

THE OBSERVER

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Broadway Director To Teach In Stern

by Esthi Zeffren

Stern College is proud to announce the introduction of an exclusive course to be led by an equally unique personality. Joseph Papp, director of *A Chorus Line*, as well as many other well-known plays, will be offering a Shakespearean workshop in the spring semester.

According to Professor Hatvay of the English department, Papp will be presenting the workshop in six sessions, each two hours long. The workshop will revolve around two Shakespearean plays, *King Lear* and *Measure for Measure*.

Those who will be participating in the workshop should be prepared for active sessions. The workshops are designed with an emphasis on the reading, acting and directing of these plays. It will mean complete involvement.

Although there will be an open student application to the workshop, there will be a limited number of applicants who will be allowed to be in the workshops. "You don't need to be an English major to be in the workshop. Those who are interested in psychology, for example, may be very interested in a workshop like this," stresses Hatvay.

Papp, who began his directing career in a small Shakespearean theater thirty years ago, eventually was responsible for the creation of the Shakespeare Festival In The Park. It is through his development of public theater, that many famous actors and playwrights received their theatrical start.

"Joseph Papp is very civic minded and is concerned with bringing the theater to the public. He is dynamic, gifted and committed in the flourishing of culture and making it available to all people," comments Hatvay.

The workshop will be on Monday, 4:00-6:00 p.m. It is worth two credits.

Inside This Issue:

YU Archives Explored

... p. 4

Final Fashion Focus

... p. 8

V.P. Bush Speaks At Y.U. Dinner

by Tzippi Singer

On Sunday evening, December 15, Yeshiva University held its 61st annual Chanukah Dinner and Convocation at the Waldorf-Astoria Hotel in New York City.

Dinner, which was served in the hotel's Grand Ballroom, was preceded by a Convocation at which Vice President George Bush and Israel's Ambassador to the United States, Meir Rosenne, received honorary Doctors of Law degrees from Yeshiva University. Five business and community leaders, dedicated to the maintenance and growth of Yeshiva, received honorary Doctors of Humane Letters from the University. In addition to the dispensation of the honorary degrees by University President Dr. Norman Lamm, guests were addressed by Vice President Bush.

In his address Mr. Bush denounced anti-Semitism and international terrorism and affirmed

America's determination not to negotiate with the P.L.O. until it renounces violence and recognizes Israel's right to exist. The Vice President also attacked political leaders who have tried to use the case of Jonathan Pollard—accused of spying for Israel in the United States—"to make generalizations about 'divided loyalties'."

Mr. Bush called on American Jews to continue their political activism. "I, for one, am deeply disturbed when I hear people in public life speak of American Jews as though they are some sort of monolithic force with improper influence on U.S. policy," declared the Vice President. "Citizen advocacy strengthens our country," he said. "It gives America vitality. It's part of why America is so great."

The Vice President's remarks were followed by the singing of the Hatikvah and a Benediction, which concluded the convocation.

Guests then attended receptions in the hotel while a special reception

was held for honorary degree recipients, their spouses and other noted guests.

Following the post-Convocation receptions, dinner guests proceeded to the Grand Ballroom for their dinner. Once guests were seated, degree recipients and other guests were escorted to their seats on the dais. Dinner commenced with a video presentation entitled "Yeshiva University—A Century of Achievement." The short film spent its opening moments reviewing Yeshiva University's history. It then went on to interview and tell the individual stories of students currently enrolled in the various Yeshiva University graduate or undergraduate schools. The film presentation was followed by generous contributions pledged to the University by benefactors and friends.

Finally, dinner guests were addressed by Ambassador Rosenne. Mr. Rosenne cited Yeshiva University as "one of the treasures of the Jewish people," and traced the origins of the Soviet Jewry movement

in America to the University. "For it was from here," said Ambassador Rosenne of the University, "that the first student marches and demonstrations—peaceful and dignified—emanated."

The five degree recipients of Doctors of Humane Letters included: David Berg, a philanthropist, member of the Board of Directors of Yeshiva University's Benjamin N. Cardozo School of Law, and senior partner of the law firm Berg and Dorf.

J. Morton Davis, owner, president and chairman of D.H. Blair and Company, Yeshiva trustee and author of "Makling America Work Again."

Joseph Gruss, founder of Gruss and Company and a Yeshiva trustee; Herbert H. Schick, Chairman and Chief Executive Officer of S.C.O.A. Industries Inc.

Leonard Stern, Chairman of the Hartz Mountain Corporation, publisher of The Village Voice and Yeshiva trustee.

Rabbi Hirt Named RIETS Vice President

by Jennifer Notis

Rabbi Robert S. Hirt has recently been appointed as Vice President for Administration and Professional Education for the Rabbi Isaac Elchanan Theological Seminary (RIETS), and its constituent organizations. Since Rabbi Hirt was an administrator at RIETS prior to his promotion, he is no newcomer to the institution. Rabbi Hirt has held several positions at RIETS both academic, as the dean of the Max Stern Division of Communal Services (MSCDS), as well as administrative.

RIETS is the largest institution for the purpose of training rabbis in America. Rabbi Hirt was ordained there in 1962 and has been affiliated with it for 20 years. Throughout his involvement, he has been connected with numerous related programs including: educational, community leadership, services for both the youth and aged, and various cultural efforts and intergenerational retreats.

Rabbi Hirt has been instrumental in developing many of these programs. Just one example of his ap-



Rabbi Robert Hirt

parent success is Project SAGES. This program consists of bringing together students of all ages and ranks with the elderly living in the Washington Heights area, near Yeshiva College. He is also a member of the faculty at Kavalier Rabbinate Training Program at RIETS. This program concentrates on the professional aspects of the

Rabbinate, including: chaplaincy, homiletics, practical aspects of Halakha, and others.

The Rabbi Elchanan Theological Seminary has provided communal services, such as affording communities with principals, school teachers, and Rabbis. RIETS will now incorporate schools into their multi-faceted structure. These schools include the Marsha Stern Talmudical Academy Yeshiva University High School for Boys, The Tonya Solevitchik Yeshiva University High School for Girls, the Morris and Nellie L. Kavalier Rabbinate Training program, the Philip and Sarah School of Jewish Music, the Caroline and Joseph S. Gruss Insti-

tute in Jerusalem, as well as additional institutions. "These schools and programs function not only in the New York area, but the outreach programs function nationally and internationally when and where applicable," says Rabbi Hirt.

In this new position, Rabbi Hirt hopes to continue his endeavors to strengthen the scholarly and practical that function within the structure of RIETS. Regarding his promotion that may be impacting his role made to the RIETS structure, Rabbi Hirt states that as "head school" within the RIETS structure has its own director, a meeting with them will be necessary within the next weeks to discuss and determine the new initiative to be launched.

Syms' Chair Honored

by Judy Ehrlich and Rena Schubert

The annual Sy Sims dinner was held on December 17th in the uptown cafeteria. Among the guests were Deans Bacon and Rosenfeld, Dr. Brenner, Professor Feld, and several other professors. Also present were students including: Nava Perlman, the chairman of Stern's newly formed Marketing Society; and David Siegelman, the president of YU's Accounting Society. The honoree was Dr. Gordon Storholm, the 1985-86 visiting marketing professor.

Following the dinner, the guests proceeded to a lecture room in the Science Hall where they were joined by the owner of Syms-Discoun Stores, Sy Sims, who is an outstanding philanthropist and supporter of

YU. Storholm then addressed the issue of "Ethics in Marketing."

Dr. Storholm began with the phrase *Gneva Duet* in reference to false advertising. He then cited several examples of unfair and deceitful advertising by companies and their effects on the consumer. He concluded with a description of the business life of the Chafetz Chaim. An admired *tzaddik* in Jewish tradition, the Chafetz Chaim achieved greatness as a honest businessman in the secular world. In his lecture, Storholm propounded to convey to us the subject's lesson of marketing: it is the individual's personal and ethical reasoning, dominating marketing principles and not a set code of law.

The speech was followed by questions from the audience. By Sims' active participation in answering the students' questions was especially interesting to the audience.

Scholarships For Cardozo

by Rachel Mandel

Yeshiva University announced a \$100,000 donation for the David Berg and Family Scholarship Fund, by David Berg, at the Cardozo School of Law. This merit scholarship will be endowed by the university, and recipients will be the students of Yeshiva College and Stern College.

The applicants for the scholarship will be selected through a three-member committee, one of whom will be Dr. Michael Hecht, univer-

sity pre-law advisor and associate dean of Yeshiva College.

"We envision that the scholarship will benefit both (the Cardozo School of Law and the undergraduate schools of Y.U.)," said Dr. Hecht. He stated that by offering this scholarship Cardozo will be able to attract the outstanding students at Stern and Yeshiva who would normally apply to the best schools in the country.

Dr. Hecht also added that the scholarship is renewable for the du-

continued on page 4, col. 1

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Mazel Tov to Annette Meyer, *Observer* Typing Editor, on her engagement to Joshua Turner (YC '84).



Editor's Desk

Dormitory Dilemmas

by Sara Kosowsky

No one likes beating an issue to death. Once a topic has been discussed it should be put aside so that the next topic can be raised. And yet, one major issue that we at Stern College cannot seem to put aside is the dorm situation.

It is, by now, a well known fact that Brookdale Hall no longer can accommodate all of the students that wish to reside in the dormitory. Administrators assure us that they are aware of the situation and are taking measures to alleviate the problem.

