

THE OBSERVER

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Revel Stamp Unveiled

by: Ethel Greenstone

"Bernard Revel . . . envisioned the formation of a distinguished university where secular and religious studies could be combined into a curriculum to meet the needs of young Jewish people seeking to adapt and contribute to the new homeland. . . . The United States Postal Service is proud to add Dr. Revel to the list of other distinguished educational leaders who have been featured on America's postage stamps. . . ." said John M. Nolan, the postmaster and General Manager of the New York City division, on Tuesday, September 23, 1986, which marked the auspicious occasion of the "First Day of Issue" of the Bernard Revel stamp. The stamp, which features Yeshiva University's first president, Dr. Bernard Revel, is part of the "Great American" series of postage stamps.

The ceremony took place in the Koch Auditorium at 11 a.m. and lasted one hour. John M. Nolan, the Postmaster and General Manager of the New York City Division, presided upon and opened the ceremony. He commented that it is appropriate that the stamp is worth one hundred cents, as this year commemorates the one hundredth year since the founding of Yeshiva University. He also pointed out that the one dollar stamp is becoming increasingly popular for everyday use. Mr. Nolan concluded his address by saying that "America will always be proud to have Bernard Revel as their own."

Stacy Alevy, president of the Stern College Student College led the invocation. After her remarks, Dr. Israel Miller, Senior Vice President of Yeshiva University introduced the distinguished guests. Dr. Miller told the audience that he had initially requested that a stamp be issued in honor of Yeshiva University's one hundredth anniversary in 1984. At that time, Dr. Miller discussed with the Postmaster General, the coincidence that Yeshiva University celebrates its centennial year at the same time that the Statue of Liberty commemorates the same anniversary. This coincidence is appropriate, explained Dr. Miller, because Yeshiva University was founded both physically and spiritually in the shadow of the Statue of Liberty, on the Lower East Side.

Mr. Stanley Zern, the next speaker, expressed his confidence that "under Dr. Lamm's leadership, this one hundredth year will mark the beginning of a new era." Dr. Norman Lamm, President of Yeshiva University, focused his remarks on explaining why an American stamp should be issued in honor of a man who was admittedly, primarily important to the Jewish community. Dr. Revel, he

explained, exemplified, through his actions, that one can retain one's religious culture and be an American. The issuing of this stamp is appropriate, said Dr. Lamm, because of the "tremendous commitment to broadening American understanding," exhibited by Dr. Bernard Revel. In his conclusion, Dr. Lamm stated that "we bask in his (Dr. Revel's) honor," and that although he left no physical heir, "all of us are his spiritual children." We are the inheritors of the legacy he created from the ideas of Americanism and Judaism.

After Dr. Lamm's speech, William



Stacy Alevy Delivers Invocation at Stamp Ceremony

Johnstone, the Assistant Postmaster General, outlined the life of Dr. Bernard Revel. Mr. Johnstone described the founder of Yeshiva University as a child prodigy and described his growth into one of the "Torah giants of our generation." He concluded by saying that Yeshiva University stands as a fitting testimony to the realization of Bernard Revel's dreams. At the conclusion of his speech, Mr. Johnstone presented several of the honored guests with a complimentary copy of the first issue of the stamp.

At the end of the assembly, Artist Thomas Bronf, designer of the Bernard Revel stamp, signed the programs of all those who attended.

Centennial Convocation

Bennett Receives Honorary Degree

"The Next 100 Years"

Dr. William J. Bennett, U.S. Secretary of Education, received an honorary Doctor of Humane Letters degree from Dr. Norman Lamm, President of Yeshiva University, at the University's Centennial Convocation, on September 18, 1986. Dr. Bennett was the featured speaker at the Convocation, which marked the University's 100th anniversary. In his speech, he assailed "anti-religious prejudice in the classroom" and called upon educators to strive towards a synthesis of moral values and academic learning.

Dr. Norman Lamm conferred an honorary Doctor of Humane Letters degree upon Dr. Bennett.

Representatives from more than 100 universities around the nation—including Harvard, Yale, and Princeton—attended the event, held at the University's Main Center in Washington Heights.

In conferring the degree upon Secretary Bennett, Dr. Lamm cited his ability as an inspiring educator and applauded his sincerity, integrity, courage, and his respect for the love of learning.

In a speech titled "The Next 100 Years," Dr. Lamm added to the Secretary's theme by saying that a "modern university can and should foster a moral climate that elicits respect for the human spirit, for honor, for law, for the pursuit of knowledge and love of learning, for the human capacity of self-transcendence."

In his speech, Dr. Bennett hailed the educational philosophy of Dr. Bernard Revel, the institution's first president.

Referring to Dr. Revel as a "daring in-

novator" and a "conservative revolutionary," the Secretary cited Dr. Revel's goal of dedicating the university "to the pursuit, interpretation and advancement of universal knowledge in harmony with the great affirmations of Judaism."

Today educational theorists proceed "as though the existence of Yeshiva University did not prove that it is possible successfully to combine religious values and general education," the Secretary said.

The Secretary took to task "extreme secularists" for their "deep-seated and fundamental aversion to religion in all its manifestations, an aversion that travels under the banner of liberality and tolerance, but that often manifests itself in censorship of the crudest sort."

Rejecting the view that a purely secularist education inevitably leads to a more enlightened and just society, he pointed to pre-Hitler Germany, where "high culture and secular education failed to immunize German society against the virus of Nazi barbarism," and where "universities were often the first to succumb to Hitlerism."

Despite this inability on the part of secular learning to provide moral guidance, the Secretary emphasized that such learning does have an important role within his philosophy of education.

Again pointing to history, he noted that moral virtue alone has never guaranteed a nation's survival. Consequently, no civilization can afford to turn its back on modernity and

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New Athletic Director

by: Esther Boylan

Dr. John A. Costello, a native New Yorker and former Director of Planning at Xavier University in New Orleans, has been appointed director of the athletics program at Yeshiva University. In this position, he will oversee the athletic program at Stern. He is currently dealing with many administrative details, as well as observing the different classes and activities that are offered in the physical education department.

"After looking carefully at the curriculum and course offerings," says Dr. Costello, "I will be able to decide what courses need to be added, and what improvements need to be made." He stresses that he would be very willing to discuss the addition of new courses and activities, and that the most important factor would be student interest. In addition to the ballet and jazz classes offered, the introduction of an aerobic dance class has been suggested.

Ten years ago, Dr. Costello left New York to chair the Department of Health Education at Xavier University of Louisiana, where he

was later promoted to Director of Planning. His initial teaching experiences were in the New York City public schools and at City College of the New York University. He received his Doctorate of Physical Education from Columbia University.



Dr. John A. Costello

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USSR: A Deadly Enemy

The recent tragic massacre of 22 innocent Jews in a synagogue in Istanbul is a blatant, and painful, reminder that anti-semitism is alive and, unfortunately, flourishing.

Since the creation of the State of Israel, the Arabs have been unwilling to coexist peacefully with the Jewish people. They have threatened the security of Israel with several wars, and numerous terrorist attacks, in which the lives of innocent women and children are snatched with ruthless inhumanity. Frustrated by the virtually impenetrable security of Israel, Arab terrorists wage a campaign of blackmail against a highly vulnerable free society by hijacking planes, and massacring innocent, defenseless civilians.

For the Arabs, this war against Zionism is a spiritual mission. Every man who loses his life in this *jihad* ascends straight to Heaven. Their lack of appreciation for human life is clearly evident from their suicide attacks; and the six year Iraq-Iran war, in which many lives have been lost in costly no-win war. As Mustafa Tlas, the Defense Minister of Syria, recently commented on the future: "Our struggle against Israel will continue as long as our women give us children, and the Soviet Union supplies us with weapons."

In one sentence, he has summed up the entire course of the Arab-Israeli conflict. The Arabs have no compunction about sacrificing their children, whereas for the Jewish people, each life is sacred. The Arabs

have a guaranteed supply of arms from a dictator state, whereas Israel must rely on appropriations from a Congress that can, at any time, draw the pursestrings and cause a seriously weakened Israeli defense.

America must recognize that the Soviet Union threatens the existence of their most faithful ally. American Jews must realize that, while the Arabs pose a visible threat, the Soviet Union is an evil, insidious source of anti-Jewishness, and anti-Israel sentiment. Besides supplying the Arabs with arms, there are an estimated 400,000 refuseniks in the Soviet Union, who are denied permission to emigrate to Israel. Recently, the Simon Wiesenthal Center sponsored a 95-page study entitled "Portraits of Infamy: A Study of Soviet Antisemitic Caricatures and Their Roots in Nazi Ideology," which refutes the assertions of Soviet leader Mikhail Gorbachev that there is no official Soviet policy of antisemitism. It illustrates the dramatic impact these policies have on the daily lives of all Soviet Jews. The Soviets have attempted to retroactively portray "Zionists" as collaborators with the Nazis in the death of 6 million Jewish Jews; and contemporary Israel and World Jewry are depicted as heirs to Nazism.

