* (sharp foods), and when a non-kosher knife is used to cut them, they too become non-kosher. Honest! Dollars to donuts (when's the last time you heard that line?) the knife was used to slice some nice, *treif* bologna right before it cut that green pepper. Therefore, you really shouldn't get too close to those seemingly innocent veggies either.

So walk past the salad bar and go straight to the whole fruits and vegetables on the right. If you want a salad bar, go to a kosher establishment—a salad needs a reliable *hashgacha* just as much as pizza does.

Now, what if you are too lazy to sheep all the way to Kosher Delight? Well, you can still buy those Entenmann's cookies and borrow your roommate's dress.

Incarcerated In Geneva

by Rabbi Avraham Weiss

Hermana was in for pushing drugs. Jimmy for armed robbery. And I for refusing to leave the Aeroflot Soviet Airlines office in Geneva. How I found myself in a cell with hardcore criminals is a story that should be told.

Together with Joseph Mendelovich, who survived 11 years in the Russian Gulag, I felt it imperative to be in Geneva during the Reagan-Gorbachev summit. Our goals were clear: to demand of the USSR that they allow all their Jews to emigrate, to insist that the United States raise the human rights issue on the highest priority level with the Russians, and to remind the Jewish community that they ought not be lulled into complacency by Soviet disinformation which indicated that an airlift of thousands of Jews direct to Israel was imminent.

Upon arriving in Geneva, we quickly realized that we would receive little help from Geneva Jewry. At a Soviet Jewry rally just prior to the summit, demonstration leaders refused to conclude the proceedings with the *Hatikvah*. They claimed that Soviet Jewry had little to do with Israel, and that the Geneva Jewish community did not want to jeopardize its relationship with the Swiss authorities. Switzerland was their home, and they were unwilling to compromise their position by singing the Israeli national anthem.

"We quickly realized that we would receive little help from Geneva Jewry."

Three students leaders—Steve Feuerstein from the US, David Ronen from Canada, and David Mokovsky, an American living in Jerusalem, agreed to join us. A peaceful sit-in at the Geneva Aeroflot office was carefully planned. It was an appropriate target, as it symbolizes closed Russian borders. From the Aeroflot office, we could dramatically demand that Soviet Jews be permitted to fly to freedom.

During the sit-in, we were continuously involved in prayer and recitation of Psalms. As we sat on the floor, we experienced real Soviet anti-semitism from the Aeroflot personnel. A Russian official, most probably KGB, threw our skull caps to the ground, ripped our prayer books from our hands, tossing them out the door, pulled at the *tallesim* we were wearing, and forcibly removed the *shofar* we were holding.

We saw venomous anti-semitism in the eyes of the Soviets, giving all of us a glimpse of the horror that Jews in Russia experience.

In the end, we were arrested by Swiss officials, and because of what we believe was Russian pressure, treated as criminals. We spent three days in prison until we were expelled from the country.

During the first night of our incarceration, we were in Champ Dillon, a maximum security prison where hardcore inmates were held. The humiliation we experienced there is almost indescribable. We were stripped and body searched, forced to shower as a guard looked on, placed in isolation in a small cubicle for long periods of time, denied kosher food and hence unable to eat, and then put in cells with criminals.

"The humiliation we experienced there is almost indescribable."

While we admittedly deserved to be punished for violating Swiss law, the obvious question is, why were we treated as hardcore criminals? Why didn't the US consulate step in and stop this humiliation despite repeated phone calls from concerned friends in the States? Why were the Canadians and Israelis in our group visited by an official from their respective governments, while no one saw the three Americans? My sense is that the US, because of Russian pressure, did not wish to tip the delicate balance at the summit, and as a consequence, failed to defend its own citizens. In turn, this raises the more vital question of whether the White House caved in to Soviet pressure and failed to raise the human rights issue as a priority concern at the summit conference.

We were not the only ones arrested. Avital Sharanaky, wife of Anatoly, was detained by Swiss police as she stood outside the Soviet Mission, attempting to deliver a letter to Raisa Gorbachev. I saw the letter. It read in part, "Dear Mrs. Gorbachev: You are a wife and mother. Permit me to be a wife and mother. Release my husband, my Anatoly." For this, she was held in solitary for two hours, with Swiss police abusively screaming at her.

Here again, we believe the Swiss arrested Avital because of Russian pressure. Tragically, the Americans offered no protest to the intolerable detention of this heroic woman who previously had been received by

president Reagan in the White House.