In the meantime, the dorm continues to house 500 students.

As we approach finals, everyone is busy studying and writing papers. The dormitory has three study halls to cater to over 500 students' studying needs. Yes, the library hours have been extended, but even with the longer hours, there is no getting around the

fact that the library has to close at some time, and that when it does, the students will have to return to the dorm. With lack of study space and lack of living space, not to mention personal space (suddenly the phrase "Hey man, you're crowding my space" has taken on a very new meaning), tensions are sure to be high.

The Back Lounge will now be open 23 hours a day, but that is really only a temporary solution. When a solution is found for next year's incoming dormitory residents, the overflow of this year's must not be forgotten. Study halls must be returned to the students. It is inhumane otherwise!

In "Acosop's Fables," the town's people stopped listening to the little boy when he cried wolf, they didn't believe they were in any danger. We are not crying wolf—the trouble is here, and must be handled now.

SCDS Gets Its Acts Together

Past experience has shown that when the dramatic societies of Stern College and Yeshiva College present their plays, YCDS will perform to a full house every night, while more often than not, SCDS will perform to a half empty house.

Further, students know that YCDS will put on a play of substance and give superb performances on wonderful sets. SCDS on the other hand, will put on a play, which might have good acting, but the sets are so poor and the acoustics so bad that even if the play has the potential, that is the only thing good that permeates from it.

This year, there has been an incredible turn around in the Stern College Dramatics Society. SCDS has upgraded their quality remarkably. The plays selected were good choices and the performances were brilliant. The only way to describe this turn around is that this year SCDS has turned professional. From the publicity flyers to the playbill to the acting to the directing to the wise use of simple props, this year was quite impressive.

The dramatic society certainly has something to be proud of this semester, and Stern students can truly be proud of their dramatics society. Bravo! Encore!

Letters to the Editor

Pants Police?

To the Editor:

I don't wear pants to school anymore and it's not why you think. Not because of an upsurge of religious devotion, resignation to conformity or even fear of the administration. I don't wear pants to school because I'm humiliated to sneak by embarrassed guards who fear for their jobs. Everyone loses out so I don't bother.

But something strange has happened. I don't feel a greater sense of *Kavod Hamakom* or *Kavod Atzmi* now that I don appropriate attire. Actually, I feel quite like an infant who's been told to sit in a corner because mommy "said so." Hey, but I'm an adult, treat me like one. I feel the same way about the Student Lounge—as one of us put it, "It's the only place students can hang loose," yet a black NO EATING, DRINKING, SMOKING sign hangs predominantly on a hot pink wall. It's our lounge and we can't relax in it; we're in a university and can't choose what to wear even within a *Halachik* framework.

Since Stern is an Orthodox institution we should conform to *Halacha* but deserve freedom within its bounds. In any case, enforcing a rule many students ignore and some resent hurts the atmosphere of the school because autocratic policy-making either passivity or rebellion, conformity dominates and freedom is unnecessarily constrained.

Last year and during the second few week of this one, the dress code wasn't enforced and then suddenly women were being asked to see the Dean and told they couldn't enter the building. Certainly this year the matter was never discussed with the students nor have I seen a written explanation of the dress code. All I've heard is this obscure term *Kavod Hamakom*.

What is *Kavod Hamakom* anyway? If the term denotes honoring the Torah in that place, then does the

"Torah's" value system consider violation of a questionable law (that some Orthodox authorities permit) more serious than personal integrity and mutual respect? I'm not so sure *Kavod Hamakom* means putting guards in a position they weren't hired for or clamping down authority where it was previously lenient. If an institution is to value dignity let it first value human dignity.

So when a guard tells me not to wear pants because his job is at stake, I find it hard to respect his supervisor or myself in that institution.

What do I want? Good question. Logical, consistent decision making, freedom of choice within *Halachik* bounds and an open forum for discussion—but most of all respect. Genuine mutual respect.

Tzivia Dashman
SCW '86

to be a Jew and a member of a student body who made sure that Hanukkah reached even the passerby in the street.

(*Od shetichleh regel min hashuck*—according to Rav Grossman's interpretation.) Thank you for strengthening my personal commitment.

Todah Al hachizuk.

Shira B. Teller
SCW '87

To the Editor:

On most occasions I have found TAC to be an extremely praiseworthy organization and I still feel their intentions are always beautiful.

During Chanukah, TAC took a great idea—to share the holiday with non-observant Jews—and turned it into both an annoyance and a *Chilul Hashem*.

I was not the only one to feel dismay, upon walking out of my home (the Stern dorm) and seeing girls approaching complete strangers and asking them if they were Jewish. Those who answered positively were then subjected to a sales pitch on Chanukah.

The sight that will stick in my mind, though, was that of a kind-looking black man who showed interest in what was going on and was completely ignored (apparently he was not a Jew).

To me the spirit of Chanukah captures the essence of Judaism, and that is to be *Ohr lagoyim* (a light to the nations).

My suggestion for the future would be for TAC to hang up the same sign explaining what Chanukah is and to set up a table with a banner saying something like, "Come light Chanukah candles with us," rather than actively soliciting strangers. Furthermore, TAC should welcome everyone who desires to come over and learn.

With a little effort, we can truly become "A light to the Nations."

Michelle Konig
SCW '88

continued on page 3, col. 1

Shalom Japan—The Jewpanese Restaurant

by Sharon Halevy

"Shalom Japan" is the seemingly incongruous marriage of Japanese cuisine and a kosher restaurant in a Soho nightclub, all the creation of Miriam Mizakura, a Japanese Jew. The ambience of the restaurant reflects the integration of "Jewpanese" in the identity of this charming restaurant.

The decor is eclectic and eccentric: brilliantly colored kimonos are displayed on the walls; big rice-paper balloons cover the lights; creating an intimate atmosphere; and Japanese decorations are strewn around the establishment with abandon.

The menu caters to those adventurous in spirit and to those who have a desire to awaken dormant tastebuds. The appetizers include the "Tokyo Smorgasbord," which is Tempura (vegetables deep-fried in a light batter), Harumaki (Japanese-style egg roll—ground beef, no vegetables), Negimaki (fileted beef

wrapped around scallions), and fried Wonton on a flaming platter (\$8.50) or Cholent (\$2). One's choice of soup includes Matzo Ball soup, Wonton soup (delicious) and Miso (traditional in most Japanese restaurants, this soup contains tofu, seaweed and scallions in a delicately spiced broth, and is much better tasting than it sounds).

Their Japanese entrees include Teriyaki fish and steak, Tempura Nipon, Sukiyaki, Sake No Nikoguri (fresh salmon marinated in a sweet and sour sauce—deliciously subtle flavor). These dishes range in price from \$6 to \$12. Juxtaposed to these dishes on the menu are the "Gourmet American Entrees" which are rib steak, Prime Rib Eye Steak, shish-kebab, and spare ribs (marinated in a great savory sauce).

Shalom Japan's selection of sushi and sashimi is quite comprehensive.

To those uninitiated to the delightful and addictive taste of this delicacy, a brief explanation of the terms is necessary. Sushi is raw fish served on rice; sashimi is raw fish served in slices, accompanied by finely chopped cabbage; sushi rolls are fish and/or vegetables surrounded by rice and wrapped in dried seaweed.

For \$7.50, Shalom Japan serves a nice sampling of sushi—tekka maki (tuna roll), tuna, mackerel, fluke, salmon and yellowtail. There is also a good selection of a la carte sushi. Tuna always tastes great, the fluke was served was really excellent, and the Alaskan Hand Roll was a delicious combination of salmon, cucumber and avocado.

The Shokazen (a classic Japanese dish served in a compartmented box tray) are a good way of sampling a selection of Japanese dishes. The Shokazen Meat includes Teriyaki Chicken, Harumaki, Spare Ribs,

Negimaki, Tempura and sauteed vegetables. The Shokazen Fish includes Fish Teriyaki, Sake No Nikoguri, sushi, Tempura, and sauteed vegetables. Both are reasonable at \$12 a plate.

An outstanding feature of Japanese cuisine is its aesthetic appeal; the food is always served with much elegance and regard for artistic creativity. The chef at Shalom Japan is Masao Kabeya, the former chief chef at Inaiku, the Japanese restaurant at the Waldorf-Astoria Hotel.

Shalom Japan is renowned for its nightclub variety of entertainment. Every time I have been there, I have always enjoyed the act. Ms. Mizakura is charming when she sings her "Jewpanese" songs and talks in her breathy and prettily accented voice. One of her typical jokes: "My mother always wanted me to marry a Jewish boy, like a lawyer or a doctor. But it's hard to know who's Jewish. In Japan it's easy. Boys and girls bathe together. It's hard not to see who's a Jewish boy—they wear mezuzas. NOT FUNNY!—SO SORRY."

Shalom Japan is open Monday through Thursday from 12 to 10:30 p.m. On Saturday nights they open one hour after sundown, and they close at midnight. On Sundays they open from 3 to 10:30 p.m. On Saturday evenings they have one performance, and on Sundays they have two shows.

Shalom Japan is under the rabbinical supervision of Rabbi Moshe Lehon. The restaurant is located on 22 Wooster Street, between Grand and Canal. The telephone number is (212) 925-0930.

