

THE OBSERVER

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From l to r: Lori Presby, Judy Ehrlich, Rachel Wolgemuth, Dean Ira Jaskoll, Binah Miller, Alan Papier, Dean Michael Schiff, Scott Apfelbaum, Yosef Mandelbaum, and Rebecca Rosenberg.

SSSB Dinner is a Success

by Amy Mehler

Professionals representing twenty different corporations, businesses, and investment firms came and lent their support in the first of what is hoped to become an annual dinner to be sponsored by the business society of the Sy Syms School of Business. The concept of a cocktail reception and catered meal, where students could meet with company representatives and discuss their aspirations and career opportunities, was conceived and presented to Dean Michael Schiff, President of SSSB August of 1987 by Yosef Mandelbaum, a Yeshiva College (YC) senior and member of the business society.

Dinner Chairman Alan Papier, introduced Dean Schiff,

who delivered the opening remarks. Dean Schiff stated that the objective of the dinner was, "to let the business community know about the quality of the student body, of the school, and develop an awareness of their adroitness as first rate prospective employees." He also mentioned that 39 out of 42 June graduates interviewed by visiting schools and big eight accounting firms have already received firm commitments upon their graduation, suggesting that the market recognizes YU as an important source of enrollment and employment. Dean Schiff described YU students as being, "highly motivated, intelligent, and very attractive young people entering the business world." He commended the

members of the committee as not only serving the class of '88, but as having laid the ground work to what will be an annual function for the Sy Syms School of Business and added that, "our students are as concerned with those who follow them as they are concerned for themselves."

Nothing better exemplified this sentiment than the second speaker, 1979 YC alumna, Joel Macl, who went on to earn an M.B.A. from Harvard University. He has been employed by Drexel Burnham for the last seven years, and is currently the managing director of corporate finance. He spoke encouragingly about the opportunities for orthodox people in the business world, continued on p. 4, col. 3

Rabbi Flaum and Dr. Shatz Elected Senior Professors

by Sara Silberman

Rabbi Tzvi Flaum and Dr. David Shatz have been elected Senior Class Professors by the Stern College senior class of 1988. This honor is bestowed annually upon one member each of the Judaic and secular studies faculties.

Rabbi Flaum, Mashgiach Ruchani at SCW, received semichah from the Rabbi Isaac Elchanan Theological Seminary. He has been teaching at SCW for eight years, and has been chosen senior professor for three.

Rabbi Flaum praises the faculty as "one big community." He admires the Judaic studies teachers as religious specialists, each dynamic, and contributing in his or her own way to making Stern into a Makom Torah.

intense process of taking primary sources within halakha, and extracting from them the practical halakha. He



Dr. David Shatz praises students' efforts in outreach, not only through organizations which reach outside of school, but through programs which reach within. In particular, he cites the Chavrusa-Kesher program, continued on p. 4, col. 4

Kramer Chosen for Wachtelheim Award

by Sara Silberman

To Sharon Kramer, the award which has been established in memory of Lisa Wachtelheim is not only



Rabbi Flaum has seen a strong core of serious students emerge at SCW. He notes students' involvement in the

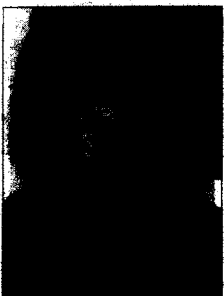
Mandel and Witty Share Remes Award

by Sara Silberman

The Senior Class of 1988 has chosen Rachel Mandel, editor-in-chief of The Observer, and Elaine Witty, president of the student council, to receive this year's Remes Award. Both have shown outstanding character and personality in the many services which they have provided to the school.

Ms. Mandel says it was the students at SCW that encouraged her to accomplish — and so she did, to the point where she says she has become "addicted" to school activities. During Mandel's career at Stern, she had served as a reporter, associate news editor, news editor, and editor-in-chief of The Observer. She starred as Angustias in SCDS' production of The House of Bernarda Alba, and as Sganarelle in The Physician in Spite

of Himself. Rachel has served as president of the Joseph P. Dunner Political Science society, and as president of the sophomore class. She has also been named to the Aishel Honor Society and the Dean's List.



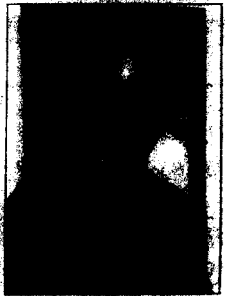
Rachel Mandel

Ms. Mandel attributes her "addiction" in part to one professor who, she says, encouraged her by expecting her to achieve. The more that was expected of her, the more confidence she had in herself to accomplish even more. Since her freshman year, she has noticed an improvement in the student body's attitude towards a serious education. "Students specifically go out for harder courses," with their eye on going farther in career choices, such as graduate schools. She feels that students are more interested in learning and becoming more well rounded which raises the intellectual level of the classes.