The second evening of our incarceration was spent in a detention center under police guard at the Geneva airport. We remained there until the third day, when armed police escorted us to a plane.

Immediately upon arriving home in Washington, President Reagan gave his summit report to the nation. While the jury is still out, the reality is that the president hardly mentioned human rights in his talk. Indeed, my sources indicate that human rights was scarcely spoken about at the summit.

We are serving notice that Soviet Jewry activists will not permit human rights to be relegated to a back burner. The President announced that a new USSR consulate will open in New York City. We favor such an opening, we favor cultural and scientific exchanges, we favor trade between the two super powers—but only if there is a *quid pro quo*. Specifically, only if the 400,000 Jews who have already begun the process for exit permits are permitted to leave, only if Anatoly Sharanaky and other Prisoners of Conscience are immediately released, only if the harassment of unofficial teachers of Judaism and Hebrew is ceased. Until that time, we will be present in the thousands when that Soviet consulate opens, and will greet Russian officials with a mass, nonviolent arrest of hundreds of concerned citizens.

"... we favor trade between the two super powers—but only if there is a quid pro quo."

It is our way of serving notice to the Soviets that wherever they will be, so will we. It is our way of insisting to our Administration that while we sincerely appreciate their kind words and good intentions, the time has come to move from words to deeds. It is our way of notifying those in the Jewish community who pressured Jewish activists to lower their profile during the summit that this duplicates the silence of 45 years ago and cannot be repeated.

And it is our way of telling ourselves that we shall never cease until our brothers and sisters are free.

Rabbi Avraham Weiss is the chairman of the Center for Russian Jewry/Student Struggle for Soviet Jewry, the senior rabbi at the Hebrew Institute of Riverdale, and assistant professor at Stern College, and on the executive committee of Americans for a Safe Israel.

Totally Absolutely Creepy

by Chana Goldstein

Can you believe you are actually reading the Torah Activities Council's column? Quick! Bend the paper over so no one can see what you are doing. You don't want people to think you associate with THEM. Everyone knows T.A.C. stands for "Totally Absolutely Creepy."

Hey, wait a minute! Is that really fair? Aren't you being a little hard on them? Yeah—you—don't look over your shoulder; we're talking to you. When was the last time you did something nice for someone else such as visiting the sick or elderly? (Stop squirming! Or when was the last time you helped someone out financially or scholastically? (Honestly now, little sisters and roommates excluded) Wasn't it T.A.C. who "chan-cha'd" on *Erev Rosh Chodesh* and reminded you to say *Musaf* and *Hallel*? (You did say them, didn't you?) You also know that deep down in the dark recesses of your heart is a burning desire to come to the Chanuka Chagigga on December 9 at 7:30 p.m. Come on now, admit it. (If you come, we won't tell anybody.)

If the answers to any of the above questions are too embarrassing to be admitted in public, maybe it's time for you to join the *Tzedaka* or *Bikur Cholim* committees. You can also visit Esther Koehnberg in 14F and she'll volunteer you for something.

On a more serious note, since this is the Torah Activities Council Column (and we're proud of that), we'd like to share with you a short *Dvar Torah*. In addition to *Parshat B'haalotcha*, we find two other references to Chanuka in the Torah. When one counts from *B'raitit* the first word in the

Torah, twenty-five words, corresponding to the twenty fifth day in Kislev when Chanuka begins, one discovers the word *Ohr*—light—symbolic of the Chanuka candles. The twenty-fifth camp site of *Bnei Yisrael* in the desert was *Chashmonaim* corresponding to the *Chashmonaim* who rested on the twenty-fifth day of Kislev.

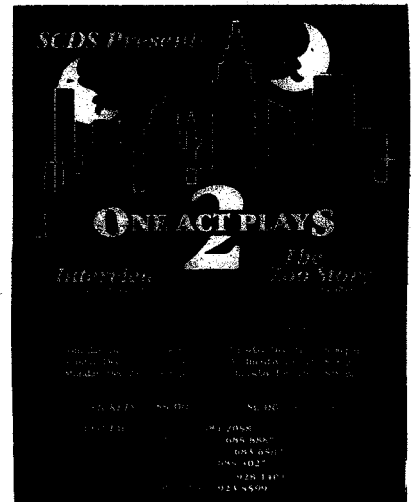
Pending Plans

continued from p. 4, col. 3

The problems facing Stern cafeteria customers began to be addressed last year through Mr. Rosenberg's initiation. He is optimistic about the plan materializing, but realizes that approval may take time. "This is the students' cafeteria," he said, "and we want them to appreciate it."