Combat Your Compuphobia

by Faience Schuff

Are you afraid of computers? Do you shake at the mere thought of using one? This spring you can overcome your "computer-phobia" in a unique way. Computers in Society is a new course intended to "remove the mystique of the computer," says Dr. Susan Sardy, professor of Education at SCW and the instructor for this course.

The course will include learning to use a word-processor and computer along with discussions about how the computer works. Why can you use a New York bank card in Chicago and get money right away? How do the voice synthesizers work on the more advanced supermarket check-out counters? How many different ways are we being monitored by the government through the use of computers? These are just a few of the topics that will be discussed.

Computers are becoming more important in today's society and soon everyone will need to use one in one way or another. This course is geared to students who do not want to be computer programmers or technicians, but simply want to understand and be able to use a computer or word-processor without any hesitations.

The course, scheduled for Tuesday and Thursday from 9:00-10:15, is being offered on a trial basis. If enough students show an interest then the course will be offered each year. This 3-credit course is an elective and does not fulfill any requirement.

As more and more elementary and high schools begin using computers, students are becoming more comfortable with them and soon there will no longer be a need for such a course.

The Machon Lev Counterpart For Women

a.k.a. The Israel Institute Of Technology

by Batya Sporn

Another school is opening in Bayit Vegan, but this Michlala is on the edge of Bayit Vegan, and classes are held in an unused wing of the new Shaare Tzedek Hospital on Mt. Herzl. This school is just a little bit different than all the others. In fact, it's the only one of its kind in Israel, and it's starting a *Machal* program next year.

It's called The Israel Institute of Technology for Women, and, says Rabbi Berglass, its founder and dean, hopefully it will soon become the next Machon Lev. Rabbi Berglass, former dean of Orot, came to speak in Stern the past December about his program, but the lack of publicity led to a very small audience.

He explained that the college (accredited through Everyman's College) will train women in high tech fields. "Until now," he noted, "there were only programs for women in teaching, nursing and social work. The one area Israel really needs to expand is technology, because that is the future. Without it, Israel won't be able to compete in the world market or have a stable economy. There aren't enough places in universities that offer computer science, and those go mostly

to men. It would be a terrible waste of mind, a loss to the girls and country if they couldn't find a proper atmosphere to learn good-salaried subjects, because they would never go to college."

The response to this three year course was overwhelming. There are 45 girls in the first class of IIT—chosen from 300 applications. They study math, computer science and at least ten hours of *limudei kodesh* during a four day week (Fridays are free). Next year, Rabbi Berglass hopes to add majors in accounting and physical therapy, building year by year until all the high-tech fields are covered, i.e. physics, optics, engineering.

The secular program is mainly for Israelis, but American women who want to take one or two classes for their majors can do so in addition to their regular Judaic Studies program. The regular *Machal* program is like most others in Israel, where the girls learn only *limudei kodesh*, go on field trips and have *shabbatonim*. In the Israel Institute, however, they will learn with the Israelis, so the classes will be on a high level and in Hebrew. For Americans who are already in Israel and want to stay a second year but receive practical

training, a number will be accepted into the regular Israel program.

Unfortunately, the Israel Committee of Yeshiva University (that decides which schools can be part of the Joint Israel Program of YU), has a policy that it does not involve a school in the program until it has been established for two years. According to Ms. Judy Paikin, administrator of the Joint Program, representatives from YU will go to Israel during intersession and the summer to see if the Institute of Technology meets the academic standards and other criteria of the Israel Committee. "However," Ms. Paikin added, "it would be premature to evaluate the program before any Americans go there. We know Rabbi Berglass, his work in other programs, and so we know his high standards. But it won't become part of the Joint Israel Program until we see what the *Machal* program is like."

This doesn't mean you can't get credits at all, just that each course will be evaluated separately, as if you were transferring from any other college. Rabbi Berglass said there are a limited number of partial scholarships for *Machal* women, and that he would be back in early February to interview students. For more information, contact the Admissions Office.

Letters to the Editor

Bracelets Of Conscience

To the Editor:

In response to "Fashion in Focus This Winter" (Cheshvan 22, we'd like to add that another fashion must this winter is a Soviet Jewry name bracelet which you can purchase from Yonina Segal, BR 12D, 689-2392.

For advice about relieving those overburdened closets by donating clothes, contact:

The National Council of Jewish Women
842 9th Ave.
295-3683

The Salvation Army (which deposits clothes in bins throughout the city)

46th St. between 10th and 11th Ave.
757-2311

The Stern College Clothing Drive (through TAC).

Miriam Kabakow
SCW '86
Tzivia Dashman
SCW '87

"Mrs. Owing would like to thank the students, faculty and administration for their thoughtful expressions of sympathy during her recent bereavement."

Words alone cannot express my feelings of thanks to each one of you for your kind expressions of sympathy upon the passing of my dear brother Yitzchok Tzvi a'h. I hope and pray that we will only share many happy occasions in the near future.

Nava Perlman and Family

Correction

"The Dreidel Minhag" in the December 4, 1985 issue of *The Observer* was written by Rabbi Pesach Oratz.

Exit Stage Right

by Barbara Cohen

"Interview" and "The Zoo Story" opened on Saturday night, December 21st, to a full house. Many long hard hours of work were put into these plays to make them the big success that they were.

"Interview" depicts life in a tone of serious humor. The set is New York City, although it could be anywhere. Outwardly, it seems to be a comedy, but in reality it conveys many messages. Doreet Slasky, Rebecca May, Rachel Shamir and Sharon Cable star as interviewers, and Kathy Dragun, Rachel Pomerance, Ami Klavan and Lisa Klugman star as applicants. The first scene, the "interview," could be anyone's. It brings out the problems of unemployment and education, or rather the lack of it. The main idea of the play is that people don't really listen or care about other people's problems. Old age and people yearning for others are also shown. Even though the play is short, it conveys a lot. As well as a deep meaning, the play was enjoyable, funny, and very entertaining.

"The Zoo Story," although very humorous, is in fact a serious drama with a tragic conclusion. Paula,

played beautifully by Miriam Rabinowitz, is an upper class woman who has the American dream filled. Geri, played phenomenally by Amy Gordon, is a young woman who lives in a boarding house, and is what some people might call a "bum" or a "loonie." In reality, she is very intelligent and wise to life. She teaches us two lessons: the result of our actions, and the relationship between people.

David Kieserman is the director of the play. He chose these plays because he has always wanted to do them. In the three years he has been with the Stern College Dramatics Society, he feels he has "added a sense of professionalism, and appreciation for good theater among the young women." He feels that there is much talent among these girls, which has to be brought out.

The two plays were a great success. After all the work, the final product was an unbeatable performance by all the actresses.



Amy Gordon and Miriam Rabinowitz in "The Zoo Story."

Solutions in Sight

by Chaya Stein

The newly formed SC Dorm Committee is working in conjunction with Dr. Efreim Nullman, Associate Dean of Students, and Student Council President Elana Goldscheider, to improve dorm life. Says Marsha Shluker, chairperson of the Dorm Committee, "We are presently working on a wide range of options to alleviate problems such as overcrowding in the dorm, while simultaneously exploring some fun and innovative ideas to enhance dorm life."

The Dorm Committee is considering several proposals. To alleviate the crowded assembly around the dorm elevators, for example, the elevator system may be changed to either odd and even elevators or local (floors 1-12) and express (floors 14-20). The problem with electrical food appliances is also being investigated to determine their hazard in the dorm. If there is a specific hazard in only some appliances, such as open coils in a toaster oven, then perhaps others which have closed coils may be allowed. Knowledge of where the

fire extinguishers are located and how to use them is also an important issue with which the dorm committee is dealing.

Some other plans to be implemented next semester include posting a birthday bulletin in the dorm. Also to be posted on that bulletin: a list of teachers' absences, a very useful commodity, especially for early risers who come to school only to discover that their first class has been cancelled.

An update on the Food Services Committee, a sub-committee of the Dorm Committee, also shows progress. They are continuing to explore areas requiring improvement in the Stern cafeteria, such as surveying the quality of the food and taking suggestions for new dishes to be prepared.

There will soon be suggestion boxes in the Stern dorm for the students, though "not to be used for specific maintenance problems," says Marsha Shluker. "Most of the proposals are already in the process of being implemented; those requiring financial assistance are pending approval from University officials."

This internship could be "write" for you

by Esthi Zeffren

Interested in pursuing a career in communications, sociology, history, law or Judaic studies, but don't know where to begin? You can have a great start by working in an internship, where you will be receiving further experience as well as practical skills needed in these fields.

Ivan Tilleim, editor of *The Jewish Directory and Almanac*, is offering internships to qualified Stern students, allowing the intern to conduct research and contribute articles to be included in any one of the three books that Tilleim is currently publishing. In exchange, Tilleim will devote time to each intern, guiding her in research, organizational and writing skills.

The most well-known of these books is *The Jewish Directory and Almanac*. This annual is comprised of dozens of articles on a variety of important modern Jewish issues such as Ethiopian Jewry, Jewish attitudes toward divorce, Jewish genetic diseases; Jewish historical information—on Israel, the Holocaust, Jewish achievements in America; and Biblical knowledge. All of the articles are written by well-known and respected individuals in Jewish society. Tilleim describes the annual as "a compendium of Jewish issues that affect every Jew, no matter of their level of observance. These topics demand some sort of response." Among the articles, Tilleim includes miscellaneous factors that people will find useful—such as demographics of major cities, shuls, day schools and yeshivot in cities across the country, sports trivia, important

Jewish happenings through the years, and so on.