As Jewish citizens of America, it is our obligation to safeguard the political security of Israel and wage a strong campaign for the release of our brethren from the Soviet Union.

Do Not Forsake Me

I see you, with your not-yet-iron erasers and waxy yellow spiral notebooks, muscle your way through the crowded hallway. You walk right past me with that "this isn't high school anymore" tired look in your eyes. Empty potato chip bags, posters, and program changes remind me that another year begins, and I must wait patiently until all settles and you discover me.

Oh, I'm not hiding; it's you who change each year and are left to find me again. I've been here for years. My walls are cemented with truth. My books echo eternity. My doors open up the pages of time and history.

But I wait for you to open those doors. The bindings on my books long to stretch. Look at them sitting majestically on the shelves. Their gold-inlaid, wine-colored covers lean and push against each other, vying for a spot where they will catch your attention. They stand like a family—tall, together, and proud. Yet they aren't much without you.

Perhaps you have made their acquaintance. You come in for only moments, rushing in with the morning to check some obscure verse for an afternoon class. Sometimes you stay for a few hours with a typewritten syllabus in hand, and I whisper to you that this is not a library. You don't even hear me.

You want to know me? Speak to my old friends about me. They'll tell you who I am. That's right. They're the ones who are here everytime you float in and out. Watch them, evening after evening, sew

the letters of the alef-bet into a tapestry of ethics, law, story, and philosophy. Feel the air dense with a mixture of spirit and tension, as they pull their heritage closer with each word they voice. See them smile when they come close to an answer, when the letters become words, the words become sentences, and the sentences become endless pages.

Look at her. I want to thank her. She thinks she knows so little, so she sits here every night stumbling over a few words in a foreign tongue. I see her anguish—an impatience to know all of me. Her head is bent for at any moment the *sfarim* might fall off the shelves, tumbling over her, confronting her with her ignorance. "The longer you stay, the more you will know," I whisper. She hears me. She sighs and turns off the light when she leaves late at night.

Respect my friends. Please don't ask them to be quiet. You come in here, with your assignment books, and hush everyone up. That's not what I want. I want the vibrancy of word catching and throwing between friends. If your whole heart desires to unlock the past and create with it the future, then stand up, and pace, and scream. Please put the youth back into the aged pages of Scripture and *Talmud*.

Try to make time for me. Friends make time for each other. It will be hard at first, but relationships grow. One day you'll see you need me—just as my existence is dependent on you. "*kana lo divrei torah, kana lo ha'olam ha'ba*."

Don't Let it Decay

Fane of my youth, my ancient hound of prayer,
Thy threshold long decayed I tread once more;
At thy smoke-covered walls once more I stare
At beams blackened with soot and unswept floor.
For lack of pilgrims doubly art thou waste . . .

The above lines are taken from the poem by Hayim Nachman Bialik, "Al Saf Beit Hamidrash" (translated by Harry H. Fein). Written during the period of the Enlightenment the poem is a sad lament for the *Beit Midrash*, which at that time was abandoned by a generation of Jewish youth hungry for secular knowledge. Now, here we are, one hundred years later, participating in an academic program in which students need not leave the "Beit Midrash" to sate their appetites for philosophy and science and literature. The *Beit Midrash* at SCW is cobweb-free, carpeted and cosy. We may congratulate ourselves for having progressed beyond Bialik's situation. Yet we must ask: Have we truly created a *Beit Midrash* at SCW in all its aspects?

It is significant that Harry H. Fein chooses to translate *Beit Hamidrash* as "House of Prayer." Jewish prayer has always been bound up with Jewish learning. The perfect illustration is *Kriat Shema*—a central part of daily prayer, the recitation of which is considered a fulfillment of the daily commandment to study Torah. Prayer involves study; study involves prayer. A real *Beit Midrash* framework has to incorporate

both sides of this relationship.

Efforts to integrate prayer into the *Beit Midrash* have begun at SCW. Every morning at 8:00, a handful of Stern women have been joining together for *Shacharit* in the *Beit Midrash*, room 2-C. Lest you think that this morning *Tefillah* group concept springs from some dangerous egalitarian philosophy, it merits mention that the group grew up mainly out of a collective frustration with staring at kitchen cupboards or the garbage in the hallways during prayer. *Tfila B'tzibur*—communal prayer—is fundamental to Jewish life. The women of SCW comprise its community. It is our sole responsibility to set our community power in gear.

One thing is certain: SCW does not suffer from a lack of women who pray daily who could contribute to the atmosphere of a morning *tefillah* group. Each Monday and Thursday one of the women is asked to deliver a *D'var Torah* for the group. On the remaining days the group learns a "*Halacha Yomi*," and there are special *divrei Torah* on *Rosh Chodesh*, and *Ta'anivot Tzibbur*, and scheduled meetings to say *selichot* . . .

The *Beit Midrash* at SCW is small, too small for the center for higher Jewish learning for women in America. It almost begs to expand beyond the walls of apartment 2C. The more women that fill its space, though, in study or in prayer, the more of a reality that expansion will become.

THE OBSERVER

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Letters to the Editor

To Our Fellow Students,

Welcome back to a new, and hopefully exciting, year at Stern College for Women. We hope the summer vacation recharged your spirit, so you can become involved in school activities with full force.

The Marketing Society, which is now entering its second year, is enjoying a growing membership, due to the sound reputation it earned during its initial year.

The Society serves students whose interests range in diversity from the English/communications fields of advertising and public relations to business-related fields, such as fashion merchandising.

The initial event of the year will feature a lecture by Dr. Mary McBride, a new professor who teaches both marketing and speech communications at S.C.W. Her speech should clarify "marketing" in its broader sense.

Our major event of the year will occur after the Holidays—"so keep your eyes peeled."

We anticipate your presence and participation throughout the year at our events.

Sincerely,
Judy Ehrlich
Rena Schubert
Presidents of S.C.W. Marketing Society

Educated on Education

Students should come to view their education through the eyes of a consumer. Education has become a costly enterprise often involving considerable sacrifice from families or self-supporting students. Education is also the key to upper level employment positions in our high-tech society and extended education through graduate training is essential to a viable professional life. To be worth the sacrifice universities must be able to produce knowledgeable, skilled graduates. The context of the educational process, therefore, is crucial. Universities must be seen by the people who run them as the professional institutions they are; they can

not be run like family businesses. Administrative lines of command must be straight, swift and responsible. Services must be rendered expertly and responsibly. Teaching must be up-to-date, effective and responsible. As the joint endeavor of unique components, the university must strive toward the artful combination of flexibility for the individual units to perform their separate tasks well and the integration of all these efforts into a smooth, harmonious operation.

The one person who best understands the operation of the university as a whole is the student. She deals
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Mrs. Zelda Badner Braun

Braun Joins Student Services

by: Bonnie Ross

Zelda Badner Braun has joined the staff this year as Assistant Director of Student Services at Stern College for Women. Mrs. Braun has dual responsibilities, as she will participate in both dormitory and school life. She is responsible for services in the dorm, as well as being liaison between the administration and the student government and the many clubs at Stern.

Mrs. Braun is a Stern College graduate. She was President of the Alumni Association for three years and for the past seven years has been a member of the board. Since graduating, she has obtained a Masters Degree from Wurzweiler School of Social Work. To witness the progress of Stern College in 20 years has been a great thrill.

Mrs. Braun is very pleased with her job at Stern and has high esteem for its faculty. She feels the Stern team has a great deal to offer and tremendous amount of concern for the well being of their students.

Mrs. Braun has four children, ages 3½, 10½, 12 and 14. She is Community Liaison of Congregation Mikvah Israel, and is a very active member of the PA of Yeshiva of Central Queens. She is also a member of the *Chevrut Kadisha* of Queens. Her hobbies include handicrafts and music.

If anyone needs to get in touch with Mrs. Braun, she's in room 105 in the school building 12-2 on Tuesday and 9-4 on Monday. On Wednesday, she is in the dorm office (10) 9-4.

Write On At Stern

by: Jessica Goldsmith

Dr. Richard L. Nochimson has been appointed associate professor of English at Yeshiva University, and in this position, he will establish the writing center at Stern College for Women. Students with strong writing ability will assist students whose skills require additional development. Professors at Stern will discuss the different types of writing assignments with Dr. Nochimson.