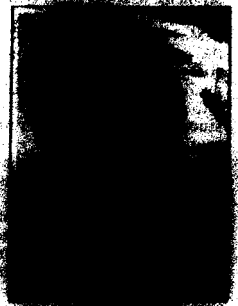
Rachel is an English/Communications major with minors in both political science and music. She intends to attend Cardozo Law School next year,

but she has not ruled out the possibility of a career in publishing or teaching. For Rachel, the Remes Award does not symbolize what she has done or has been recognized for at Stern College. Rather,

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Elaine Witty



"because" it is necessary. Stern College students are of one union, regardless of what class each is in; one can raise the necklace of a departed friend, like Lisa, through living in her memory, regardless of what class she was in. It is emblematic such as these which the student class considered as they elected Sharon Kramer to be recipient of the Wachtelheim Award, which is given in recognition of good character and dedication to Stern College.

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EDITORIAL

Writing to Deaf Ears

A college newspaper's main purpose is to be the sounding board of its student body. Those most closely involved with *The Observer* and its production spend many hours before each issue deciding which problems and events are important enough to the student body to be discussed in these pages. The editorials in particular are our way of letting the administration know what we are thinking and how we feel about the policies governing our school.

Therefore, we are greatly disturbed when month after month the opinions expressed in the pages of *The Observer* go completely unacknowledged by the administration. Not once has the paper ever received a letter noting that they have read our complaints and are working on a solution.

Many of the school policies and issues dealt with this year in *The Observer*, such as the van situation, ID checks, and the speakers at the Chanukah dinner, are issues that the student body felt very strongly about. These were matters that the editorial board of *The Observer* devoted much space to, but the administration chose not to comment on.

It seems to us that the administration only acknowledges the paper when it suits their PR needs to do so. At every freshman orientation meeting and open house, the paper is mentioned and praised as one of the school's most important undergraduate activities. The editor is often asked to speak at such events. Other than that, however, the paper is largely ignored by the administration.

The students of this school work hard each month to produce a quality paper. It is our voice, our means of expression, a unifier of the students. The least the administration could do is respond to it.

The Perils of Stern's Mailroom

Stern College is a mostly residential school. That means that a large part of Stern's student bodies' lives revolve around the dormitory. Mail is a large part of the "Dorm Experience". We rely on the mail for letters from home, correspondence from graduate schools, even our monthly phone bills and magazine subscriptions. Therefore, when the mail is handled irresponsibly, it causes us great concern.

There are two hundred and sixty-three little mailboxes in the lobby of Brookdale Hall. Each room of the school is delegated two such boxes at the beginning of the year and given the respective combinations. Every day, six days a week, two or three large bags of mail are delivered to the dorm to be sorted by room number and placed in these little boxes.

Very often, mail is misplaced, lost, or just abandoned on the floor of the mail room. Packages are even worse. They lay on the floor for weeks before the recipients are even informed of their delivery.

Mail is supposed to be sorted by work-study students. However, the mail is often sorted by people who are not on the work-study program and it is usually not sorted every day. The guards, understandably, will not let unauthorized students into the mailroom to search for their own mail. The average student, therefore, must wait until someone finds the time to sort their mail.

There are other problems involved as well. A large percentage of the mail delivered is addressed to students who have already left or graduated.

The present system clearly does not work. It might be more efficient if the mail was divided by floors instead of by rooms. The dorm counselors could then distribute the mail among their floormates. Besides speeding up the rate of mail distribution, it would also give the dorm counselors a chance to interact with their floormates more often.

The mailman's creed promises mail delivery through rain, sleet, snow, and dark of night. Nobody ever made mention of the perils of Stern's mailroom.

*The Governing Board of
THE OBSERVER wishes the entire
student body, faculty, and
administration, a Chag
Kasher V'Sameach.*

THE OBSERVER

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LETTERS

Author of Pollard Article Guilty of Bias

To the Editor:

In the February issue of *The Observer* an article was published by Yaffa Weiss about Jonathan Pollard.

This "Pollard Affair" has been focused on much too heavily from the very start. Anything which involves the incarceration of a Jew is taken immediately to be associated with anti-semitism. The truth is: Jonathan Pollard committed a crime and is serving his sentence accordingly.

Effort has been made since the beginning to portray this issue as being worse than it actually is. Anne Pollard is not serving "two consecutive five-year sentences," meaning in effect, a ten year term; rather she is serving two concurrent five year terms, which means that she serves them at the same time (a five year sentence).