Bluma Vann is impressed that the administration is serious about making the cafeteria accessible to the students. She feels that "since appliances are not allowed in the dorm, eating out becomes expensive and the caf should be able to accommodate the students needs. Food is a necessary part of our health and education." Elana Goldscheider, SSC Student Council president, stressed that these suggestions are pending and the administration is optimistic about their approval. If for some reason, the plan is not accepted, then another one will be, if students require these changes. The administration is concerned with the students' needs and is receptive to their suggestions and contributions.

The next meeting of the Food Services Committee is scheduled for December 18. At that time progress will be reported and Stern students will be made aware of what is being done to improve their cafeteria.



Honors Research Program

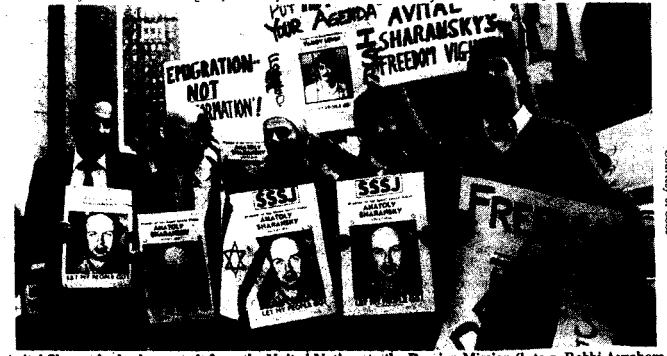
An honors research program for the summer of 1986 is available to Stern College for Women and Yeshiva College students with career interests in biomedical sciences including Biology, Chemistry, Computer Science, Physics, Psychology and Prehealth majors.

Students accepted to the program will work at AECOM full-time for eight weeks of the summer, will receive a tax-free stipend of \$1200 and will be eligible for 3 credits of Honors Research after completion of all the requirements.

Application forms are available at the Office of the Deans, Dr. I. Borowitz, Dr. C. Feit, Dr. J. DeSantis and Dr. L. Blau.

Students completing their junior year (or in exceptional cases their sophomore year) with the appropriate grade point average are welcome to apply.

Applications should be submitted by February 12, 1986 to Dr. Lea Blau, Stern College for Women.



Avital Sharanaky leads a march from the United Nations to the Russian Mission (l. to r. Rabbi Avraham Weiss, Robert Abrams, Avital Sharanaky, Elizabeth Holtzman, and Steve Feuerstein.)

**TAC Chanukah
chagigah
Monday night
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Koch Auditorium**

Doctors, Patients And The Law

by Francine Ziv

On November 4, 1985 the Pre-Health Science Society of Stern College sponsored a symposium on Medicine and Malpractice. It was held at Koch Auditorium, Stern College for Women. The panel consisted of a doctor, a lawyer and a rabbi.

The first to speak was Ari Kresh, a lawyer in private practice, specializing in Malpractice Law. Mr. Kresh defined medical malpractice as the failure of a physician to provide medical care with the resultant injury to the patient due to negligence. He emphasized that in order for a patient to have a viable lawsuit he must be able to prove that the attending physician deviated from the standard medical practice in the time and place of treatment. In compiling cases, Kresh has found doctors reluctant to make an official written statement, let alone testify in a court of law. Hence, the problem of proving a physician responsible for harm befalling a patient is yet further complicated. In 38 out of 48 or 49 cases tried in New York, the plaintiff failed to produce the necessary supporting evidence. Furthermore, Kresh charged that some insurance companies encourage medical malpractice in that they do not raise their rates in proportion to an increase in lawsuits. In conclusion, Kresh emphasized that medical malpractice affects everyone. Therefore, everyone must demand that doctors be more open and upfront regarding possible negligence and that they be made to compensate for their actions.

... Proving a physician responsible for harm befalling a patient is ... complicated.

The next member of the panel was Dr. David. He is a doctor of obstetrics and gynecology in private practice as well as a clinical professor at the New York College of Osteopathic Medicine. Malpractice has shaped the practice of obstetrics and gynecology and brought the development of the specialized fields of paranatology and neonatology. In our day and age, "limited production of a perfect product" is desired. With a newly educated and informed population, as well as a segment that does not want to be educated, people have come to question why the "perfect product" did not result. They also have sought a subject to blame. Hence, large malpractice awards have emerged.