Even though no definite date has been set for the officially opening, much work is being done to prepare for the Writing Center. The center will be located in Room 1018 in the Stern College building. Initially, the format of the center will be strictly tutorial — however, Dr. Nochimson says that print or computer materials for extra assistance are expected to be used in future. The primary factor in determining the opening of the writing center is filling the tutoring positions. Those students who volunteer will be paid by the hour for their services. Any student who is interested,

by: Sara Stein

The myriad of opportunities available in the field of marketing are being discovered by the students at Stern College for Women. In response, Stern is now offering a shaped major in marketing, in addition to its already established majors in economics, accounting, and English/Communications.

This expansion into marketing is important, considering that one third of America's work force is involved in one form or another, in marketing. Anyone who directly sells a product or participates in research or advertisement for that product is considered a "marketer." Literally, marketing is an activity performed by individuals, businesses, and nonprofit organizations that satisfies needs and wants through exchange. Exchange is the concept basic to all marketing. This broad definition encompasses a very broad field. Marketing includes such varied activities as product development, merchandising, research, production, direct marketing, advertisement, and even customer service. The total cost for marketing is such a big expense, that from the time a product is thought of until it's sold, the cost amounts to fifty percent of the price.

Dr. Mary McBride, a first year professor of marketing at Stern College, is a director of marketing, in a consulting business. In the marketing field, where an M.B.A., Masters in Business Administration, is the most esteemed degree, Dr. McBride perceives the crucial qualifications for a marketer in his/her understanding of human behavior, communication skills, and knowledge of the principles of business. "It is important to be assertive and aggressive now," Dr. McBride says, "The most significant realization in the world of marketing is that of the exchange between the marketer and the consumer. A marketer must recognize the customer and his needs." A key example of this principle is advertisement. According to Mrs. McBride, advertisement is not the art of brainwashing the consumer to buy a certain product, but "a way to let people know what is available."

Rachel Wohlgemeth, a junior and business major in Stern College, sees marketing as an integral part of the business world. "Marketing helps me understand the consumer's mind," says Rachel, "Since marketing is really an exchange. I want to make a profit, but I also

want to satisfy the customer. It's important to establish a good reputation and relationship with the customers, so they'll come back." And in the eyes of Dr. McBride, a long time

worker in marketing, "Marketing is a very fast-paced type of work which can be very rewarding when you realize how much progress you can make."

Israel Action Committee

by: Ilana Kopmar

Miriam Segal
For the past 38 years, the State of Israel has continually been a front page issue, and an active subject in the political arena. However, for the students at Stern College for Women, Israel is not merely the topic of a political discussion, or theme for a debate. Israel evokes a wide array of spiritual feelings and historical bonds. Yet, for some reason the majority of students at Stern have neglected political involvement. How informed are we about U.S.-Israeli relations? Are we active in lobby campaigns to congress on behalf of Israel?

The Israel Action Committee, founded this year, emphasizes political activism. Because our collective voice and vote can be of tremendous benefit to Israel while we reside in the U.S., the committee plans to stage mass lobby-

ing campaigns, in order to influence bills in congress, which pertain to U.S.-Israeli relations. The committee will be inviting various speakers to heighten awareness of the issues, and to keep students informed of the current events. The committee plans to be the instrument to formulate a platform and strategy to deal with any conflict that might arise in future U.S.-Israeli relations, for example the conflict of the Lebanon War.

On November 2nd, 1986, the Israel Action Committee will be sponsoring a trip to the AIPAC (American Israeli Political Action Committee) Regional Political Leadership Training Session.

For more information see:
Ilana Kopmar (11A)
Miriam Segal (8B)

OBSERVATIONS

Counseling News

Dr. Nancy Brayer-Block has been appointed as a counselor to the students at Stern College for Women. Dr. Block, who earned a Ph.D. degree in clinical pediatrics from the Ferkauf Graduate School of Psychology, will be available to the students on Tuesday evenings from 6 p.m. to 11 p.m. This service is in addition to that offered by Aidel Buchwald and religious and career counselling. For information, consult the Office of Student Services.

Aliyah Fund

Yeshiva University has established an "Aliyah Incentive Fund," whose purpose it is to promote "aliyah of some of our finest American Jewish youth, who have the desire but not the means to 'go up to the land.'" The fund will assist students, who have borrowed large sums of money to receive an education, pay back part of their loans while they are living in Israel. Dr. Lamm will be applying to international Jewish organizations for support.

Speech Arts Forum

by: Debbie Ezekiel

The Speech Arts Forum, whose purpose is to promote various areas of communication, is headed by Chairperson Bella-Joy Hellman. Tammy Berkower is secretary, Debbie Ezekiel is treasurer, and Deborah Bernstein is the editor of *The Sounding Board*, a Communications Journal. Professor Peninah Schram is the faculty advisor. The Speech Arts Forum is co-sponsoring an evening with Yeminite folk singer Zipporah Sibahi Greenfield, with the Yeshiva University Museum. The concert will be on Tuesday, November 11 at 8 p.m. in the Koch Auditorium Admission is free for Y.U. students with ID and \$3 for all others.

Anyone interested in joining the Speech Arts Forum or who would like information about its activities may contact Professor Schram, Speech and Drama Dept., room 505, or Bella-Joy Hellman (3D).

Accounting

Ruth Luster-Dienstag of Great Neck, NY, a certified public accountant, has been appointed Assistant Professor of Accounting at Yeshiva University.

Prior to her appointment, Mrs. Dienstag served for five years as an instructor at Queens College. She has also taught at Hunter College.

Mrs. Dienstag has served as a senior staff accountant in the Consumer Goods Division of Arthur Andersen and Co. and a senior assistant accountant at Deloitte, Haskins & Sells, both located in New York City.

After earning her B.A. in Accounting from Queens College in 1975, Mrs. Dienstag earned a Master of Business Administration in Accounting from New York University's Graduate School of Business Administration, where she is currently a doctoral candidate-Price Waterhouse Fellow.

Shcharansky Holds YU Chair

Anatoly Shcharansky, the human rights activist and freed Soviet dissident, has been named as the first holder of Yeshiva University's Distinguished Visiting Israeli Professorship. He agreed to visit the University to deliver a series of lectures in September of 1987. Each year a distinguished Israeli personality will be invited to hold the chair.

Periodical Space

In order to facilitate the use of the periodicals, all periodicals post-1980 have been shelved in the main library. These post-1980 periodicals are shelved on open stacks and are available at all times the library is open. In addition, all periodicals on microfilm or microfiche (including the *New York Times*) are now also available in the main library.

This improvement should prove beneficial to the students and faculty.

The student body of Stern College for Women would like to express appreciation to the Office of the Dean of Student Services for the purchase of daily *Siddurim* in time for Freshman Orientation. They will be put to good use throughout the year.

New Dormitory Supervisors

by: Reva Strauch

Mimi and Rob Meyers have been hired as the new dormitory supervisor and assistant supervisor, respectively, replacing Sema and Mordechai Reich, who had previously held the above positions for seven years.

Mimi's job at Brookdale Hall is only part time. She is responsible for the day-to-day management and the supervision and coordination of all aspects of services related to Brookdale Hall. She deals with the "hands on" aspects of dorm life and is active in the daytime coverage of the students. She is there for emergencies, counseling, roommate problems, or just to talk.

Dr. Nulman, Dean of Students at Yeshiva University, stated "one of the things I have noticed about Mimi is her great sense of warmth and sense of professional responsibility, which I feel will add greatly to the Stern dormitory in a positive way."

Rob Meyers is responsible for *Shabbat* programming and he is instrumental in the *Beit Medrash*, by planning evening classes in the dorm.

The new assistant to the Director of Student Services, Mrs. Zelda Braun works directly with the Y.U. office and is in charge of the more administrative aspects of the dormitory.

Dr. Nulman, Dean of Students at Yeshiva University, feels that this new management structure will effect "better coverage and assistance for the students at Stern."

In order to improve dormitory life, Mimi says that the role of the dorm counselors has become more defined. They are told what is required of them and are expected to carry out their job. She says that they have specifically selected the positive aspects that are an inherent part of the dorm counselor position and have singled them out for improvement and emphasis, such as contact with students living on their assigned floor.

Although the Reich's were "an institution in this school," Mimi says that their departure has left an opportunity to remodel the positions to be most beneficial to the school.

Mimi was born in Germany on an army base where her father was a medic. From Germany, her family moved to Iowa, then to California and, finally, to Tucson, Arizona, where her family continues to reside. Her first glimpse of Jewish education was in the Tucson Hebrew Academy which Mimi describes as a "Jewish day camp." Being from one of the only observant Jewish families in Tucson, Mimi began to search for a place where she could be in a Jewish learning environment.

Rob Meyers is from Winnipeg, Canada. He holds a degree in political science, and attended law school but didn't complete his degree. He

spent a year in Brovenders, where he and Mimi met. Upon return to Canada, he taught in a Jewish high school for a year. He is now a second year *Smicha* student, and is earning his master's degree in Jewish education. After Rob and Mimi married, they lived in Teaneck for a year, before being offered the position at Stern.