The article is further biased due to the writer's involvement in the situation. The author is the daughter of a "Pollard fanatic," and upon further research we note that activism

runs rampant in the family. "Activism-fever" makes people assume things without cause. I was at the rally and I heard the speakers. Dershowitz was no better than Kahane ever was. He speaks very well but his arguments are unfounded.

"I visited Anne Pollard...I saw confidential documents..." sounds very nice but prove it to me. I want documented proof of the cruelty to Anne and of the injustice to Jonathan. Who are you to judge the United States Government and to decide if U.S. interests were harmed or not?

I challenge the author of the article and her over-zealous family to prove their arguments to us, the general public. Why is it that everyone is afraid to quote facts? Jonathan Pollard committed a crime — he now serves his sentence.

True, it was a most noble thing to do, no Jew will deny it, but he must now pay the price. Jewish, but American too.

YU Class of '88

"J.B.A.T." Ignorant of Facts

The author responds:

Dear JBAT,

If, as you claim, the Pollard Affair has been focused upon heavily, it is with good reason. To say that Jonathan and Anne Pollard are serving their sentences in accordance with their crimes is a sign of ignorance of the facts. In 1981 David Barnett, a former CIA agent, received only eighteen years for selling information to the KGB regarding intelligence operations and the names of some thirty covert agents. In 1982, Ensign Stephen Baba sold secret electronic warfare documents to South Africa and received two years of imprisonment under a plea agreement. In 1985 Samuel Loring Morison, a former Naval Intelligence Analyst, was sentenced

to two years for stealing secret naval documents for British publication. In addition, a spy's wife hasn't been convicted for her husband's activities in over thirty years, regardless of her involvements. Jonathan Pollard was charged with passing classified material to Israel, an ally, and his second count of harming the security of the United States was later dropped because of lack of evidence. Anne's charges were "possessing" and "receiving" this material which was unthreatening to U.S. security. Anne received, as you pointed out, two concurrent five-year terms in prison, and Jonathan received a life sentence, both with no chances of parole. Surely, you must see that in

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Purim Party Ad A Disappointment

To the Editor:

In the January issue of *The Observer* you ran an advertisement for a Purim party scheduled to be held at Club 26 West on Purim Eve. The text of the ad states "Dance the night away with thousands of others as you fulfill the custom of drinking and merriment at our open bar till midnight — with a beer special after midnight."

I was disappointed to see such an advertisement appear in the pages of our newspaper. While it is true that many students in Stern College and Yeshiva College attend dance parties, it is common knowledge that Yeshiva University neither provides nor endorses this type of party for its student body. One should stop and consider that students throughout the

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Party Ad Anti-Purim Message

To the Editor:

Before the arrival of Purim, my staff and I spent time discussing with our students the parameters of proper halachic Purim frolicking. I sent a letter to parents cautioning them against sending their daughters to Yeshiva University on Purim night. I recalled for them the shameful street display of last year so vividly described in a Yeshiva College editorial. We also tried very hard to convince our students that a disco ambience is not acceptable for a Bat Yeshiva both on Purim and any other time of the year. I was therefore surprised and shocked to find that in the recent issue of *The Observer*, you printed an advertisement to a disco Purim event on West 26th Street. It is ironic to note that in the same issue of *The Observer*, Deena Yellin criticizes Yeshiva University for honoring Shimon Peres and Mrs. Anwar Sadat at a recent dinner. She is concerned about

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Israel's Side of the Story Heard

by Terri Simckes

It is said that for every controversial issue, there is at least two sides. Many people feel, however, that in dealing with questions pertaining to the state of Israel, the media often fails to present positive arguments for the State of Israel. To help the world listen to their side of the story, Prime Minister Yitzchak Shamir, Israeli Ambassador Benjamin Netanyahu and MK Avraham Verdirer decided to tell Israel's side of the events occurring in the administered territories of Judea, Samaria, and Gaza.

Though each has spoken separately to packed audiences around the metropolitan N.Y. area during the past couple of weeks, their underlying themes were the same — American Jewry must support Israel in exercising her right to deal with threats to her existence as a sovereign state.

Israeli Prime Minister Yitzchak Shamir expressed the view that the government of Israel sees the rioting on the West Bank and in Gaza not as a struggle for Palestinian rights, but merely as a further attempt by the Arab world to destroy the State of Israel.