Tilleim is in the process of compiling two other books on different topics. One book, which will be helpful to those who are interested in pursuing a profession in law, is a compilation of past capital punishment cases in which the accused was later found to be innocent. Those working on this book will benefit in several different areas—Tilleim is prepared to teach the intern methods of using a legal library as well as the correct procedure for researching law cases. Another book which Tilleim is working on is a Black history annual. This would be a good challenge to an intern especially interested in sociology or history.

The intern can choose the book which would most match her career goal.

To qualify for the internship, Tilleim stresses, "I'm looking for those women who show a sincere interest in one of the particular fields. She must be dedicated to work on the research. She need not have any previous research or writing skills, but she must be willing to spend time to develop the skills."

Aside from research and writing, there are other opportunities for an internship—Tilleim is looking for people to sell ads. An intern's success in this job may prove to be quite lucrative.

The internships are available for the spring semester. They require the intern to work eight hours a week, for the entire course of the term. In return, she will receive credit to be applied toward the requirements of her major. For those interested in this internship, see Prof. Hatvany for further details.

Cardozo Scholarships

continued from page 1, col. 3

ration of the student's stay at Cardozo, subject to his/her academic standing.

According to Richard Joel, associate dean of Cardozo, "Eligibility for this scholarship will be based on merit," which, as he explained, is a combination of academic

achievement and future promise of contribution to the legal profession.

Although "final administrative details haven't been developed," said Dean Joel, students interested in this scholarship will probably apply through the office of Dr. Hecht.

Israel Correspondent

So Near, Yet So Far

by Devorah Katsman

It really hit me the night in Israel that the rumor started. 99 American students were already seated in the large room ready for our first *biklut* or "proficiency" exam when the 100th burst in and blared the news "Madonna just died in a car accident!" A frenzy ensued during which I, mildly amused, witnessed various panicked reactions. Sitting back in my chair and watching the scene, I began to realize how pathetically isolated we really are as Americans, coming from an American culture, transplanted into a foreign environment in a country that is more concerned with the economy and terrorists than superstars such as Madonna.

Unless a conscious effort is made to combat the effect, the average American student studying in Israel can easily create a solid separation between the outside world and himself. Not only is it extremely difficult to verify the validity of news from America on obscure topics, but news of both national and world events highly publicized by the press often fail to reach the ears of the average student studying here on a one-year program. The same goes for news of events happening here in Israel. Understanding the rapid radio news broadcasts in Hebrew is a skill which most of us have yet to acquire, and the English news broadcasts air only at choice hours. Buying a newspaper in English means a slightly inconvenient trek into town.

To what extent does isolation set in? On the first day of the Reagan/Gorbachev summit, in a rather unscientific survey taken of 30 fellow students, roughly 65 percent were un-

ware of the Geneva conference. Knowledge of other current events fared no better: 90 percent had not heard of the volcanic eruption and the resulting deaths of thousands in Columbia; to 76 percent of those surveyed, the name Achille Lauro failed to sound a familiar note. Bringing the survey closer geographically, 87 percent were unaware of Ariel Sharon's recent heated Knesset debate and 60 percent could not identify Shimon Peres' political party.

Here on campus, if a student sits bored in class, she can look out the window and focus on the Knesset, a picture-postcard view, particularly at night when lights strikingly shine on the building's facade. So close physically, yet mentally the scene is a world away.

The American student in Jerusalem is isolated because he chooses to be isolated. Keeping in contact with the outside world is not exceedingly difficult; indeed, the Knesset building is only a glance away. The situation has a simple explanation: maintaining this contact just does not have priority status for the student.

Yet, this apathy for world events is not necessarily a phenomenon of living in Israel. In the above mentioned survey, 76 percent could not name their state's two senators; 40 percent did not know the name of the Soviet Union's current leader. Indifference seems to actually stem from living in America. (The writer has vivid recollection of an incident last May: a group of three Stern students failed to recognize the name Bernard Goetz. This, while living on

34th Street, not more than two miles from the scene of his crime.)

It could be that the average American, Orthodox Jewish lifestyle in itself stimulates indifference. For example, trace the activities of the average child: he attends a Jewish day school, a Jewish high school, plays with Jewish friends after school, frequents the Jewish camp during the summer, is active in Jewish community activities, the synagogue youth group, and so on.

There is nothing *wrong* with this lifestyle, per se, only there is a fundamental element missing from it. Today's average Orthodox teen does not care about the outside world because he is not in the least a part of it. Nowhere along the line does the child receive exposure to the non-Jewish world and as a result, its events which surround him.

The phrase *Tora U'Madah* connotes a merging of two worlds, a merging which is popularly termed "synthesis." If one believes in this ideal, then awareness of world happenings should be an integral part of one's basic knowledge.

Whether on a flower studded campus in Jerusalem or in the midst of a morning traffic jam on 34th Street, a feeling of being removed and isolated can easily set in. The danger of this removal does not surface now, but will so later when the student, no longer a student, is forced to integrate into a world so foreign to him. If one begins now to gain an awareness of what lies around him, the transition from one way of life to a more exposed one will be much more comfortable.

Archives Come Out Of Closet

by Rachel Landau

In addition to its undergraduate and graduate schools, libraries and museum, Yeshiva University also houses its own archives department, located uptown in the Gottesman Library. The Y.U. Archives contain a wide variety of manuscript collections and records which pertain to various aspects of worldwide modern Jewish history and culture. These documents are organized for the use of researchers, genealogists, and students.

The archives, which are now part of the library system under the supervision of Pearl Berger, Dean of Libraries, were started in 1977 and financed by a grant from the federal government. The first archivist of the Y.U. Archives was Bernard Liebtog, who worked for two years separating and organizing accumulated collections. In 1978 the government grant ran out and the University was left to fund the archives on its own. However, due to financial difficulties at

the time, Y.U. was unable to make provisions for the archives, and so they were closed.

Six years later, in 1984, long after the monetary troubles were resolved, the archives were reopened, this time under the control of Dr. Roger S. Kohn, who is still the archivist of the University today. Dr. Kohn earned a Ph.D. in medieval Jewish history from the Sorbonne in Paris. Before coming to the United States, he worked as an archivist for seven years in the Consistory of Paris—a unifying body of all synagogues in France.

Dr. Kohn is assisted by Barbara Martin and Alizah Zinberg who are presently working on the records of the Central Relief Committee. This was part of the American Jewish Joint Distribution Committee founded during World War I. The CRC's purpose was to send aid to Jewish refugees who were displaced by World War I armies. The collection's records include information

about European *yeshivot*, orthodox fund raising campaigns, and letters from prominent rabbis such as Abraham Isaac Kook in Palestine, Abraham Duber Cahana-Shapiro in Kaunas, and Solomon David Kahana in Warsaw. This collection was donated to the university in 1963 by Rabbi N. Waxman, executive director of the Federated Council of Israel Institutions.

Another one of the major collections on record at the archives is the *Vaad Hatzala* Collection. The *Vaad Hatzala* was a rescue and relief organization founded by the *Agudat HaRabbanim* during World War II. Among their activities, this organization sent telegrams to the United States government about Nazi concentration camps. Information on this correspondence opens areas for research on Orthodox action during the war.

The Rescue Children Inc. file is another notable collection available

continued on p. 8, col. 1

TAC Notes

Lights Shed On Chanuka

by Esther Koenigsberg

Wow! What a Chanuka!

The wonderful week began the TAC/Judaic Studies Shabbat, on *Erev Chanuka*. Rabbi and Dr. Blau's exciting insights into the issues of women and *chinuch* inspired us and drew us into informal discussions that continued throughout the *Shabbat*. Each "speaker" at our *seudot* took a novel approach to the analysis of the *parsha*, transfixing us in the process, and the *ruach* of the group was truly thrilling.

Monday, after reading the *Chanuka chovrot*, we danced the night away at our annual Chanuka Chagiga, co-hosted by Student Council. The turn-

out was larger than ever before and Rabbi Fulda touched us all with his beautiful words.

To top it all off, on Tuesday and Wednesday nights we shared our enthusiasm with the city at large. In the true spirit of *Pirsuma D'Nisa*, we set up a booth on 34th Street and encouraged passersby to light *menorot* to the accompaniment of accordeon music.

I went home for *Shabbat*, convinced that this Chanuka was one of the best I had ever celebrated. When my brother and sisters began to discuss their gifts and dreidel playing, I was struck by the difference between

our celebrations of the *chag* that seemed to reflect, clearly, the underlying theme of Chanuka. The Hellenists, in their glorification of the body and its worldly, aesthetic pleasures, may have enjoyed the here and now, but only with a childlike understanding of physical beauty and purpose. Their inevitable end was defeat. The Jews, on the other hand, in their display of unity and sacrifice for the sake of G-d, showed a truly meaningful approach to spiritual beauty and purpose. Their message was and is everlasting.

Thank you for a beautiful Chanuka!

Best Car To Service You

by Sara Stein

Getting around mid-Manhattan without a car is more of a disguised blessing for most than an inconvenience. But when you must travel somewhere farther than the school building or Macy's the blessing becomes a problem. Subways can be confusing and intimidating to inexperienced riders, and taxis are expensive and difficult to get. The answer—car service.

Car services in mid-town go anywhere in the metropolitan N.Y. area. They usually can be ordered on short notice, but it is best to reserve a car

in advance and call later to confirm the reservation.