Mimi believes that if she had been aware of the existence of Stern College earlier, she probably would have attended Stern as a student. Despite this, she is glad to be a part of it now.

They hope that the students will introduce themselves. "I hope they will come into the office to talk, not necessarily only when they have a specific problem," said Mimi. "I'd especially like the seniors to stop by because I didn't have the chance to see them mature at Stern." They realize that initially it may be difficult to fill the Reich's shoes, but that they will do their very best.



Rob, Noach and Mimi Meyers

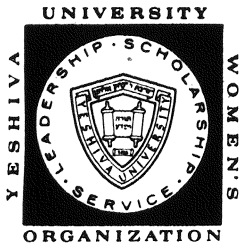
Max Stern Communal Services

by: Terri Simckes

The Max Stern Division of Communal Services of Yeshiva University combines rabbinic, professional, and lay leadership to help Jewish youth deal with contemporary issues-problems ranging from religious and inter-denominational strife to assimilation and anti-Semitism.

The various communal services and programs within the division can help a student personally, or enable the student to reach out to others and aid them. Students interested in a specific career in the Jewish world, — be it educational, community work or campus work—or just interested in information about such a career, will find the Max Stern Division helpful. Youth Seminars and Counterpoint, *Kiruv*, and Jewish Public School Youth are all programs in which all students may get involved. Spend a week on Seminar with high-school students from around the country and world, helping them in defining their Jewish commitment. Take a chance at seeing how the other half lives: visit and be *mekareiv* Jewish students in secular universities around the United States with dialogue and study of Judaism's responses to today's issues. If a student wants to help prevent the assimilation of Jewish youth, she can get involved in the J.P.S.Y. program.

The Max Stern Division of Communal Services has been very successful in helping Yeshiva University serve as a focal point for international Jewry in its struggle to survive and flourish. With student participation, this division can continue to deal effectively with Jewish community affairs.



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Unique Scholars

by: Sharon Feder

The Max Stern Scholars deserve recognition as a very unique and notable group. The scholarship was established by the estate of the late Max Stern for worthy incoming students including those entering YC and SCW after studying in Israel.

Approximately 100 incoming students apply for this scholarship each year. Dean Bacon and Ms. Paikin, Director of Admissions, interview those applicants here at Stern, while Deans Bacon and Hecht interview those studying in Israel. A committee of faculty members then reviews the applications during February and March. Although only 16 boys and 11 women were offered Max Stein scholarships this year many of those denied received Belkin Scholarships. The Belkin Scholarship offers a lesser monetary award, but nevertheless is quite prestigious.

Eleven of the men and ten of the women who were offered Max Stein Scholarships have accepted. Four men who chose to spend this year in Israel, will be reconsidered for the scholarship when they return.

All of those chosen for this honor have a great deal in common. They boast a high school average of A or above, an SAT score that is usually in the top 1% of the country (1450 is not unusual) and strong recommendations from principals, teachers, and communal leaders. In addition, they have definite leadership qualities.

Dean Hecht, chairman of the Max Stern Scholars committee, describes the purpose of the scholarship as being "an attempt to attract the best students with a serious commitment to Jewish students who might have otherwise gone to other prestigious institutions." He explained that Yeshiva University now offers

these students a sufficiently prestigious program so that the students feel that they are not sacrificing their education by turning down Harvard or Princeton."

The past achievements of the Max Stern Scholars are also notable. Among them are high school valedictorians, editors-in-chief of school newspapers, winners of the National Bible Competition (*Chidon Hatanach*), and active participants in many social action committees such as APEC, Student Struggle for Soviet Jewry, and NCSY.

This year 10 women here at Stern have joined the ranks of approximately 60 of these achievers. They are: Miriam Segal from Hebrew Academy of Silver Spring; Miriam Kwalwasser, Michelle Frankel and Aliza Herzberg from Central; Jonina Shames from Beth Jacob-Philadelphia; Adina Mosak and Michelle Frankel from Bas Torah in Monsey; and Batsheva Levine from Prospect Park Yeshiva. Debra Samber from Ida Crown-Chicago, Yocheved Engelberg from TAG, and Marci Yager from Yeshiva of Flatbush all spent last year studying in Michlalah.

According to Dean Hecht, this award is not based on financial need. Any student who receives the scholarship is still eligible for all scholarships based on need.

The scholarship itself is \$5,000 a year, subject to review each year. Dr. Shatz is the mentor for the Max Stern Scholars in Stern, and advises them in course selection and career choice. Dr. Carl Feit serves a similar role in Yeshiva. In addition to special mentors, the scholars receive special cultural and intellectual enrichment. In the past they have gone to concerts, plays, lectures, and museums. This year a special English course is being given by Dr. Judith Neaman, specifically for incoming Max Stern Scholars.

A Successful Orientation

by: Ethel Greenstone

On Tuesday, September 2, 1986, the Freshman Orientation Program marked the beginning of the 1986-87 school year at Stern College for Women. Freshman Orientation is a program co-ordinated by the University's administration in conjunction with the Student Council. The purpose of the program is to introduce and "orient" the incoming class to Stern College.

This year's program began with a party in the school cafeteria for the incoming students and their "big sisters," those upper classmen who volunteered to assist freshmen on an individual basis in their first weeks at Stern. The party, "Make Your Own Tofutti Sundae," was sponsored by Student Council and organized by the Freshman Orientation Committee—Benay Perlman, Naomi Skolnick, and Ethel Greenstone. It featured the film which was produced in honor of Yeshiva University's centennial, and was a huge success.

The following day began with *tefila*, organized by the Torah Activities Council under the leadership of its president, Faigi Bandman. After *tefila*, there followed *shuirim* given by Rabbi Tzvi Flaum. The program continued with an "Orientation Assembly" in the Koch Auditorium, where the incoming class was addressed by Dr. Norman Lamm, President of Yeshiva University; Dr. Egon Brenner, Executive Vice President of Yeshiva University; Dr. Karen Bacon, Dean of Stern College; and Ms. Judy Paikin, Director of Admissions, Yeshiva University. Registration Orientation followed at which time the new students were "shown the ropes" by volunteering upperclassmen. Lunch was sponsored by the Office of Student Services, and featured Dr. Israel Miller, Senior Vice-President of Yeshiva University; Mrs. Esther Zuroff, Director of Student Services; Dr. Efreim Nulman, Associate Dean of Students; Rabbi Tzvi Flaum, Religious Guidance Counselor; as well as Stacy Alevy, President of Stern College for Women's Student Council,

and Faigi Bandman, President of the Torah Activities Council.

Wednesday night's event was organized by the Big Sisters Committee, under the leadership of chairmen Stacy Weiss and Renee Rosenblatt. The event featured an aerobics class, followed by a complimentary dinner at the Great American Health Bar.

Thursday was Registration Day. A *shuir* given by Dr. David Shatz and a tour of the neighborhood took place in the morning as half the freshman class registered by appointment. The afternoon followed a similar schedule, with another tour of the neighborhood and a lecture from Dr. Ruth Bevan of Stern's Political Science Department. Lunch on Thursday was sponsored by Student Council, and provided the incoming freshmen with an opportunity to meet the club leaders. The goal of the luncheon was to elicit student activity from the class of 1990, and the response was outstanding.

The traditional theater party for the freshman class was Thursday night's activity. Dr. Sandy Herman helped the Freshman Orientation Committees of both Yeshiva and Stern Colleges obtain over two hundred and fifty tickets to the Broadway play, "I'm Not Rappaport."

Dr. Moshe Bernstein was the guest speaker at the Freshman Orientation Shabbaton this year, and led the group in a lively Friday night discussion of Torah U'Mada. The program culminated with a Saturday night event at the Dairy Planet, a comedy club in downtown Manhattan. The function was organized by the Stern College Orientation Committee and David Feldan, Chairman of Yeshiva College's Freshman Orientation Committee.

An officer of the Stern College Student Council commenting on the program noted that "there were problems with the Orientation—there are always a few minor bugs. But overall, the Orientation this year is the most successful one I remember, and we all look forward to a great year!"

Convocation Address

continued from p. 1, col. 4

devote itself exclusively to the study of spiritual values.

"Modernity, in all of its scientific and technological manifestations," said Dr. Bennett, "is not just a simple fact of life to which any nation in competition with others must accommodate itself. It is also a challenge and an opportunity."

The Secretary closed his remarks by congratulating Yeshiva University on its 100th anniversary and on its success in achieving "a balance, a synthesis, between the particular and the general, the unique and the universal, tradition and modernity."

In his address, Dr. Lamm traced the decline of morality's role within modern education. He noted that, whereas 50 years ago it was commonly accepted that a university's responsibilities included guidance on moral issues and the development of moral character, this was no longer true.

The modern aversion to teaching values, Dr. Lamm said, claims as its first victims the very individuals who are the object of the educational system: the students.