Benjamin Netanyahu strongly echoed that sentiment and cited the failed attempts made by the Arabs to eliminate Israel both by means of terror and conventional war. Netanyahu said that knowing how susceptible the press is to manipulation, the Arabs wish to cause a stampede of public outcry against Israel's actions against the "helpless Palestinians." The very fact that they began their struggle for political independence through the use

of stones rather than guns was a ploy for the sympathy of onlookers.

Netanyahu divided the issue into two poignant questions. What can the government of Israel do immediately to allay the rioting Palestinians and what long term solution can Israel propose? It is obvious to both Shamir and Netanyahu that the answer to the former can not be superimposed on the latter.

"We are told that the only thing needed to achieve a true and lasting peace is for us to proclaim our willingness to give up territories in Judea, Samaria and Gaza," Shamir said. But, as Benjamin Netanyahu points out, Israel came into control of these territories as a result of the problem; they are not the cause. It was the fundamental Arab-Israeli conflict which turned Arab aggression against Israel into a need for occupying those lands. Peace, then, was not in effect pre-Israeli occupation of the land and will not be in effect merely by Israel returning the land.

In 1947 the Arab world was not interested in a joint partition plan. Nothing has changed today. On a recent CBS 48 Hours show, some Gaza Palestinian rioters were asked: "If you get an independent state on the West Bank and Gaza, will this be enough?" The answer was a resounding "no." The Arabs are committed to destroying the very entity known as "Israel." When they say Palestine, they won't stop on the West Bank and Gaza, but they mean Jaffa, Acco, Galilee, Nazareth, etc. Such were some of the moving

sentiments expressed by Israel's diplomatic representatives.

Israel was presented by all the speakers as a state fighting for her survival. The Arab states are fighting their anti-Israel hatred through the very young Palestinians, who one day intend to eliminate Hussein and swallow Jordan into a united Palestine. It was pointed out that the military actions being taken by Israel against these rioters are not innovative. In the 20's, 30's, 50's and 60's when Egypt controlled Gaza and Judea, and Samaria was under Jordanian rule, there were riots as well. Hussein would order the immediate round up of those creating the disturbance, and within one hour they would be machine-gunned down. In Syria, whole cities were levelled because known anti-government parties resided within. International law under the Geneva convention places the government's prime obligation to the citizens.

On matters of Israeli security, it was suggested that only she can decide what is vital to her national interests. Far from seeing the need for Jewish personalities to exert pressures on their governments to pressure Israel, Shamir, Netanyahu, and especially Verdirer believe that a media campaign should be made on behalf of Israel. An increase in tourism and financial contributions to Israel during these difficult times should be encouraged. As Netanyahu pointed out in this, the 40th year of Israel's existence, solidarity with the democratic, just and moral state must be shown by Jews around the world.

Thoughts on Pesach

by Joan P. Weiner

At the end of this week, Jews in America and around the world will be celebrating the holiday of Pesach in almost the very same way our ancestors celebrated it two thousand years ago. This is a remarkable event when one considers all the numerous changes that have taken place in the past two thousand years.

A favorite part of the seder for many people is when the youngest child asks, Why is this night different from all other nights?

It's a good question, more so this year perhaps than in many previous years. Why, and how, is this night different from all other nights and from that first Pesach two thousand years ago?

Two thousand years ago, the Jews left Egypt and began wandering through the desert on a forty year journey toward the land of Israel. This year, the State of Israel will celebrate its fortieth birthday. We too have been wandering for forty years.

Two thousand years ago, the children of Israel entered the land of Israel to conquer it. Their only justification for their right to do so was the idea that they needed a homeland and their own beliefs that God meant the land for them. Today, Israel is fighting again to keep parts of that same land. Our only justification is that we need a defensible homeland and our belief that we have a right to it.

Two thousand years ago, the Jews ceased to be looked upon as Egyptian slaves and began to be thought of as the enemy wishing to take the land from the Canaanites who lived there. Today, for perhaps the first time since, we are no longer

the downtrodden Jews. In the pages of *The New York Times*, and in the eyes of the world, we are being looked upon as the oppressors.

Two thousand years ago, after the death of Moshe, the Jewish people looked for leadership, and found it in Yehoshua. He conquered the land and divided it among the people. Today, we are again in search of leadership, and we find that leadership is itself divided.

Later in the Seder, we read of the four sons. American Jewry, in recent years seems to have abandoned the idea of the four sons and now sees itself as the older brother, the protectorate of Israel and Jews around the world. Jews in the Soviet Union, Iran, and in other countries read the story of the redemption from Egypt and ask where their redemption is. What will American Jewry tell them? We have no miracles. We cannot part the iron curtain as God parted the red sea. We can only hope to make deals and influence governments. We are waiting for a new administration.