Most of the car-services are Israeli, and their names make you feel as if you're back in Israel—and they even drive like Israelis!

Some car services in the area include: All-State, 741-7440; Jerusalem, 722-2555; Tel-Aviv, 505-0555; and Haifa, 477-6665.

With vacation approaching, out-of-towners may be interested in knowing the prices of a car-service to the different airports in the New York area. All-State travels to J.F. Kennedy, LaGuardia, and Newark air-

ports in sedans or luxury cars. To J.F.K., an All-State sedan is \$17.00 and a luxury car is \$30.00; to LaGuardia a sedan is \$11.00 and a luxury car is \$35.00. If there are four or more people with luggage, or less people with more luggage, then a station wagon to J.F.K. is \$22.00, to LaGuardia is \$16.00, to Newark is \$26.00. Alyssa Edelman, a senior in Stern, frequently uses All-State. "The service is great," she says, "The drivers are very helpful in loading and unloading your luggage, and they drive fast!"

Jerusalem, Tel-Aviv, and Haifa rates also cover both sedans and station wagons to all three major airports. Jerusalem rates are as follows: To J.F.K., a sedan is \$19.00, and a station wagon is \$25.00. To LaGuardia, a sedan is \$13.00, and a station wagon is \$18.00. To Newark, a sedan is \$23.00 and a station wagon is \$30.00.

Tel-Aviv also has similar rates. To J.F.K., a sedan is \$18.00. To LaGuardia, a sedan is \$15.00, and to Newark a sedan is \$22.00. For a station wagon, \$5.00 should be added to each price. Haifa's prices* to J.F.K. are sedans \$19.00, and station wagons \$24.00. To LaGuardia, a sedan is \$13.00, and a station wagon is \$18.00. To Newark, a sedan is \$23.00, and a station wagon is \$28.00.

All the above prices do not include the price of tolls, which usually comes to \$1.50, and a tip. The car services are worth it—so take advantage of them. Hopefully, this will get your vacation off to a great start.

Speak Your Mind

Happy Birthday U.N.

by Batya Spirn

As the fortieth year of the U.N. comes to a close, what is your opinion of this body?

Shira Isaacs—senior:

"The U.N. is a necessity as a symbol of international unity and peace throughout the world, but it lacks impartiality and power. It fails to implement many necessary changes in areas requiring assistance. For example, the U.N. is still debating the issue of who controls the Falkland Islands three years after the war. Their idealism isn't followed by any substantial actions."



Sarah Devorah Cohen—senior:

"I think the idea behind it is very good, but at this time they are influenced by the majority who vote more by their countries' ideological stands than for the overall good of the people involved. For example, the Arab countries vote against Israel no matter what the issue is. If it's not by majority the whole thing is for naught, though. At this time the majority rule is the only fair way to see if voting, even if it's not the best way."

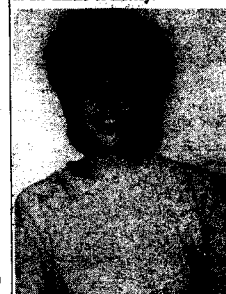
Sheri Chasin—senior:

"In theory, in a utopian way of thinking, the U.N. is a nice Messianic vision of 'Nation shall not lift sword against nation...' But if you look at their track record, they haven't done much good—certainly not to Israel. UNICEF does do good work, but they spend too much time condemning countries. Time should be better relegated to action in areas of most intense problems, instead of writing condemnations to go down in the annals of history."



Tzippi Singer—senior:

"The 40 years that the U.N. has been in existence have not been in vain. The recent anti-terrorism resolution passed by the General Assembly and the Security Council adopting an anti-hostage taking resolution attest to this fact. However, we won't know the ramifications of these resolutions until months or even years have passed. Will nations abide by them or not? Because the United States has been so victimized by international terrorism these past several months, at least America will fulfill its responsibilities to end this terrorism."



Hotel For Dorm

by Yael Bacon

The continuing saga of the crowded dorm seems finally to be making some headway. On December 5th, a meeting was held concerning the emergency situation of dorm overcrowding.

Sema Reich, who attended the meeting, said that the general consensus was that alternate housing must be found before the next fall semester. Dr. Sheldon Socol, Vice President for Business Affairs of Yeshiva University, realizes the gravity of the situation and is prepared to act decisively.

If hotel space is acquired, there are several issues still to be discussed. Security is one major concern, as is the challenge of ensuring that students living out of Brookdale Hall still feel part of the dorm. Another concern is ensuring that the

proper Shabbos atmosphere prevails at the other housing facility.

The question of who will live at this hotel was also discussed at the meeting. It was decided that all the freshmen who dorm will continue to live in Brookdale Hall, while students in joint programs (BA/MA) may live at the new facilities.

For the Spring semester, there appears to be no problem of housing since only about 20 new students will be coming mid-semester. These students can be accommodated by the vacancies in the dorm created by January graduates and students who will be learning in Israel for the spring semester.

Sema Reich stressed that the goal is to create enough housing so that no one will be wait-listed or turned away from staying at the Stern College dorm.

Sports Beat

Stern Team Starts To Spark

by Batya Spirn and Wendy Zierler

The Stern College Sparks played the third game of their 85-86 season on December 4, at Bard College. It was a long, arduous journey to the Bard campus, but the Sparks' team loyalty and spirit blazed throughout the three-hour ride.

However, when the Sparks finally arrived at Bard, they were somewhat dismayed. The Bard College gym proved to be smaller than the SCW penthouse gymnasium, on Lexington Avenue. While they had travelled halfway to Syracuse to play in a

sliver-sized room, they had been unable to schedule any home games at the Stern facility, or at the public school gym on Thirty-third and Lex, where the Sparks practice. If the Sparks could play some home games, perhaps they would be able to enjoy playing a game with fans to cheer them on, free of post-expedition exhaustion.

Nonetheless, the Sparks put out a solid effort on the court. Although the Bard team had one center who was six feet tall, and rather imposing looking, the Sparks stayed her towering advances. They played an aggressive game, taking a record high number of fouls, such that several of the starting players were out of the game by the fourth quarter. A serious lack of bench resources, with which to relieve those exhausted players who were playing the entire game, might account for, in part, the disappointing final score of 64-38. Naomi Skolnick played a fierce game, scoring 21 points and pulling 10 rebounds. Batya Spirn and Wendy Zierler each scored 6. Other scores and rebounders were Margaret Kramer with 4, Vicky Gribetz with 1, and Tova Rifkin with 14 rebounds.

Now, the Stern Sparks should definitely institute a new ruling in women's basketball: to start all games in the second half. To say they start off slowly is an understatement. Once warmed up, though, i.e., after 20 minutes of the game have passed, just watch them move! Whatever the reasons are, if they only began our games in the third quarter instead of the first, they'd have a winning record.

On Wednesday night, December 18th, the Stern Sparks challenged Pratt. They played the best defensive half of the season, stealing passes,

getting rebounds—yes, I said rebounds, from a team slightly bigger than they, no less—and forcing Pratt to take bad shots. The Sparks outscored them 20-12, with Naomi Skolnick scoring 12 points to lead the team for the second straight game. If the last quarter would have lasted another two minutes, who knows what could have happened? The Pratt team was getting scared and the Sparks were growing in confidence, but the final buzzer left them 12 points short. Next time, though... watch out!

by Devorah Lichstein

Ruach, Ruach, and more Ruach!! There's no other word to describe this year's Torah Activities Chanukah Chagigah on Monday night, December 9th. The Torah Activities Council has done much this year to add warmth to Stern College through their Jewish activities, such as lighting Chanukah menorahs on 34th Street, the new *Chavrusa-Kesher* program, and the *Tzedakah* committee, but the Chagigah topped them all.

The evening began with latkes, punch, and assorted goodies. Before everyone got a chance to fill up on food or finish conversations, Neshama Orchestra broke the air with "a bang," permeating the room with music. Tension of exams and papers was soon forgotten and replaced by rising and joyful spirits as Koch Auditorium became almost filled to the brim with students and

alumna who dandled the night away! "I was on a high!" exclaimed Michelle Weiner, a junior. The circles became wider and wider as more women arrived, but here was room for all. Chairs were grabbed for the new *kallahs*, who were given pre-wedding treats with renditions of popular songs such as *Kaysad Mirakdim*.

The excitement of dancing was suspended temporarily for the *Dvar Torah* given by Rabbi Fulda. Rabbi Fulda dedicated his words to the memory of his father, who had died in the Holocaust and whose *yartzeit* was Chanukah. He spoke with tremendous emotion about the special meaning of Chanukah and its sources in the Talmud. Faces watched him intently as he related stories about his father in the concentration camp.

Family Feud replaced the usual Chanukah play this year with Lisa

Lerer and Cindy Gluck as Stern College's very own "Richard Dawsons." (They also were responsible for organizing the Chagigah.) Teams were divided by classes—seniors, juniors, sophomores and freshmen—and asked questions such as "What college does your boyfriend attend?" to "What is your favorite dish in the cafeteria?"

All did not end with Family Feud. The evening rocked into the night with more dancing and music from Neshama. As long as the band kept on playing, the Stern women kept on dancing.

The TAC Chanukah Chagigah only lasted a few hours, but its warmth and ruach remained in the hearts of Stern women throughout the entire eight days of Chanukah. One senior summed up the event by saying, "It was a great success. The Chagigah exemplified the kind of ruach Stern College can produce."