In contrast to this widespread educational philosophy, Dr. Lamm singled out the Jewish tradition, which has insinuated academic virtues into its educational tradition.

To the charge that universities should not be usurping the role of churches and synagogues, Dr. Lamm responded that most people don't show up in churches and synagogues with enough regularity to learn anything and that many religious institutions have themselves been affected by the prevail-

ing secularism.

In rejecting the prevailing intellectual emphasis on materialism and "unyielding despair," Dr. Lamm called for a revival of respect for the human spirit.

"There is a larger wisdom that awaits our patient inquiry," Dr. Lamm said, "that man is a spiritual as well as a biochemical, psychological, political, social, legal, and economic animal."

Dr. Lamm stressed what he felt to be Yeshiva University's contribution toward this goal:

"We have learned and taught that such profound Jewish commitments need not be confining and tribal, but can offer enlightenment and illumination on the worth of all human beings."

Other speakers at the Convocation included Stanley E. Stern, vice-chairman of the University's Board of Trustees, Dr. Philip Jordan, chairman of the American Council of Education and President of Kenyon College, and Martin C. Barell, chancellor of the Regents of the University of the State of New York.

Faigi Bandman, a student at the University's Stern College for Women and chairperson of the Stern College Torah Activities Council, delivered the invocation. Hesky Summer, president of the Student Organization of Yeshiva and a student at the University's Yeshiva College, delivered the benediction.

Dr. Israel Miller, Senior Vice President of the University, presided at the Convocation. Dr. Egon Brenner, Executive Vice President of the University, served as Chief Marshal.

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President's Column

A Clean Slate

by: Stacy Alevy

New Years signify new challenges, new goals, and new aspirations. Only weeks ago, we arrived at Stern faced with the challenge of a new beginning. Parallel to the school year's newness, a clean slate and fresh start await us as we begin our Jewish New Year, and our second hundred years at Yeshiva University.

New years are often signified by resolutions. It has been a source of pride in Judaism to form, enact, and fulfill these resolutions. As Jewish women and students at Stern College, our resolution this year is student involvement. We must strive to inculcate, in every member of the student body, a sense of pride in, and connection to, our college and its ideals. We can only accomplish this goal by being

active culturally, socially and politically.

The past month has proven that we can rise to the challenge of our resolution. Freshman orientation was ACTION. The activities, which ranged from aerobics to an evening comedy at the Dairy Planet, all elicited avid participation and excitement. Our united voice at the Emes rally indicated a sincere commitment to, and involvement with, Judaism. What we have accomplished during these few weeks is only an indication of the more significant accomplishment of which we are capable.

The first one hundred years are behind Yeshiva University; we now have the opportunity to make a mark on the beginning of the next hundred years. We must rise to the challenge, and be active participants, in our present, and moulders of our future.

MOTION IS OUR MOTTO, FORWARD IS OUR GOAL!

Dorm-Ez View

Back At Stern



by: Mimi and Rob Meyers

Sharon Geifman had as good a Jewish background as a third generation American Jew from Iowa could be expected to have. She also had the ingrained desire to be socially involved with other Jews, which led her to join the Jewish sorority at the University of Iowa. She did not find much Judaism there. Not expecting much, she graciously accepted her father's offer to send her on a summer tour of Israel. Shari fell in love with Israel, feeling more in tune with her Jewish identity than she'd ever felt before. Israel's been known to have that effect on people, but in this case Shari's companions had a great influence. They were Stern College women and unlike any women Shari had known in Iowa. These women were intellectual, opinionated, and career oriented while also being kind, considerate, and religious. She wanted to be like them and immediately had her transcripts sent from Iowa to New York.

Shari had a lot to learn. On her first Shabbat in the Collingswood Hotel (then the "Stern Dorm") she walked out of the bathroom and instinctively flicked off the light. Her roommates' gasps made her flick the light on again.

After another gasp her roommates filled her in on some basic halachot of Shabbat.

The dean at that time was curious as to Shari's motives for transferring to Stern. He asked her into his office and told her many women came to Stern looking for Jewish husbands. Shari explained that she came to learn about Judaism and to prepare for a career in education.

One night Shari's roommate asked if she'd like to go horseback riding. It sounded like fun so Shari agreed only to be informed that it would be a blind double date. Her date would be a Jewish army private, Joseph Geffen.

To make this long story a little shorter, my mother went back to the Dean after only three months at Stern to inform him she was postponing her college education to get married. This is a story I have loved since my childhood. You can imagine how it feels to find myself with my family back at Stern twenty-five years later. Rob, Noah, and I have been welcomed very nicely by all of you that we've had the opportunity to meet. I'm happy to find that my mother's definition of a Stern woman still holds true.

Thank you, Rob, Mimi and Noah Meyers.

TAC Notes

Elul Thoughts

by: Faigy Bandman

In the spirit of the month of Elul, I would like to share with you a thought on a relevant topic.

The Maharal in his work, *N'tivot Olam* (*N'tiv Hat'shuva*, chapter 3), refers to a statement in *Gemara Yoma 86b*: "Rav Meir used to say that the greatness of repentance is seen in that on account of an individual who repents, the sins of all the world are forgiven." The proof of this phenomenon is found in *Hosea 14:5*: "I will heal their backsliding, I will love them freely, because my anger is turned away from him." The *Gemara* explains that the verse begins in the plural form but ends with the singular "from him", to indicate that somehow the individual can have an effect on the entire community. The Maharal explains that a truly repentant person opens the gate of *T'shuva* where all can find forgiveness, and therefore eases the process for others by taking the first step. An individual can reach great heights and bring others along if he takes the initiative and approaches with sincere intentions.

The ability of an individual to make changes within his or her community begins at the most immediate level. Many thanks to those students who have recognized this responsibility and have contributed suggestions that will benefit the entire student body. One such suggestion

refers to the book selection on the TAC *seforim* sale list. A number of students commented that the list is inadequate to meet the needs of women engaged in intensive study at Stern. The TAC *seforim* sale is primarily organized as a service to Stern students in providing texts for Judaic Studies classes. The list currently circulating is thought to be a reflection of students' needs and demands. Since we are obviously not filling the entire demand, we would appreciate suggestions of titles in order to expand our list. Please submit requests to Faigy in 10G or Caroline in 16F immediately, so that an updated list can be prepared in time for TAC's next *seforim* sale, which will, G-d willing, be held at the beginning of next semester. (Until then, J. Levine Books and Judaica is located on 5 West 30 Street, between Fifth and Sixth Avenues. Take some time out to stop in and browse. There is a ten percent discount for Stern students.)

Keep those suggestions coming! They are not only desired but necessary. It is only through suggestions and constructive criticism that TAC can hope to meet the religious needs of all students. By working together and exchanging ideas, we can truly realize the statement, "All Israel is responsible one for another." (*Shavot 39a*) *SHANA TOVA!*

Kashrut Korner

by: Yael Spiegler

Welcome to Stern, for those who are new. And welcome to New York, where there's so much to do.

Each avenue is lined with a variety of places. Each street comes alive with a myriad of faces. Department stores, museums, and Broadway shows, Empire State Building and Mrs. Liberty-anything goes.

It will for sure be exciting to explore the unknown, but we should all first understand what goes on close to home.

Across the way from Brookdale Hall, 50 E. 34th St.

You will find a deli with all kinds of things to

eat.

Kosherwise the meat there is obviously not alright

If you really want *fleishigs*, there's Kosher Delight (or the "caf" - \$3.50 for meat & 2 veggies!) Another thing we ask of you-please beware DO NOT EAT CUT UP FRUIT OR VEGETABLES THERE!

(or even in any vegetarian restaurant of store who knows what they used the knife for before!)

But as for Entenmann's doughnuts or a Drakes' funny bone,

Toffutti, frozen fruit, etc. we wish you *B'tayavon!*

And may your merit of finding the right things to eat

Make your year happy, healthy and sweet.

Letters To The Editor

Consumers

continued from p. 2, col. 4

with administrators or, at least, their decisions. She is the recipient of services offered. She sits in the classroom. The university exists solely for the well-being and development of the student. This being the case, students must become *aware consumers* of the educational product. College can not be regarded simply as a respectable way to while away "interim" years. It's too expensive for that. Every time a student walks into a classroom, she should be thinking dollars and cents—I'm paying to get knowledge and guidance. No wise consumer settles for shoddy goods. The wise student-consumer will, therefore, demand the very best the university can offer. She will stand as a challenge to the university to deliver its best. Needs and inadequacies should be singled out and appropriately addressed or acted upon. Students must learn to use their vocal chords and exercise their rights.