As we sit down to our Sederim, we find ourselves facing questions we cannot answer. Questions that our forefathers struggled with two thousand years ago. We have a homeland that is promised to us, yet we wander in lands that are not ours. Clearly, for the moment at least, we are not a popular nation.

Why is this night different from all other nights? Why is our generation any different from any previous generation? Why is our present situation different from any previous situations? Maybe the answer is a simple one. It isn't.

We Mourn The Loss

On behalf of the student body, faculty and administration, the governing board of *The Observer* expresses its deepest sympathies to the family of Dr. Julian Roberts.

Dr. Roberts, 67, had been a professor of Education at Stern College and of psychology at Yeshiva College. He passed away March 24, from complications of a stroke.

A memorial service for Dr. Roberts will be held on April 26, 1988, in Koch Auditorium at 7:00 p.m.

Success Staged

Special Thanks are extended to Dean Efrem Nulman and the Office of the Dean of Students for their support and efforts on behalf of the Stern College Dramatics Society. Without Dr. Nulman's help, "The Physician in Spite of Himself" could never have been the success that it was.

Thanks to Well-Wishers

Mrs. Pauline Winter thanks the student body, faculty and administration for their cards, flowers and well wishes during her convalescence.

Tizku L'Mitzvot

To all those who helped package and distribute shalach manot to the various nursing homes and hospitals in Manhattan, we thank you!

Brenda, Judith and Sharon

Pick-up Applications for the 1988-1989

THE OBSERVER Staff
in the Office of Student Services
after Pesach

FALL 1988 REGISTRATION SCHEDULE

Tuesday, May 10, 1988	Distribution of registration materials to students
Tuesday, May 17, 1988	Registration for current Seniors and current Juniors 9:00-4:30 by appointment
Wednesday, May 18, 1988	Registration for current Sophomores 9:00-3:30 by appointment
Thursday, May 19, 1988	Registration for current Freshmen 9:00-4:30 by appointment
Tuesday, May 24, 1988	Late registration

Super Tuesday YU Style

by Cindy Schlanger

On Tuesday March 8, the Political Science Society sponsored a Super Tuesday Fiesta. Super Tuesday was the day when twenty states held either primaries or caucuses to determine how many delegates each presidential candidate would receive prior to the national conventions. Even more important is that after Super Tuesday a front-runner usually emerges from each party.

The evening began with political satirist Michael Hampton Kane. The audience of students appeared to enjoy his act. Following Mr. Kane was the main event, a mock debate between the presidential candidates. With Ilana Kopmar, president of the Poli-Sci Society, serving as moderator, the ten candidates were represented by current students or alumna of YU. The candidates were well represented, each one of them being true to form. Candidates were asked questions about a specific theme in their campaign with the other candidates having the right to reply. While some of the candidates did stick to the issues at hand, others like George Bush/Jordy Goldberg never really seemed to really answer

much of anything and Gary Hart/David Wachtenheim got a bit out of hand. Pat Robertson/Hesh Rephun and Jesse Jackson/Michael Ungar kept on preaching their Biblical fire and brimstone messages. Other candidates did not have to go quite that far back to sound like something from another era, like Paul Simon/David Falk, bowtie and all. The questions ranged from ethics (or lack of them, as one candidate demonstrated by accosting the moderator) to the Iran-Contra affair (the vice-president managed to evade this question, although it appeared that he managed to evade answering all of the questions) to the U.S. trade policy (more commonly known as Richard Gephardt's/Lawrence Stroll Asia bashing). The other candidates who were represented were Albert Gore — Behnam Dayanim, Michael Dukakis — Jon Bandler, Jack Kemp — Eitan Gorlin, Robert Dole — Jason Ciment. Following the debate there was a voter registration drive, a mock election, and refreshments were served. Although the turnout was not that large, everyone appeared to have enjoyed themselves. It really was a "Super" Tuesday Fiesta.

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but warned against assuming that prospective employees understand religious customs and lifestyles. Mael stressed the importance of not being overly sensitive to remarks often made out of ignorance, and never to be embarrassed about religious beliefs or traditions. He hopes that the orthodox network will be strengthened by the YU graduates entering the corporate world, and hopes to be able to continue to increase and feed YU graduates into the growing network.

A joint YC and SCW committee consisting of Yosef Mandelbaum and Rebecca Rosenberg, recipients of the Dean's award for service and character in business studies, as well as Binah Miller, Alan Papier, Scott Apfelbaum, and Judy Ehrlich, recipients of the Joint Business award from the Alumni Society for excellence in service, were responsible for the planning, financing, marketing, and publicizing of the affair held at the Hilton Hotel.