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As physicians are being questioned and held responsible for the repercussions of their treatment, or lack thereof, the concept of informed consent has developed as the underlying condition necessary for medical treatment in the United States. Dr. David said that he has learned never to take the next person's word when it comes to a patient's condition—check it yourself.

David stated that both medicine and malpractice are turning into big business. More than 60 percent of New York obstetricians are involved in malpractice suits with greater than 50 percent pending three or more lawsuits. He says this does not imply bad physicians but rather, just greater exposure. Less than 10 percent of the lawsuits turn out to be valid while very few actually get settled. It is the 90 percent that do not prove viable that are a nuisance and cause escalat-

ing costs of medical care and malpractice insurance.

David proposed that medicine is an art, not a science, and that physicians can, and will occur, therefore, the physician must be careful to paint a clear picture of what can happen. However, the outcome can not be predicted. As a result, national standards must be established in order to define the concept of deviation from the norm. To this end, committees have been formed throughout the country to establish such standards. The required 10 year recertification policy may also be a start. In addition, mortality and morbidity meetings have been instituted as a means of quality control. Multiple committees, including tissue committees, have been established to investigate why irregularities occur.

David emphasized that doctors and lawyers together must decide what is true malpractice. They must also confer on the source of malpractice compensation as well as when these funds should be paid out. David suggested the possibility of everyone contributing to a compensation fund if a no fault policy is established.

Medicine is an art, not a science, and . . . physicians are not perfect."

Following the opinions of these orthodox Jewish professionals came the unifying religious viewpoint of Rabbi Tzvi Flaum. His activities as a community leader include positions as spiritual leader of the Torah Center of Hillcrest as well as Judaic Studies professor and religious advisor at Stern College.

Rabbi Flaum first dealt with the command of healing as described in the biblical text, the Talmud and the *Shulchan Aruch*. There is an obligation in the Jewish community in general and on the health professional position in particular to administer help to a needy patient. There is also parenthetically a special *halachic* requirement for the sick person to search out medical assistance when required. A doctor must feel that he is acting as a messenger of G-d in the treatment of the sick to the point that our *chazal* state that any doctor who refrains from performing his medical duties is *K'elu Shofech Damin* (as if he spilled blood).

In order for a doctor to be *halachically* permitted to practice medicine, he must be a *Bakei* (expert) and have *R'shut Beit Din* (legal permission). Based upon our contemporary standards *B'kecut* (expertise) is established by the acquisition of a M.D. degree from an accredited medical school. *R'shut Beit Din* to practice is accomplished by attaining a legal government license. The purpose of all these precautions is to protect the doctor as well as the patient.

While secular law uses the concept of informed consent as the criterion

for dispensing medical treatment, Jewish law requires the doctor under all circumstances of potential health hazard, even when no official request is made. The *Tzitz Eliezer* (Rav Waldenberg) uses numerous primary sources to point out that the requirement to render help to an ailing patient is not only the *halachic* obligation of the specific doctor, but is a communal obligation as well.

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If a Jewish physician is living in a theocratic society governed solely by *Torah Mitzvot* the mere refusal of the doctor to treat a potentially dangerously sick patient would be considered malpractice. However, since we are not living under such a system, we are not under the concept of *Dinab D Malchuta Dinah* (the law of the land is the law). A doctor in our contemporary society, based upon various *halachic* dicta, would be allowed to deny treatment unless informed consent was given. In cases of emergency, where even according to an American law official informed consent is not necessary, a physician would have to administer medical treatment immediately.

The physician must continue to use all of his talents in providing follow up treatment as well. The *Aruch Hashulchan* states that if a doctor did everything in his power to cure a patient and unfortunately was not successful he would not be held *halachically* culpable at all.

Rabbi Flaum then pointed out however, that if doctors do not scrutinize all their medical procedures and were negligent in their duties, there were seven different situations of malpractice culpability that were *halachically* possible.

One interesting case of malpractice was cited which can only exist in the world of *halacha* namely where a doctor is faced with the obligation to heal and the sick patient refuses to receive medical treatment. Rabbi Flaum pointed out that based upon a *Psak* (decision) of Rav Yaakov Emdin, the physician is not allowed to fidget stand by as a patient is deathly sick and suffering excruciating pain. Therefore, he must coerce the patient to accept normal treatment for his illness.