"Good friends don't let good friends smoke cigarettes."

Larry Hagman

Cigarettes aren't good for your friends. Adopt a friend who smokes and help 'em quit today. You'll both be glad tomorrow.



Dental Ethics Forum At SCW

by Chantrie Waldman

Within the milieu of critical issues subsumed under the awesome title "medical ethics," "dental ethics" sounds almost incongruous. However, crucial issues such as Shabbos observance and family purity are often introduced into the dentistry scene. These bulwarks of Jewish life, among others, were demonstrated to be of direct concern to dental practitioner and patient alike at a symposium on "Practical Dentistry in Light of Halakha" on Monday evening, December 2nd, at Stern College.

The forum was presented by the Institute for the Contemporary Study of Dental Ethics, a religious division of ROOT/ADPI (American Dental Professionals for Israel) and co-sponsored by the Association of Orthodox Jewish Scientists, "an organization devoted to the study of interface between science and halakha," TEHILLA, "a network... of volunteer families in Israel... committed to enhancing the opportunities of aliyah among observant Jews," C.A.T. (Chevrat Aliyah Toranit), "an organization whose goals are the promotion of a sincere and deeper understanding of the intellectual and spiritual basis of Judaism amongst students and on college campuses," and T.A.C., Stern College's Torah Activities Council.

Representatives of these various organizations were in attendance, alongside the two chief panelists: Rabbi Tzvi Flaum, rabbi at the Torah Center of Hillcrest and professor of

obligation to publicly disseminate the legal intricacies of saving a life on *Shabbos*. With this allusion, Rabbi Flaum terminated his introduction, having formally delineated the objective of the forum.

On to dentistry, an area of specialization recognized as far back as Talmudic times, although then not considered a specialized area. First on the checklist of topics was the suspension of *Shabbos* observance for dental emergencies. There is no clearcut ruling in the Talmud, the disparity being over whether teeth ought to be regarded as external appendages due to their ossified texture, or classified with the visceral organs since they are located inside the mouth. The *Rosh*, followed by the *Tur*, ultimately takes the initiative in affirming that serious maladies of the teeth do warrant suspension of *Shabbos* observance. His rationale consists of the accepted stance that in all possibly life threatening cases, the more lenient position prevails, *sa'fek pi'kuach nefesh le'chayivah*.

Although the *Ramah* curtails this halakhic decision by limiting it to medicinal treatment, as opposed to tooth extraction, Rav Waldenberg, a contemporary halakhic authority known as the *Tzitz Eliezer*, ascribes this to the crude and dangerous methods of tooth-extraction in the *Ramah's* day.

Four degrees of toothache exist with regard to the measures which may be taken to relieve the pain on *Shabbos*. The lowest rung on the ladder is termed *ke'ev kal* and *me'chish he'alma*, a slight pain; the next gradation is severe pain; then there is a hurt so strong that it communicates the sensation to the rest of the body. This level is classified with the *choleh she'ain boh sa'kanah*, an ill person whose life is, nevertheless, not in jeopardy and for whom the following steps may be taken: a Gen-

"Four degrees of toothache exist with regard to the measures which may be taken..."

tle may be summoned to perform a treatment involving a prohibited act, even one forbidden by the Torah proper (not the Rabbits), and drugs, including mere pain relievers, may be ingested. If there remains no alternative but to violate a prohibition of the Rabbits, it may be done, providing it is performed with a deviation from the normal procedure. Lastly, agonizing pain accompanied by gum-swelling or similar indicators suffices for Jew and Gentile alike to transgress *Shabbos* restrictions imposed by the Torah itself, such as tooth-extraction, surgery, and writing prescriptions. That is, unless it is feasible to assuage the pain with medicines and defer surgery without any ensuing risk to the patient.

Next on the agenda was a broad category of dentistry known by the name "elective procedures." They range from implantations to cosmetic surgery. While some of the procedures are primarily functional in nature and others, predominantly aesthetic, the commonality shared between them is that they are all imperative for the patient's health. Operations of this sort, maintains Reb Moshe Feinstein, should not be scheduled for within three days prior to *Shabbos* (Wednesday included). This is because hemorrhaging and other complications have an increased likelihood of occurring closer to the operation. As a result, the *Shabbos* might have to be desecrated, let alone not enjoyed as is befitting it.

This precaution is undermined in the face of two predicaments. If the

patient's condition will at some future time be hazardous to his health, even if delaying the procedure will not further augment that danger, the operation may take place within the said three-day range. Such is also the case if the preferred physician may only be obtained during the latter part of the week. (*Tzitz Eliezer*).

We might now revert to the subject of cosmetic surgery independent of *Shabbos* observance. There have been doubts articulated as to whether it is permissible at all, being that it entails damaging another's body (*chovel ba'chavero*), as well as subjecting the patient to the ever-present gamble of anesthesia. The general consensus is that purely cosmetic dentistry is contra-halakhah, unless the deformity is a source of physical or psychological distress to the person, in which case it ceases to be a purely cosmetic concern.

"Crowns, fillings, bridges, braces, false teeth and dentures all pose as potential problems..."

Heretofore, we have dwelled on dental procedures; henceforth we will concern ourselves with the materials they utilize. Crowns, fillings, bridges, braces, false teeth and dentures all pose as potential problems when it comes to immersion in the *mikvah* (ritual bath). Ought they be considered a *chazizah* (interposition) for this purpose? According to the *Chasam Sofer*, the criterion for a *chazizah* is its potential for imminent removal. Reb. M. Feinstein rules that neither a temporary nor permanent filling or crown constitutes a *chazizah*, provided it is not painful or a hindrance to any of the mouth's functions (e.g., mastication), in which case it is a *davar she'makpid alav* (an annoyance whose removal is awaited), an consequently not an "extension" of the person wearing it.

A unique insight which stands apart is an ingenious observation made by the *Sho'el U'Meshiv*. He denounces the entire premise that a filling might be a *chazizah*, arguing that a filling bars the way to the interior of the tooth, which was never intended to be a point of contact with ritual water to start.

Removable false teeth and dentures and irritant removable appliances, such as orthodontic rubber bands, do conceal areas of the mouth which are to be left exposed at the time of immersion and must therefore be removed. Braces, being affixed to the teeth, adopt their status as part of the body, especially if they have therapeutic value. Those with surgical stitches and dressings, root canal work, periodontal packs and the like must also ascertain whether or not their conditions designate them unqualified for ritual immersion.

One other consideration which relates to dental materials is that of *kashrut* (the dietary laws). But any fears as to whether one might be required to seal braces, teeth, and all, between meat and dairy are dismissed. In order for a vessel or, for that matter, teeth or dental appliances, to absorb a food, the food must be heated to a threshold temperature of about 113°, hopefully way above the temperature of your standard coffee or chicken broth. Then, to kosher your mouth, a thorough brushing will do (and even that is superfluous if a considerable amount of time has elapsed since the last meat or dairy repast, respectively.)

In concluding, dental ethics is not all that dwarfed by medical ethics. Its issues touch on some very fundamental tenets, which is why "Dentistry in Halakha" is quite a mouthful.

Kashrut Korner

Beware Of Bonnelle

by Rachel Finkelstein

"Hi Debbie, it's Mom. Aunt Hortense told me she's planning on being in New York next week, and she'd like to take you to dinner."

"Oh Mom, not Aunt Hortense! You know she always wants to go to Moshe Peking and I always end up paying!"

"Well, Debbie, there must be somewhere else that you can go. Maybe you could take her out for coffee and cake."

"That's not such a bad idea, Mom. As a matter of fact, I just heard about a place called Caffe Bonnelle that serves kosher cakes—they even have a *le'udat kashrut*. Maybe I'll take her there!"

Hold on, Debbie. Before you take old Aunt Hortense to Caffe Bonnelle for coffee and cake, there are a few things you should know.

Caffe Bonnelle is located at 208 East 34th St. According to the certificate on the wall, the restaurant is rabbinically supervised. On the menu, an asterisk is an indication that an item is kosher. Sounds terrific, right? Well, it would be terrific if it were true—unfortunately, it's not. Confused? You aren't the only one.

Yes, there is a certificate of *kashrus* on the wall at Caffe Bonnelle, complete with a rabbi's name. However, when this rabbi was called about Caffe Bonnelle, he was a bit confused. It seems that he had never even heard of Caffe Bonnelle, let alone given it his endorsement! And what about the cakes that were indicated to be kosher on the menu? They are as kosher as the rest of the establishment—and that is not kosher.

Unfortunately, people are misled all of the time, sometimes intentionally, and sometimes unintentionally, when a misconception is spread around. One common misconception is that there is nothing

halachically wrong with eating in a dairy or vegetarian restaurant that has no *hashgacha*. If eating in an unsupervised restaurant was permissible, why would there be a need for places like Edible Pursuits, III, and the Stern Cafeteria?

Actually, the reasons are rather simple. Besides the fact that the pots, pans and dishes are not kosher, there is the problem of the restaurant being owned by a person that is not *Shomer shabbos*. On top of all this, there is nobody around the restaurant (a *mushgiach*, for example) to make sure that all of the food is kosher. What could be *treif* in a dairy restaurant?