Most students who paid the \$60 dollars (or less depending on how many raffle tickets were sold), were very excited and satisfied with the outcome of the evening. Ora Ruttner, an SCW junior, said she was able

to learn about a special Signa training program for juniors and seniors that she wouldn't have heard about if she hadn't met the Signa representative seated at her table. Daniella Blumpkin, returning after a leave of absence which she had spent working on Wall Street, felt she "established a foot in the door," and expressed hopes of becoming more involved in the business society.

Some students, such as Robbie Berman and Daniel Blatt, voiced their disappointment at the predominantly large number of finance and investment banking related companies, and felt that their particular needs were not represented. It was separately explained by Papier and Rosenberg that over 150 companies were contacted, but due to various reasons only 20 responded affirmatively. Even then some could only stay through cocktails. It was also noted by students that many men and women present were not directly involved with their company's job placement, and that the most they would be able to do, would be to forward resumes.

On the other hand, executives such as Neil Katz, (YC '65)

vice president of the Revlon beauty division, was quite impressed with the "level and style of the students of YU," and hoped the evening was as successful for the students he spoke with as it was for him.

Seth Cahan, of First Investment Corporation, said that "the recruiting experience I had here was probably the best recruiting experience I've had at any college I have ever seen." David Falk, (YC '87) "was truly impressed," and has high hopes that Merrill Lynch, where he is presently employed, will be conducting interviews at YU next year. He said he was sorry such an evening hadn't been available before he graduated, and pointed out that even the briefest conversation with a company executive is "a leg up."

Yosef Mandelbaum felt the evening exceeded even his expectations. "We let them know we are here, that we're serious about jobs, and that we're serious students to look at."

Scholars. Dr. Shatz resigned from an established philosophy department to help build the department at YU.

The decision "could not have been a happier one." Although at first he was apprehensive about the interest philosophy would generate at SCW, he soon found that students forced him "to think things through much more deeply than I ever could on my own," in both limudei kodesh and secular studies. Colleagues at other philosophy departments, with whom he discusses his students, are amazed at the sophistication of the questions and comments which are brought up in class.

Dr. Shatz notes that the faculty at SCW has been strengthened each year since his arrival. This, in turn, motivates students even more.

Dr. Shatz enjoys teaching students whose values match his own; he has "always had the warmest of feelings for YU."

Review of Nanou

by Elka Schmidman

Let us say that you are looking for good food in a subdued atmosphere not too far from the dorm. Well, you could always eat at the cafeteria, but I would suggest that you try Nanou, a new French Mediterranean fleishig restaurant at 24 East 21st street (between Park and Broadway). A friend and I had dinner at Nanau on a recent Sunday evening. On Sunday nights, Nanau is at its busiest, and almost all 135 seats were filled. The crowd didn't seem to faze the maitre d', a fifteen year veteran of the midtown Manhattan restaurant scene.

The dishes were Cilleroy & Bach, the water glasses gigantic, and the little salt and pepper shakers have brass covers. But don't bother with the pepper shaker. One of the army of waiters waiting around Nanau does nothing but grind pepper for you. And then there are a few people whose main job seems to be ensuring that there are enough rolls. The rolls look nice, but they're not freshly baked, so you may as well save the calories for desert.

Our waiter-and yes, the waiters do speak French-brought us menus, which of course are in French (with English subtitles). There is not a tremendous variety of things to choose from (only two kinds of soups are offered) but there's no reason to feel deprived. The food is definitely good, though it's very expensive.

The average hors d'oeuvre is priced at around six dollars, soups are about four dollars and salads range from 3.50 to 5.00. The most expensive dish on the menu, the rack of lamb for two, is 62.00. Most entrees are in the 18-22 dollar range and even a cup of tea is 2 dollars.

We dug deep into our pockets and ordered. My friend had the salade Mason (\$3.50) a fairly small, unremarkable tossed salad with a bland creamy dressing. I had the soupe du jour. It was a big bowl of vegetable soup that tasted just the way vegetable soup should taste. It had a meat base, chunks of vegetables, and a little bit too much oregano. (Just about everything at Nanau seems to be made with oregano).

For the main course, I had marinated chicken (again with oregano). It had been cooked just long enough and was still juicy. The sliced carrots, zucchini and squash that came with it were brightly colored but limp, and the plate seemed a bit empty.

My friend's supper looked more satisfying than mine. Her fusili meaire (pasta in wine and tomato sauce with vegetables) was arranged so that it filled a large bowl and it was as appealing to the palate as it was to the eye.