Unlike any other product, however, education is not merely a deliverable "good." As consumers of material products, we are "passive" judges of their excellence and utility. Students, however, must be involved rather than

passive consumers. Individual efforts to become educated in the end largely determine the quality of the final product. The university can offer the educational meal but the student must come with her knife and fork. Students who seek easy, abbreviated assignments only harm themselves. Students who shun daily, consistent learning for the last minute cramming are the most foolish of consumers. Last spring I was startled to be told that active questioning in class can actually be a strategy to slow down a course and prevent the completion of the syllabus. Such an approach is not only self-destructive but an eminently selfish disregard for ones peers and their right to be adamant consumers.

A good university needs students that are good consumers. Students that push for knowledge make teachers better. Students that are on top of their own needs make administrators and their service assistants more responsive and purposeful. Unfortunately, the opposite is also true. Disinterested, lethargic, languishing students reinforce their apathy in their teachers and in those prepared administratively to serve them. Ultimately, a high regard for ones education hinges upon a high regard for oneself. For one reason or another, too many of us just

settle into life rather than constructing a future worthy of our G-d given talents and abilities. Is it not our ethical duty to develop what we have been given as potential? This appears to me to be the essence of *torah u mada*.

The university and its students have mutual rights and obligations. We form a contractual relationship that differentiates us radically from a business enterprise and its' consumers. Although educational consumers, students must live up to definite standards. In this case, student consumers attempting to lower standards—something no business consumer attempting to lower standards—something no business consumer would dream of doing, jeopardize not only their own futures but critically attack the health and sustenance of the university. No man is an island—we live socially and generationally. All of us at Yeshiva University no doubt expect that the university will not only continue to service the Jewish community around us but, indeed, will host the education of our children. Conscientious consumerism, therefore, has far-reaching ramifications.

It pains me when students do not take full

advantage of their university years. Ruminating on this problem over the summer, I resolved to distribute a "student-consumers report" in my classes this fall. Mentioning this intent in one class, I was immediately challenged by the editor of *The Observer* to write this article. She had an additional concern—the lack of participation in the newspaper effort. Not only did the editor prove herself a conscientious student-consumer but she demonstrated in her challenge the essence of the university's dynamic, namely, mutual obligation and cooperation. For the coming New Year let us all resolve to be the Ralph Nader's of our education. You've paid your tuition. Why pay more with your life?

Ruth A. Bevan

David W. Petegorsky Professor of Political Science

T'SHUYA MEANS ALIYAH

"One should be aware that the word 'T'shuva' means first and foremost the return to the place from which an individual departs, as it is written: 'And his return was to Rama for there was his house,' (I Samuel 7:17). Our Rabbis by way of implication made use of the word to refer to one who returns from his sins. Such a definition is found only in the words of our Rabbis, and because the term was needed and could be applied in all places and at all times, the great sages spoke of it until it became natural and there was no other meaning attached to the word 'T'shuva', its original meaning being all but forgotten. Yet the process referred to by the word 'T'shuva' remains as described in the first definition: a return to the land from which we have left."

—Rabbi Yehudah Shlomo Alkalai
—*Petach KiChudah Shel Machat (1849)*

Fellow Jews: as we enter the Ten Days of T'shuva, it is abundantly clear that most of us continue to hold to the popular definition of t'shuva, namely "repentance." Very well. Let's start repenting...

For the sin which we have sinned before You by having "outgrown" Zionist idealism, the power that built the State of Israel and the only force which can sustain it.

For the sin which we have sinned before You by treating the struggle for Jewish national existence as a spectator sport.

For the sin which we have sinned before You by praying for two thousand years to return to a restored Zion, and then spurning it.

For the sin which we have sinned before You by loving the Exile.

For the sin which we have sinned before You by offering to the State of Israel everything but that which it absolutely must have to survive and flourish: ourselves.

But remember that in Judaism, repentance involves three actions: recognizing the wrong, asking forgiveness, and rectifying the situation.

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A Surgical Experience

by: Sharon Herzfeld

Surgery. The term conjures up visions of sterile white spotched with blood stains; of gory sights; and episodes of M*A*S*H. To the majority of people it has an almost ominous ring, while a skilled minority glories in the operating room, saving lives.

Observing surgery in the Annenberg 7 operating rooms at Mount Sinai Hospital was a unique privilege which enabled me to gain a new perspective of medicine, and the doctors' world. After donning surgical greens, shoe covers, cap and mask, the head nurse instructed us not to feel embarrassed upon feeling dizzy or nauseated but to leave the room and sit with our heads between our legs.

Dr. Julius Jacobson, cardio-thoracic surgeon, welcomed us to his operating room and relayed the history of the patient — a sixty five year old woman who had undergone bypass (open heart) surgery at another hospital where they were supposed to remove a blocked artery near the stomach — an abdominal aneurism. He explained that this was not going to be a routine operation.

He was going to remove the infected tubing which had been inserted to replace the artery in the original by pass surgery and after replacing it, clean out the spreading infection in the woman's abdomen.

On the wall of the well-lit room were x-rays: to one side stood a huge table on wheels, covered with sterile blue cloths which in turn held hundreds of sterile metal instruments. A

nurse repeatedly warned: "Stay away from my table." Later she would anticipate Dr. Jacobson's every move, handing over the tools faster than he requested them. In the center of the room the patient lay unconscious being cleansed with rolls of iodine-soaked sponges by a resident and an intern. The patient's head and neck were separated by a blue cloth divider — her breathing being monitored by the anesthesiologists watching every beat on a screen. After thorough cleansing, they placed a sheet of plastic-like film over the open infected wound in order to prevent further spreading.

Dr. Jacobson guided the scalpel with the greatest precision, removing the infected tubing, around which scar tissue had formed. He made two incisions — one in the side of the right leg, the other higher up, near the rib cage, sealing off the blood with a special cauterizer. The resident helped throughout — holding the layers of skin back with retractors, receiving guidance from a master surgeon.

The opening of the human body is fascinating and awe-inspiring—a wonder to watch and not as horrible as it might seem. Special hooks threaded the new tubing from the leg through to the abdomen. After the leg and torso were meticulously stitched up, the infected wound was opened and the infection was removed with some difficulty but tremendous skill. The final bandaging of the patient, not stitched in order to allow the body to heal before sealing any possible infection inside, was marked by words of prayer.

Welcome To Stern And N.Y.C.

by: Necha Treitel

Welcome to Stern; Welcome to Manhattan. An important factor for any student to consider when deciding whether or not to attend Stern College is living in Manhattan. Some students are excited to live in a city which is in a state of constant "hustle and bustle", as Ronnie Klar describes Manhattan. She says she enjoys leaving the suburbs, where everyone looks and dresses alike; she prefers to be in Manhattan where there are different types of people; Geleit Kanner doesn't appreciate the way the students at Stern dress, but "loves the way I can walk down the same street a hundred times and always see something new." She feels like a child, looking in all the windows. I asked a few girls who have never lived in New York before how they feel about living in Manhattan. Sharon Gross feels the city is too busy and impersonal. Besides all the pushing and shoving outside, she feels the dorm is claustrophobic. Risa Siegel complaining that although there is more to do in Manhattan, (she enjoys the museums), there are unfortunately,

too many "scummy people and bag people." Cecil Weiss feels that she's not in a school environment, but "in a shopping environment." She'd prefer Stern to have a campus. Iva Yalkowsky insists Manhattan is too noisy. Dena Penn agrees with her, adding that she's also disturbed by all the "rude people" in Manhattan. Penn went on to tell of the time when she deposited a subway token, only to be pushed aside by a bum who entered the station on her token.

Gross says, "I like going to fancy hotels and restaurants. It's classy. Food is a major issue here." Klar agrees, "I like to go to nice expensive restaurants. I love the food at Moshe Peking." Siegel prefers "Edible Pursuits, while another student admitted, "I just eat in my room. With my budget I can't afford to eat anywhere else." Weiss dines at Jerusalem II, adding that "the weather in Manhattan puts you down; there's no sun." However, she feels that the people at Stern are friendly. If the city is getting YOU down, find a friend and enjoy the better things the city has to offer.

Fashion Focus

by: Debbie Acriche

Whether or not you are conservative or trendy, this season's fashions are predominantly bright. Of course classic clothes are more understated than high-fashion gear, however, more unconventional colors are being utilized.

According to Josie Borain of Calvin Klein, "style isn't synonymous with new." Basically, this means that you can wear classic Fall clothes this season and still look fashionable. The trick with Calvin Klein's clothes are that they reflect an understated style. His collection this year features smaller, less exaggerated shoulder pads and wider lapels.