According to SOY's "A Guide to Kashrut": "Breads and rolls may contain a number of ingredients of non-kosher origin. Among them are: shortening, dough conditioners, and pan oils. Other baked foods such as cakes, cookies, and crackers may contain shortening, gelatin, oils, emulsifiers, mono and di-glycerides, as well as wine vinegar [all of which require rabbinic supervision]. Fish must have kosher-type scales. Macaroni, noodles and spaghetti may contain a concentrated glycerol monostearate of animal origin. Ice creams may contain emulsifiers, stabilizers, and mono and di-glycerides of non-kosher origin. Oil and shortening, are, in many cases, produced from the fats of non-kosher animals. . . . The above is only a partial listing of the types of products used or served in dairy restaurants which require rabbinic approval."

So where does that leave you and Aunt Hortense? Moshe Peking—but remember to leave your wallet at home so you don't have to pay!

"After all, Aunt Hortense, on a student budget. . ."

64 Gives You More

by Sara Kosowsky

Good communication skills are essential to success in any venture—business, social or otherwise. Even if you have the idea of the century, if you do not know how to express yourself, no one will even know.

A key to presenting yourself is having confidence in what you say and in how to say it. Colleges and Universities try to prepare their students for this by including such courses as English composition and speech communication in their list of basic requirements, however, these core courses are not enough.

At Yeshiva University, students have found a way to supplement their basic speech courses and in so doing gain the confidence and assuredness necessary to giving good presentations.

The students then run their own radio station. They produce, engineer and deejay their own shows. In addition to gaining technical experience, students unknowingly, also gradually become comfortable speaking in front of large audiences. This is one of the benefits of working on the radio station.

In the studio, producing a show seems a small intimate affair. Only the deejays, turntables, phones and mikes are present. Though listeners call in to encourage the deejays and to request songs, the deejays are still the only ones in the booth. Though they know in the back of their minds that many people are listening, it still seems like they are simply playing their favorite songs while talking to each other.

One of the first things new deejays learn is how to carry on casual

conversation with each other over microphones. Secondly, they learn to address an audience that they cannot see, and thirdly they learn how to ad lib. Since radio is live the probability of something going wrong is rather high. If one of the turntables should break or one of the tape decks should get stuck, it is up to the deejay to continue to talk so naturally that the listeners will never suspect anything is amiss.

These skills are acquired over time, often without the deejays even realizing they have gained them. Several students at Stern College who were deejays on the school radio station were polled. They all agreed that working on the station aided them in speech communication and later in other class presentations. Though no noticeable change was ever noted, when these students stood up in front of their classes they found themselves able to deliver their speeches with much more ease than their classmates.

Furthermore, one student found that the day of her improvisational presentation she was quite relaxed in front of the class and had no problem at all with her topic. It was simply ad-libbing in front of an audience—something for which her training on the radio station had already prepared her.

As the station motto says, 64 we give you more!

(Now in its 18th year, WYUR will be honoring its past station managers at an anniversary dinner February 9, 1986. For more information, contact Howard T. Konig, 960-5490.)

"and refusing to render medical assistance is equated with manslaughter."

Judaic studies at Stern, and Dr. Alan Schulman, a graduate of Yeshiva College and N.Y.U. Dental School and currently a professor and chairman of the department of Dental Materials Science at N.Y.U. The two alternated speaking. Dr. Schulman acquainted us with the hard facts of dentistry with slide pictures and Rabbi Flaum addressed their halakhic ramifications.

To commence, Rabbi Flaum gave an overview of medicine in Jewish law, citing sources for the dispensation to practice medicine (since remedies must occasionally be achieved through the medium of painful procedures.) There is the *Rambam's* paraphrase of the *midrash Sifrei* on the injunction to return a lost object belonging to its rightful owner (Deuteronomy): If restoration of property is incumbent upon us, certainly this obligation extends to restoration of physical well-being "and there is no greater restoration than this."

Perhaps a more explicit license to heal is the statement *ve'rapo ve'yaraph* (Exodus), "and healing shall be healed." From here we derive the notion of human intervention in life and health, an allowance which the *Ramban* contends is obligatory (*Torat Ha'adam*), since Jews have been commanded to love other Jews. Torah scholars of the latter generations have taken this statement as an indication that alleviation of ailments and afflictions, be they life-threatening or otherwise, constitutes a divine mandate.

In the final analysis, healing appears in the *Shulchan Aruch* (Code of Jewish Law) as a corollary to the biblical injunction to salvage someone's life, and refusing to render medical assistance is equated with manslaughter.

Reb David ben Zimrah, in expounding on a passage in the Jerusalem Talmud, speaks of a legal

Anti-Smokers, Speak Out!

by Alyssa Edelman

I imagine I am not the only one to notice the following: a pall of smoke hanging in the air as one enters a classroom or a SIMS coffee cup instantly transformed into a makeshift ashtray, filled with today's remains of what once used to be a pack of KENT cigarettes.

The sight of a Stern student puffing away in the cafeteria immediately brings to mind an image of smoke insidiously creeping into my broccoli soufflé. It also reminds me of the smell of my coat after going to a movie theater in Israel where at least half of the patrons are smoking.

Does cigarette smoking by teachers and students in classrooms and the cafeteria bother only me? Some teachers, I must admit, leave their cigarettes behind upon entering a classroom, and some students po-

lately ask their neighbors if their smoking is bothersome. On the whole, though, the smoking situation seems to be getting worse.

People now smoke in elevators and dormitory stairwells. "No smoking" signs are casually ignored along with the choked coughs of students who wave their hands in front of their faces in a vain attempt to get some fresh air. Smoking in areas with little circulation only increases the fire hazards within the dormitory.

While I recognize the difficulty many smokers have in quitting, I also know that the surgeon general has determined smoking to be dangerous to one's health. Black lungs are something I would rather do without.

True, I can handle the occasional puff in my direction, and I can air out my coat after an evening with

some cigarettes. However, do I also have to be subjected to a fight for air upon entering a room cloudy with smoke? Am I exaggerating or is this reality? In either case, the problem remains.

Maybe the solution calls for drastic measures such as monitors patrolling rooms and areas not designated for smoking to make sure the rules are not being broken. That, unfortunately, sounds a bit juvenile in an atmosphere where we are supposedly mature adults, capable of following simple regulations. Maybe certain areas in the cafeteria, especially those close to vents or windows, can be designated as smoking areas. I do not know where the answer lies, but action should be taken in preventing this problem from spreading any further.

Have A Chavrusa—On Us

by Faigi Bandman

The Torah Activities Council is composed of numerous sub-committees, under the central leadership of Esther Koenigsberg, Chami Goldstein, and Rozzie Hanfling. Each committee is responsible for the planning of its appropriate activities.

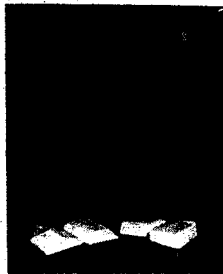
The Chavrusa-Kesher Committee is TAC's learning program. The word *chavrusa* is related to the Hebrew word *chaver*, or friend. In this context, *chaver* means a friend with whom one learns. The word includes the concept of friendship, something that should naturally develop through

an intense sharing of ideas. The word *kesher*, or link, is thus appropriate. The goal of the Chavrusa-Kesher program is to develop a link with Torah learning as well as with the fellow learning partner.

The program is open to girls on all levels of Judaic Studies. Tutoring is available for help in Judaic Studies classes. *Chavrusas* can be arranged for girls who are interested in learning outside of the classroom in an informal setting.

Two successful events were run this semester. The first was a dinner for students on all Judaic Studies levels. Rabbi Flaum spoke on the importance of the program and encouraged all students to join. The second event was an "Ask the Rabbi" Session, led by Rabbi Flaum. Questions were raised on topics ranging from *kashrut* to assimilation. This session gave students an opportunity to ask questions that they would not feel comfortable asking in a classroom setting. Other events are being planned for next semester.

If you are interested in participating in the Chavrusa-Kesher program, contact Faigi Bandman (689-4462), Ruthy Seidman (213-8066), Rachel Pomerance (213-0263), or Sharon Cable (213-0263). They will set you up—with a *chavrusa*, that is.



Free Expression For Students

by Lisa Gottesman

Y.I.D.—For how many of you do these initials bring a look of confusion to your faces? How many of you know what Y.I.D. is all about? Well, it is about time for everyone to be aware of what Y.I.D. is and why it is a unique extracurricular activity in Stern and Yeshiva College.

Y.I.D., the Yeshiva Interdisciplinary Discussion group, was started over a year ago by a few faculty members, including Dr. William Lee, Dr. Moshe Bernstein, Rabbi Shalom Carmy and Dr. David Shatz. These faculty members decided that in order to enhance the intellectual environment at Yeshiva, teachers together with students should discuss a variety of topics in an atmosphere outside of the classroom. The discussion is interdisciplinary because each topic is analyzed from many different perspectives; i.e. biblical, literary, psychological, etc. Before the discussion begins there is a half hour presentation by either a faculty member or a student. The presenta-

tion is followed by a discussion session in which both students and faculty participate. In this relaxed atmosphere, students are able to express their ideas freely without the inhibition of a classroom environment.

When asked about the benefits of Y.I.D., Rabbi Shalom Carmy an instructor of Jewish Studies and Philosophy, explained that "in a classroom a professor could sell almost anything and a student might be reluctant to debate the issue." By participating in Y.I.D., the student will intellectually develop by questioning and debating easily and openly; something he/she might not feel comfortable doing in class. Secondly, he said that Y.I.D. is "good for the interaction of students and teachers." In addition, through discussing various topics, ideas for new courses may develop which might eventually lead to the expansion of the school curriculum. Dr. Efrim Nulman, Associate Dean of Students, added that by participating in Y.I.D., students will have an "op-

portunity to think critically and analytically."