We both knew that the final test of a restaurant's quality is the dessert menu. At Nanau, the desserts aren't printed on the menu. Instead, a waiter coldly recites the list of deserts

(but not the prices). I had raspberries—a nice treat in midwinter, even if they were frozen. My friend's mousse was rich and chocolatey and even had orange rinds in it.

The bill for the evening (not including tip and coat checks) came to \$50.88. We left Nanau wanting to come back again—especially if someone else pays the bill.

Info: Hechsher ou; phone (info & reservation) 505-5252; hours (M)Th 12-3 and 5:30-10:00 Sun (4:30-10:00) not usually open Sat nite; accepts most major credit cards.

Senior Professors

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which has been successfully connecting students who desire to learn, in combinations which will strengthen each one's abilities.

Rabbi Flaum especially commends this year's senior class for enhancing the religious atmosphere at Stern and upgrading the academic standards. He feels that these unique qualities are and will continue to increase the popularity of Stern College.

Dr. David Shatz came to Yeshiva University five years ago, as a teacher of philosophy and mentor to Max Stern

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Remes Awardees

continued from p. 1, col. 4

it will always remind her of what Stern has given to her during these past four years.

Elaine Witty came to Stern from the Yeshiva High School of Greater Washington. Ms. Witty is a Political Science major and the present president of SCWSC. She has served as president of the junior class, vice-president of the sociology club, disc-jockey and newscaster for WYUR, and reporter and proofreader for The Observer.

Ms. Witty appreciates these activities, because within them she learned how to deal with people of different backgrounds. She feels that one of Stern's greatest assets is its community-like environment. She strove to achieve this by working side by side with the Torah Activities Council, during her term as SCWSC president.

Ms. Witty believes that Stern is not just a place to find out "what you want to be," but also, "who you are." She urges the administration and student body to realize that when a student walks out through Stern's doors, she is becoming an integral part of the Jewish community, and must be "imbued with a sense of responsibility." This should be achieved through classes, not just rules.

Expressing shock at the award, Witty says one never involves oneself with extra-

curricular activities in order to be recognized. The fact that she was recognized has made her realize that perhaps her involvement affected the lives of the students who chose her.

The Remes Award was established in memory of Dr. Nathaniel Remes, professor of chemistry at Stern College. Dr. Remes cared for his students as if they were his own children. Upon his sudden passing, the Senior Class of 1978 established this memorial as an award to a student who excels in character, personality, and service to the school.

This is the first time that the Remes Award is being presented to two people. Both awardees are happy at the prospect of sharing this prestigious honor with each other.

Wachtenheim

continued from p. 1, col. 5

Ms. Kramer graduated from Central High School and Michlala before coming to SCW. She is a Judaic Studies major, and plans to teach limudei kodesh in day school. Stern encouraged her love for learning, but her love for teaching comes naturally: "I love kids and I love sharing what I have."

Ms. Kramer is also leader of the Bikur Cholim Club at SCW. Various activities in

Nulman Named Dean

Dr. Efreim Nulman has been named Dean of Students at Yeshiva University. Prior to his appointment, Dr. Nulman served as Associate Dean of Students since 1985, after joining the university administration as assistant to the Dean of Students in 1984. He served as a member of the faculty of the University's Wurzwiler School of Social Work from 1983-86.

Dr. Nulman has provided comprehensive supervision and services to students in their extra-curricular activities. He has been responsible for student support services at Stern and Yeshiva Colleges.

which she participated include visiting New York Hospital, the Adopt-a-Bubby program, and visiting the neighborhood's elderly. She encourages involvement with Bikur Cholim, because it "makes you appreciate what you have."

Ms. Kramer especially appreciates the efforts of certain faculty members, especially those who come on Sabbatical from Israel. She believes that they are a great asset to the school because they exemplify what they teach, and make halakha come alive.

In fact, while talking to Ms. Kramer, one believes that she too, will be able to make halakha come alive in her future career.

New Opportunities for Liberal Arts Majors

by Ira Jaskoll, Asst. Dean, SSSB

On Wednesday, February 3, 1988, the Sy Syms School of Business held another program in its series on Career Forums for students. This event was specifically directed at liberal arts majors at Yeshiva College and Stern College.

John Barch, director of recruiting at Touche Ross, a public accounting firm, and Dean Michael Schiff of the Sy Syms School of Business described the MS program in accounting offered at New York University's Graduate School of Business. Under the program, only open to outstanding liberal arts graduates, students must first be sponsored by one of the following accounting firms: Arthur Andersen, Arthur Young, Coopers & Lybrand, Deloitte Haskins & Sells, Ernst & Whinney, Peat Marwick Main, Price Waterhouse, Spicer & Oppenheim and Touche Ross. They then apply and are admitted to New York University.