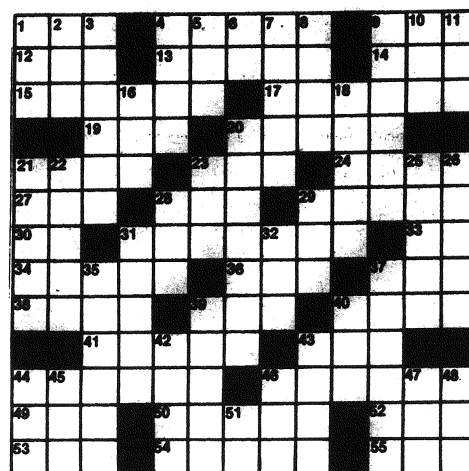
For the more fashion-conscious, this season offers the most fashion brights — if you dare to wear them! These electrifying colors push

the Fall primaries into purple, fuchsia, green, and orange. These clothes come in similarly untraditional shapes and forms, especially when it comes to jackets and duffle coats. Quilted or stream-lined, these "high-volted, switched-on-shapes" create new warmth for this season's expectedly harsh winters.

Also along the bright line, is a medium between the conservative and classic looks of Calvin Klein & Ralph Lauren, and the bright, unconventional look of alta moda. Body knits are definitely a plus this season. These bright cashmeres, mohairs, and wools are fun to put on, pile... for day or night.

This Fall forecast is a modern-classic extravaganza. Take your pick and ENJOY!

CROSSWORD



ACROSS

1. Epoch
4. Sire
9. Tennis shot
12. Pave
13. Odor
14. Mock
15. Adore
17. Scan
19. Aged
20. Cant
21. Chore
23. Ban
24. Moray (pl.)
27. Some
28. Mister
29. Pointed missile
30. Verb (form of be)
31. Plan (pl.)
33. Plural of I
34. Poison
36. Eat (p.t.)
37. Jelly
38. Coat
39. Squeeze
40. Twist
41. Desk
43. Drunk
44. Tune in (p.t.)
46. Alred
49. Mistake
50. Scary
52. Yale
53. Course
54. Oddity
55. Fish eggs

DOWN

1. 7th Letter, Greek Alphabet
2. Frightened (Early Eng.)
3. Military Depot
4. Post
5. Before
6. Depart
7. Ash
8. Lake
9. Attorney
10. Cow's mother (Gr.)
11. Drove
16. Type, Sort
18. Burden
20. Indulge
21. Code
22. Origin
23. Lighter
25. Cut back
26. Moist
28. Spade
29. High card
31. Relation between tones on scale
32. Inhabitant (suf.)
35. Certifier
37. Ditch
39. Senior
40. Trick
42. Squabble
43. Hunt
44. Morning Moisture
45. Irish Military Organization (abbr.)
46. By way of
47. Rock Group
48. Decrease
51. Concerning

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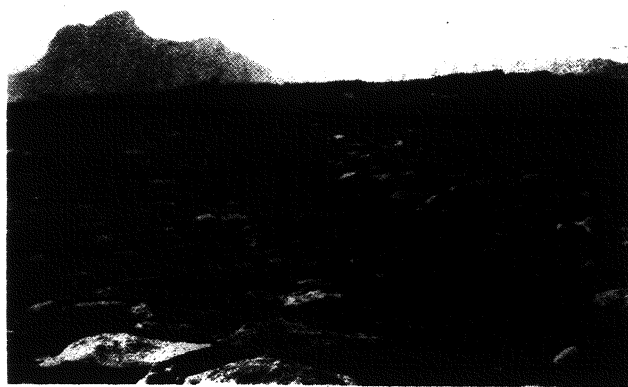
Cultural Happenings Italian Cuisine At Cheers

by: Lynn Miller

At the Yeshiva University Museum, the highly acclaimed exhibition, "Ashkenaz: The German Jewish Heritage," will be on display during the entire academic year. The exhibition, which is the first of its kind ever mounted in the world, has already been visited by thousands and has proven to be the most popular exhibit in the Museum's history.

"Ashkenaz" includes 900 items spanning 1,000 years of Jewish life in Germany. The exhibition traces the emergence of Ashkenaz culture and the way in which it has shaped a unique national persona.

Art and culture have flourished in Israel



Contemporary British artist Richard Long is famed for his walks that are taken throughout the world and are recorded in photographs, maps or texts. He utilizes stones, sticks and mud to create forms in the area, in various locations such as Nepal, West Africa, Japan, Alaska, his native Bristol, in England, and elsewhere. Longs love and respect for nature

since the beginning of time. Excavations there constantly uncover more information about early civilization. An unprecedented, first major exhibition of some of these artifacts, "Treasures of the Holyland: Ancient Art From the Israel Museum," includes nearly 200 antiquities of cultural significance and rare beauty. They reflect the great moments of artistic achievement in the region from the eleventh millennium B.C.E. to the end of the Byzantine era, around 700 C.E. The exhibit provides a fascinating and rare insight to the many artistic which influenced the shaping of Israel as we know it today. "Treasures of the Holyland" will run through January 4, 1987, at the Metropolitan Museum of Art.

are expressed in his choice of materials, isolated locations and activities which alter but do not harm the environment. The "Richard Long" exhibit at the Guggenheim Museum features four recent stone sculptures, one mud work and approximately 40 framed pieces that span his career, from the 1960's to the present. The exhibit will be open through November 30, 1986.

by: Sharon Halevy

Don't expect to find Sam, Diane, Woody and Carla behind the bar of Manhattan's newest kosher restaurant, Cheers. What one can anticipate is a restaurant that combines Italian cuisine, old world charm and grace, fastidious service, huge portions and an extensive, and expensive, menu.

The menu, which is printed in Italian with English italics explaining the dishes, is comprehensive. The *antipasti freddi* (cold appetizers \$4.95-10.50) include *pomodori ripieni*, which is a plump tomato stuffed with a deliciously moist and delicately seasoned seafood salad, made of smoked salmon and tuna, all attractively presented on lettuce and garnished with a miniature red pepper, carrot, and olives. The *antipasti caldi* (hot appetizers) featured *cannelloni al forno* (\$7.50), which was made of thick pasta rolls filled with ground beef, and drowned in a delicious Bolognese sauce.

The *insalata della casa* (house salad \$4.75) is a colorful array of green vegetables, peppers and tomatoes, chopped and tossed in the house dressing. They serve three soups (\$3.75-4.25). The bread basket is stuffed with breadsticks, and freshly baked sourdough bread, and miniature bread rolls.

The menu offers a choice of seven *pasta* dishes (pasta \$12.-15.). The *fettucine primavera* is an appetizing assortment of crisp fresh vegetables with spinach pasta in a light cream sauce. The *melanzane supreme* is an interesting combination of sauteed vegetables (broccoli, cauliflower, beans) rolled in eggplant, on a bed of pasta and topped with a Marinara sauce, that was too sour and citrusy.

The *pesce* (fish \$16.50-18.50) offerings are limited to four choices: Scrod, Sole, Red Snapper, and *pesce del giorno* (fish of the day); and are reputed to be very fresh. Two outstanding dishes among the *polli* (poultry \$16.-22.) are the roast duckling in raspberry sauce, and the *pollo cacciatora* (chicken cacciatore).

Featured *carni* (beef \$19.50-25.95) dishes are tenderloin steak, rib steak, and a roast rack of lamb served with an apple mint sauce. The *misto all griglia* is Cheers' version of a mixed

grill, with a generous array of succulent lamb, veal and chicken in a home-made barbecue sauce. There is also a choice of four *stefadi* (veal \$18.50-21.50) dishes.

The *dolci* (desserts \$4.50) are sinfully sweet and irresistible. Their double chocolate cake is comprised of layers of chocolate cake alternated with thick, creamy semi-sweet chocolate, and is of extreme pleasure to the taste buds. The other cakes are Grand Marnier, Peach Melba and chocolate almond. The subalgine is a perfect balance of a light frothy texture and a rich flavor. The dessert, whose ingredients include stiffly beaten eggs and liquor, is served with fresh strawberries, which create a pleasant contrast.

The prices are quite high, but the portions are very generous, and the ingredients are very fresh. One can share an entree for an extra plate charge of \$4.30 per person. Any leftover food will be cheerfully wrapped by the waiters.

The fine cuisine of this restaurant is complemented by the old-world charm achieved through the restaurant's decor, and the meticulous service. The wood-paneled walls are adorned with "antique paintings" and a large brass plaque. Plants add a touch of green, and the table linens are pink, with burgundy napkins. A large bar encompasses the front area of the restaurant.

The waiters, who are clad in burgundy tuxedo jackets, and the busboys, who wear mandarin-collared burgundy jackets with brass buttons, are very attentive. (One can be assured that the water glass will never be empty.)

Because of the close proximity of the tables, there is a lack of privacy, causing unwilling eavesdropping on a neighbors' conversation. While it could seem claustrophobic (and annoying when other diners knock you every time they walk past), it lends an intimacy to the restaurant.

Cheers has the ambience and character of a fine Italian restaurant. The atmosphere buzzes with many conversations of people in enjoyment of the winning and dining process. (212) 840-8810. Reservations are highly recommended. The *hashgacha* is given by the Chaf-K.