The theme of the discussions this year is "Art and Meaning of Life." Last year the theme was "Perspectives on Women." Aviva Ganchrow, a senior at Stern College, gave a presentation entitled "Men and Women Diversion Psychology." She explained that by partaking in Y.I.D. "a student gets to see teachers in a different perspective—they speak with teacher on an equal level."

Participating in Y.I.D., she said "would benefit students tremendously and they would enjoy it—I've enjoyed what I've gone to."

Y. Taubes, the representative of Y.I.D. at Stern College, said that "Y.I.D. gives the school more of an intellectual atmosphere. It is a chance to get to know teachers and other students on an equal basis." She explained that until now there has not been much publicity about Y.I.D. so many students are not aware of it. Although attendance has recently increased, in the future she said "we would like to see more people attending."

Feature Teacher Storholm Gets Syms' Chair

by Devorah Lichstein

Dr. Gordon Storholm of Cherry Hill, N.J. has joined the faculty at SCW and YC bringing new perspectives and ideas to help expand the options of marketing students. Storholm was chosen as Sy Syms Visiting Professor of Marketing and Merchandising at Yeshiva University by Dr. Egon Brenner, Yeshiva's Executive Vice President. He currently teaches a course called "Marketing Principles" and will be teaching "Market Research" in the spring.

Mr. Syms, the award's benefactor, is a member of the YU Board of Trustees and chairs the Board's Development Committee. He endowed the Sy Syms Chair in 1983.

Dr. Storholm, this year's recipient, is an associate professor at Fordham University Graduate School. He comes to Yeshiva University with an extensive academic and experiential background in the field of marketing. He received his Ph.D. and M.B.A. from Wharton School of Finance and Commerce at the University of Pennsylvania. He has taught at various institutions including Villanova University, Philadelphia College of Textiles and Science, Pace University, Rutgers, and Westchester University. He has done consulting work for the Coca Cola Company, Republican Broadcasting Corporation, and the Philadelphia Flyers hockey team.

Hockey was always a great love of Storholm's. He has played in

minor hockey leagues in Philadelphia and Cherry Hill. When Storholm became engrossed in his marketing career, he was forced to give up the sport. However, at one point in his career he was able to combine his two favorite talents in one at his job as General Manager of the Jersey Devils of the Eastern Hockey League.

What are marketing students' thoughts about Storholm? "He's very involved with our future career plans," says Suri Heffler, a junior at SCW. "He speaks to us about graduate schools and major marketing projects. He has also helped start the marketing society by pushing us to go ahead with it." Students also show warmth to Dr. Storholm as a person. "He's a nice man and really cares about his students," comments one senior.

Storholm's feelings toward his students are mutual. He expressed his excitement about the growth of marketing courses and the marketing society at SCW this year. "I'm really impressed by the way Nava is putting things together," Storholm said about Nava Perlman, chairman of the Marketing Society. He thought that having Mr. David Mintz ("Mr. To-futti") as a guest speaker was an excellent and innovative idea.

Storholm has high hopes for the future of marketing at Stern. "The students at SCW have a good chance of entering the direct marketing competition next year," he said. He is looking forward to teaching the students during the spring term.



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by Tziporah Spear

Forewords by

Rabbi Moshe Heineman and Ribbi David Senter

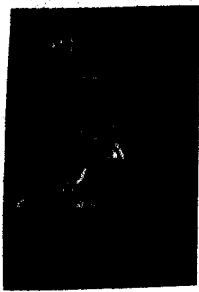
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Psychology Options

by Aviva Goldberg

What are some of the general stereotypes that people have about the field of psychology? Some people think of a psychiatrist sitting pensively in an arm chair, taking notes on one of his patient's disturbing dreams, or some may even think of Freud, the discoverer of the subconscious mind.

Stereotypes are somewhat based on the truth. Nevertheless, psychology is a very broad field with specialized areas. The most recent applied and theoretical developments include the introduction of a Masters program in Industrial and Organizational Psychology.

The undergraduate course of Industrial and Organizational Psychology at Stern College was offered in the spring, 1985. Dr. Marcel Pearlman, an associate professor in the psychology department at SCW, tried to give students a flavor of what

Industrial and Organizational Psychology entails. Dr. Pearlman's course objective focused on learning how to motivate workers, how to market products and how to improve the conditions. The students felt Dr. Pearlman's course was interesting and informative.

There are several Masters degree programs offered in Industrial and Organizational Psychology in the New York area. Columbia University, New York University, Baruch College and Brooklyn College all offer a Master's Program in this field.

At Brooklyn College, the program is two years old and offers a broadly based 30 to 36 credit concentration. The admission requirements for the program are approximately a B average in the major and an overall average of B. A minimum of 12 credits in undergraduate courses in psychology or related professional experience is recommended. The Graduate Record Examination is not required.

The training in the program focuses on understanding the interrelationship of individual, group and organizational processes. The orientation is socio-technological and stresses modern social systems sciences theory. This preparation is appropriate for individuals who are pursuing careers in corporate management, as well as for those interested in working in human resources and organizational development.

According to Dr. Joshua Bacon, an associate professor in the psychology department at SCW, Industrial and Organizational Psychology is very lucrative, and is also one of the largest growing fields of psychology.

Industrial and Organizational Psychology is a new dimension in psychology, ideal for people who are interested in combining business and psychology.

Archives

continued from page 4, col. 5

for research at the Y.U. Archives. This organization existed during the 1940s and was devoted to helping children, orphaned by World War II, find adoptive parents in the United States. The material comprising this collection was donated by the Honorable Herbert Tenver, chairman of the Board of Yeshiva University, who had also originally arranged for money to be sent towards this cause.

There are 30 collections on file at the Yeshiva University Archives and these materials are available for use by appointment only. Monday through Thursday, 9 a.m. to 5 p.m. Appointments can be made by calling 960-5451.

New Student Lounge

by Chaya Stein

Plans for a new student vending lounge area in SC's old building have been made and will "proceed immediately," according to Dr. Nullman, Dean of Students at SC. Dr. Nullman met with Elana Goldscheider, President of Student Council, and the Food Services Committee, headed by Bluma Vann, to discuss the new lounge. He described the purpose of the new area as being a "comfortable place, in addition to the cafeteria, where the students can eat, but also a pleasant area in which to sit and talk."

One of the first moves taken to

improve the Stern building, the area will include a mezzanine section with two levels in the room, as well as new vending machines. In addition, Dr. Nullman is planning to meet with all student leaders of SC and with the architect and Dr. Socol, VP of Business Affairs, to lay out plans for the building.

The new student lounge should be complete over the course of next semester. Says Nullman, "We're very excited and look forward to this as a start to meet the needs of Stern students. We're very happy we got approval at this early date."

Fashion Cycles In Focus

by Joyce Eschwege

Fashions are created according to social, economic, and political guidelines but are dictated by past modes.

Fashion began when Louis XIV took his power to the extreme and created dress codes which enabled him to broaden his control over the French citizens. If fashion was able to survive the French Revolution it can survive anything.

Looking back 50 years, 1930's Claire McCardell, women's wear designer, was responsible for "The American Look." After a century of structured dresses with fitted waists and broad shoulders, this revolutionary look brought comfort and ease which once again is very much in demand. McCardell's waistless dresses were shaped with wide belts; the predecessor of the oversized T-shirt. Claire was responsible for revolutionizing the women's shoe by introducing the ballet slipper into women's everyday lifestyle. Shoes were free-moving, a match to the clothes, and a drastic change from previous high-heeled pumps. To broaden the ballerina trend, Claire introduced the leotard. These body suits were made from wool jersey and often worn under tweed jumpers, a favorite of college students. The leotards were free moving and presented a major change from past conventional highly-structured garments. Today, Donna Karan, women's wear designer, is an admirer of wool jersey. The majority of Karan's fall collection consists of

body suits, dusters, and sarongs made from this popular stretch-knit fabric.

The denim dress was another McCardell creation, an "all-American look." The "popover," named after a muffin that pops over the tin when baked, was a wrap denim dress with a matching potholder and mit that hung from the waist. Originally intended to serve as a housecoat, the popover became an overnight success and Claire took her simple creation and made an entire collection of denim dresses in various styles. The denim dress was a wartime favorite because in times of austerity it was worn to all occasions. Today, the jean skirt is still an American favorite.

Christian Dior, notorious designer of the 1950s, was responsible for "The New-Look"; the wrap skirt, the full skirt with a fitted waist that fell below the knee, the wrap coats,

and the loose jackets. Dior expanded and popularized the synthetic stretch-type fabrics. The 50s' newest "look" was the stretch-tight with a strap under the inset of the foot, noted as "ski-fashion," and often worn with flat ballerina slippers. Today this look has been modernized and nicknamed the "stirrup." Suits eventually became less tailored and more comfortable, with wider armholes and rounded shoulders.

In the 1960s and 1970s, with hems raised and legs revealed, all attention was focused on hostery. Dots, flowers, sparkles, and lace replaced the conservative transparent stocking.

Today in the 1980s we complain of the large generation gap and how the "older" generation does not understand "our" way of dressing, but in fact through the fashion cycle previous generations are responsible for "our" way of dressing.

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