Rabbi Flaum then pointed out that according to a responsum of Rav Moshe Feinstein, a patient could refuse to be treated if the proposed medical procedure has not yet been fully tested and proven yet, and likewise may prove more harmful than helpful.

In summary, Rabbi Flaum emphasized the fact that a doctor, as well as every health professional, has a great deal of responsibility in carrying out his profession. As far as *halacha* is concerned, there is no room for *careless mistakes*.

Class At The Mission

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to make Aliya since they do have the option.

The overall feeling of the students was that this was a "unique and special experience". One student stressed that "we ended up really having a good class." Another believed that "we learned how Torah can be an effective means of peacefully replying a message." In addition, students voiced the opinion that "it's very important that we, as representa-

tives of the future Orthodox Jewish leaders, demonstrate our interests, because who else will?" And of course, others asked "How else would I meet Eli Weisel?"

Dean Bacon, too, felt that the occasion was successful. "Yeshiva University," the Dean remarked, "attempts to affect public statements and changes in the world by example of our Torah learning."

What's been going on?

We ushered the month of Kislev, with danishes for the student body, wishing them a Happy Rosh Chodesh. Then on Dec. 21 a night with "Chicago City Limits." It was a time to bring Stern and Y.C. together for laughter and fun. As Chanukah came closer, the annual Chanukah concert was being planned. Though at first it appeared as if the concert would have to be cancelled, after much hard work and deliberation a concert was indeed organized. On December 11th Esther, the Pimentas and Y.U.'s very own Kabbalah will be performing in Lampport Auditorium. It will be a wonderful concert filled with *ruach* and fun. To make sure the evening is enjoyed to its fullest, we need your participation. Buy your tickets soon and come celebrate the 4th night of Chanukah

Mr. Tofutti In Stern

continued from p. 1 col. 3

When asked of its high success rate, Mintz confidently answered, "In every cup of Tofutti, we add powerful ingredients such as *emunah*, imagination, and positive thinking."

From his experience with take home food, Mintz has learned that one taste is indeed worth a thousand words. Therefore, giving free samples of Tofutti became a successful marketing technique. He is among the first food producer to do so on such a large scale, Mintz explained. "When Tofutti was still new, I used to have young ladies in the front of the store, handing out samples of Tofutti to people passing-by." At Bloomingdale's department store, yet another possible spot for Tofutti lovers, Mintz distributed free samples of Tofutti in order to attract peoples' attention.

Mintz demonstrated his marketing tactic at Stern that night by bringing enough Tofutti to keep over 150 listeners quite content.

Besides the advertising in various media, Mintz attributes much of Tofutti's popularity to "word of mouth." Mintz believes that once people have tasted Tofutti, they will never go back to regular ice cream.

Before Mintz concluded, he entertained questions from the audience. One member of the audience asked how Mintz dealt with the growing competition, from those companies who try to imitate Tofutti. Mintz replied, "Normally you think that competition hurts but really the opposite happens—it creates demand. It makes our Tofutti sell more. At first, we felt our problem was with the dairy people. They really resented the fact that we were making this new dessert non-dairy."

President's Column

The Best Of Times

by Elana Goldscheider

These past months have been exciting. Much has taken place, from the opening of Milner's Market to the beginning of three new clubs. I would like to begin by congratulating the new clubs; Marketing, Sociology and Judaic studies. I wish them the best of luck and continued success. I would also like to congratulate Ellen Solomon, Kenny Siegel, Yaacov Lewis, and all their helpers on the wonderful job they did in putting together the "Guide to the Perplexed." They put in an enormous amount of time, effort and energy, and we cannot thank them enough.

What's been going on?

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together with us.

Dec. 21 (save that date!) is the Student Council election. It will be a lovely shabbat, but each and every one of you that attends will make it even more enjoyable.

As you can see, our calendar of Student Council events is very busy, but we are also busy with many other things. Our store—Milner's Market has opened. It is open nightly from 8pm-10pm. Right next door is a study hall. In a few weeks two sub-levels will be installed, making the room more conducive to study. If this still cannot find room to study, the Orange lounge and front lobby are open 23 hours a day (closed from 12:00 till 1:00 Sun.-Wed., Thurs. 1:00 till 2:00). It has been opened for your convenience when you are studying, relax or release tension. There are just a few improvements that have been made to improve the dorm situation. Keep your eyes and ears open for more!

Student Council is busy at work, but so are you. I would like to congratulate everyone. There has been wonderful improvement in school involvement. Many more students are giving of their time to participate in club, class and committee activities. We are still trying for one hundred percent involvement—so find something you are interested in, or start something new (with our approval) but get INVOLVED!!!