Impressionist Exhibit

by: Lynn Miller

World peace was the principle issue for discussion when President Ronald Reagan and General Secretary Mikhail Gorbachev met last November at the Geneva Summit to discuss their views on the betterment of Soviet and American relations. While there were no concrete achievements, both leaders agreed that a cultural exchange would create a better understanding between the people of both nations and serve as a positive stepping stone towards world peace.

The exhibition "Impressionist to Early Modern Paintings from the U.S.S.R." is the first cultural exhibit to come to the United States after the summit. It has already appeared at the National Gallery, the Los Angeles County Museum of Art, and is now currently at the Metropolitan Museum of Art.

This comprehensive collection consists of forty Impressionist, Post Impressionist and early modern works from two of Russia's most renowned museums: the Hermitage Museum in Leningrad and the Pushkin Museum of the Fine Arts in Moscow. The masterpieces are by seven of the most prominent artists of that period Monet, Matisse, Van Gogh, Gauguin, Renoir, Cézanne, and Picasso. This impressive list of names, not withstanding the art, evokes awe and respect. The originality of concept, the immense skill of the artists and the paths

of their works, were extremely significant in the evolution of 20th century art.

Stepping into the exhibit on the second floor of the Met, one is overwhelmed by the intense energy of the intermingling color and light.

The landscape genre is expressed in several paintings, including Monet's "Woman in a Garden" and "Pond at Montegeron", and Renoir's "La Grenouillère." "Woman in a Garden", painted by Monet in 1867, enralls the viewer with the spontaneity of the brush strokes, and the interaction of the light and the pastel colors of his palette.

Another genre represented in the collection is "Still Life", such as Cézanne's "Vase of Flowers" and "Milk Can, Carafe, and Coffee Bowl" which are executed in vibrant gold and dark green colors. Unlike Monet, whose primary concern was the meshing of color reflections and sunlight, Cézanne was more interested in figures that are recognized by color, but not dissolved in it.

In his still lifes, Cézanne is primarily concerned with creating an impression of spatial depth. In comparison, Picasso's "Still Life with Skull" in the exhibit is frontal and shallow. Five out of the eight Picasso creations shown are of the cubist style. To view these magnificent works, which were amassed before the Russian Revolution, is a rare privilege for most Americans. They serve to strengthen the cultural understanding between the peoples of the two superpower countries.



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and wish you a Happy New Year!



Tel. 685-7117

Dear Dr. Lamm,

September 25, 1986

As the student leaders of the undergraduate schools of Yeshiva University, we would like to express, on behalf of the students, our sincere disappointment that we were not formally invited to the Convocation and Stamp Dedication Ceremonies. We feel that the lack of student attendance at events such as these is an embarrassment to Yeshiva University. More importantly, this apparent disregard displays a lack of respect for the undergraduates, the mainstay of this institution.

It is imperative that the student body be given the opportunity to participate in such public functions. Without this privilege, we cannot properly encourage true dedication and commitment to our university.

The rightful pride felt by the administration in this milestone anniversary is shared by the students as well. In the centennial year of our illustrious institution, we would like to see a new era of harmonious and productive student-administration relations.

Steven Schiff
Steven Schiff
President, IBCSC

Stacy Alevy
Stacy Alevy
President, SCWBC

Faig Bandman
Faig Bandman
President, TAC

Respectfully,

Jerry Barbalatt
Jerry Barbalatt
President, YCSC

Heahy Summer
Heahy Summer
President, SOY

Jeff Remer
President, JSSSC

Jeff Remer

Join the
Joseph P. Dunner Political Science Society
for our Shabbaton, Oct. 31 - Nov. 1
For Information: Rachel, 10E

More people have survived
cancer than now live in the
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"For the People, by the People."

by: Ariella Schreiber

We the People of the United States, in order to form a more perfect union . . . do ordain and establish this Constitution for the United States of America. Preamble to the U.S. Constitution.

While these words are haunting, how many Americans truly appreciate the ramifications of the formation of a government "for the people, by the people"?

The right to vote is a fundamental privilege granted to every citizen of the United States, above the age of 18. The majority of Americans take this right for granted, not realizing how recent the legislation that gave these rights was passed. Until 1964, there existed a poll tax as a prerequisite for voters in certain areas of the country. This prevented many people, especially southern Blacks, from voting, because of financial disadvantages. Therefore, the ratification of the 25th Amendment, which abolished the poll tax, was seen as a major victory for the Civil Rights Movement. Until 1971, the legal voting age was 21, and with the ratification of the 26th Amendment, was changed to 18. This stemmed from the prevailing view among Americans, at the time of the Vietnam War, that if an 18-year old could be drafted into the army to fight for his country he deserved the right of choosing its leaders, and influencing its policy.

Of the 13 amendments added to the Constitution after the Bill of Rights, three were associated with the American citizen's right to vote. The "American Way" guarantees every U.S. citizen the right to be represented in government. The American Revolution was instigated by the 13 colonies' demand to the English monarch, King George III, of "No taxation without representation." This led to the signing of the Declaration of Independence, which severed all ties with Great Britain.

In a recent survey of Stern students, the results showed that over 55% of those polled had not registered to vote. This reflects a trend in American society at large. Voters have become mistrustful of politicians, ambiguous regarding the political system, and apathetic of their responsibility to express their opinion at the polls. However, young American Jews have a

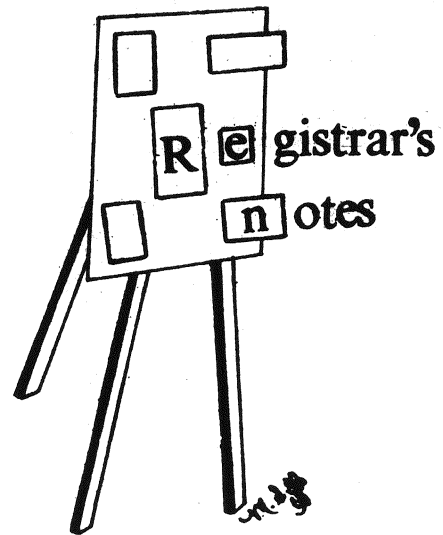
doubled political interest and responsibility: as members of contemporary American society we can be crucial in moulding the course of the future; and as Jews we have a responsibility toward Israel, the Jewish national homeland.

In modern American history, there are numerous examples of politicians with seniority in Congress, and with an affinity to Israel, who are not re-elected, due to low voter turnout. In 1980, as a result of ex-President Carter's early concession speech, many voters in the West failed to vote. This low turnout caused Senator Church of Idaho, who had been in the senate for 40 years and was Chairman of the Foreign Relations Committee (a key position in determining American-Israeli relations), to be defeated by a margin of a few thousand votes. Senator Al Almon lost his position as Chairman of the Ways and Means Committee in a similar fashion.

The recent election of several La Rouchites to the lower echelons of government in Illinois, is a frightening indicator of what can result from voter apathy, since this group made no attempt to conceal their neo-Nazi ideology. The more recent primaries illustrated that when the voters don't vote, the candidate with the majority of voters does not necessarily win the election: Mark Green won the Democratic nomination for Senate, despite the fact that he was lagging behind in all polls, because only 13 percent of the eligible voters stated their opinion in an official manner.

The American Heritage Dictionary defines the word vote as the "right to express one's preference." American citizens are fortunate to be accorded this privilege and as responsible members of society should exercise this right. As youth we have the opportunity and obligation to shape the society of the future through political awareness and informed action.

The Political Science Societies at both SCW and YC are sponsoring voter registration drives in the near future. For more information, contact the Board of Elections at (212) 924-1860. Out-of-towners can vote in New York, for New York representatives, if they have resided in New York for a minimum of thirty days.



October 3-5, Friday-Sunday — Rosh Hashanah, No Classes.

October 6, Monday — Fast of Gedaliah, No Classes After 1:10 p.m.

October 7, Tuesday — Last Day for Eligible Students to Withdraw With Partial Tuition Refund; Last Day to Drop a Course Without Notation on Record (3); Last Day to Apply for November CLEP Tests.

October 12-27, Sunday-Monday — Yom Kippur and Sukkot, No Classes.

November 4, Tuesday — Election Day, Regular Classes.

November 9, Sunday — CLEP Tests Administered.

November 26, Wednesday — SCW and YC Follow a Friday Schedule (4)

November 27-28, Thursday-Friday — Thanksgiving Recess, No Classes.

December 1-5, Period to File for P/F or P/N Grade or Exclusion Option.

December 8, Monday — Last Day to Withdraw from a Course (3); Registration Dates and Procedures for Spring to be Announced.

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For details contact Sharon in 15E

Attention Commuters:

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Solution to Puzzle on Page 8



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