I would like to conclude with my best wishes to everyone: GOOD LUCK!!! on all exams.

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A Note to YC and SCW students:

Running a successful organization, especially of the magnitude of a student council is not a simple task. One must balance the budget, cater to various interests, and act on the students' behalf . . . In our attempt to achieve these goals we are often faced with conflicts.

It was just such a situation that faced the student councils of Yeshiva and Stern Colleges. YCSC planned a concert to enhance the festive Chanuka atmosphere and to continue a long standing Yeshiva College tradition. Due to a misunderstanding, however, the concert was set for the night following an already scheduled, innovative SCWSC event. In a short week already filled with *chagigot*, school work, and family obligations, competition for student involvement would be fierce. When the student councils became aware of the scheduling problem they realized that both programs could not succeed and that a compromise would have to be worked out.

With a profound understanding of leadership and a fine expression of personal character the SCWSC decided that it would be in the best interest of both student bodies to jointly sponsor the concert. The decision was a difficult one, especially since much time and money had already been invested in their own innovative program.

It is with this in mind that I would like to applaud the SCWSC action and cite it as an outstanding example of what leadership is all about.

Wishing everyone a happy Chanuka.

Barry Rozenberg
President YCSC

P.S. See you at the concert.

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M224, Elana Goldscheider Br5E, Naomi
Kupchik Br15F, Lori Pearl Br7A, Naomi
Skolnick Br6B, Judi Adler Br3H

Fashion Focus: The ABC's to Accessories

by Joyce Eschwege

An accessory is defined in the Merriam Webster Dictionary as something helpful but not essential. But why look plain when you can look preppy? Why look gloomy when you can look glamorous? And why look dingy when you can look dapper?

Jewelry

Costume jewelry has won a place as an accredited accessory among fashion designers. Pins are a big hit this year, they are worn on coats, blouses, sweaters, and jackets. Brooches are worn over the top button of blouses for a cowboy look while pins stick straight-up from hats to give the Indian look. Following the Madonna trend, the fronts and backs of jean jackets are bombarded with rhinestone pins.

Chains are not only used to hold up bicycles this season. Three or four gold chain belts are worn loosely around the waist, a fashion brought over from France's House of Chanel. Bold gold bracelets and necklaces are ridged to present a heavy look.

Wrists are weighed down with the new "charm bracelets"—wide-chain-linked bracelets with faux gold charms containing sapphires, rubies, and rhinestones. Cuffings are no longer only for men, they are an alternative to a bracelet.

Handbags

This season handbags have made a big impact on fashion. They have taken on a structured shape. Presenting a classic "framed" style instead of the past sacs. Sizes range from small and feminine to envelope bags, to large doctor bags. Handbags are made in all colors. There are also multi-colored tapestry "carpet bags"—the newest trend. Looking ahead for spring, the newest frame shapes are the "camera bag" and geometrically shaped bags.

Scarves

The scarf is the most versatile accessory. Scarves range from \$2 bandanas to \$100 silk Hermès head scarves. Many girls are hesi-

tant when buying scarves because they are unsure how to wear them. *Rectangular* scarves can serve as mufflers, neckties, headbands, and belts. *Square* scarves are usually folded into a triangle and worn around the neck with a square knot in front, back, or on the side. *Extra large* scarves are worn as shawls over coats or as sarongs.

Belts

Belts are bigger than ever this year because designers are focusing on a closer to the body look. Compared to last year's large hip-accentuating belts, this year belts are narrow and leaning towards a more feminine look.

Gloves

Gloves are not just for the cold, they now complete an outfit. Short gloves, slightly above the wrist, are worn with suits and dressy coats. The leather racing glove adds charisma to sportswear. Gloves that creep up

the arm are decorated with jewels. Some new fabrics are velvets that come in an array of rainbow colors. Dress up plain gloves by wearing bracelets over them.

Sunglasses

Sunglasses will be the newest and hottest accessory this spring. Each designer is creating a distinguishing look and using the glasses in runway shows. Frame colors include bright rosy red, canary

yellow, tangerine orange, and marble white.

Accessories are a way of personalizing your clothes. They're a way of defining your identity, and that's particularly important this fall.

Milliner Marcia Aikins, "The Washington Times," 9/10/85

Anyone can wear the same dress but with the right accessories you create a unique personalized style.

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