The students are full time employees of the firm, while they study at New York University. During the first summer, they only study full time, while from September through May they work full time and attend school on a part time basis. The last summer they again only have to study full time at New York University. Since the student receives an excellent salary, presently \$27,500 annually, she is responsible for the school tuition. Of course the students are also eligible for financial aid. Dean Schiff, who created the program seventeen years ago at NYU in conjunction with the major accounting firms, indicated that this is an excellent way to enter the field of public accounting and gain the education and work experience necessary to sit for the

CPA examination. The student graduates with an MS in accounting but has the option (which 80% opt to do) to continue on and complete the more popular MBA.

Mr. Barch, whose firm, Touche Ross, aggressively recruits Yeshiva students already, feels that Yeshiva's liberal arts students would do extremely well in this program. This year the firms have indicated that they want 75 participants, up from 50 of this past year. The students have almost exclusively come from the ivy league colleges which traditionally do not offer accounting programs. Yeshiva would be the only school in New York where he would recruit for this program, because he views our students to be on the caliber of those in the ivy league. All nine participating firms will be happy to consider Yeshiva and Stern students for this program, a feat unmatched by any other college in the area.

In order to apply, and Mr. Barch encouraged the students to do so immediately, one should prepare and submit a resume to Assistant Dean Ira Jaskoll of the Business School (room 412 Belfer). He will forward the resumes to the firms for review.

Dean Schiff indicated that all liberal arts majors may apply, with the most common major in the program being economics. Mr. Barch, in fact, said that the best candidate his firm had was a religion major from Yale who spent three years at his firm and just recently enrolled at Yale Law School. In fact, many of the participants are highly recruited by investment banking and other financial firms. Material on the program was distributed by Dean Schiff and Mr. Barch and is available in the business school office.

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April 20, 1988

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Yeshiva University Scholar in Residence NATAN SHARANSKY

Soviet Jewry's Struggle for Freedom

by Deena Yellin

"The strong spiritual state of Judaism in Russia was a crucial force for world Jewry. Now this powerful foundation is disintegrating. This produces terrifying thoughts in us, but also the need to turn our eyes towards the ray of light, Israel." (Rav A.Y. Kook)

Natan Sharansky, former refusenik and presently an activist for Soviet Jewry, was a scholar-in-residence at Yeshiva University during the week of March 15-21. His first address of the five part series was titled "The Message of Spiritual Resistance" in which Sharansky focused on the historical aspect of Russian antisemitism. He contended that Soviet Jewry's struggle for freedom is not a revolutionary one. Rather, the Russian Jews have been oppressed for many years. According to Sharansky, the pressures on Jewish life in the USSR existed even during the time of the czars. Alex The Second, ironically referred to as a liberal, prohibited Jewish practices and the predicament for the Jews was a difficult one. Many people anticipated that the 1917 revolution would bring radical improvements and better conditions for Jews. Indeed the situation did improve but it was short lived. The period of civil liberties and new opportunities for the Jews was followed by the Bolshevik revolution and treatment of the Jews became harsher. Said Sharansky, "from the first day they were trying to destroy Jewish life."

Under Stalin the Russian Jews were not even recognized as a nation. Stalin defined nation in terms of territory. Since the Jews had no territorial locus, there was no intent to

consider the Jews a full fledged nation with rights. Thus, they were subject to much persecution.

The Soviets were unsuccessful in destroying the Jews physically, therefore the focus was changed to spiritual persecution. Jews were prohibited to practice their religion. Sharansky admitted that "The fact that Soviet Jews have survived is one of the miracles of our time." He pointed out that he, like most of his generation, was raised with little knowledge of Judaism. Although his grandfather was an observant Jew and Zionist, in Sharansky's home and in the homes of many other Russian Jews, there was little talk about Jewish tradition or identity. Therefore he essentially grew up an assimilated Jew. "The only experiences we had as Jews were negative. I grew up Russian not Jewish." For Russian Jews the only reminder of their heritage was antisemitism.

The turning point occurred in 1967 when Sharansky "Heard the voice from the land of Israel...that the Jews in Israel had achieved a miraculous victory over the enemy." The Six Day War facilitated the reawakening of many Soviet Jews and gave them a sense of pride. According to Sharansky, the malicious propaganda against the Russian Jews seemed different after this point. "They continued speaking of us with hatred...but now there was an added element of respect."

The knowledge of Israel's success had created a generation of Zionists because it gave them the necessary moral strength to rebel. Once they established their desire to emigrate to Israel, these Zionists felt it crucial to

"make the word Jew a meaningful one" and realized that Zionism is an integral part of Judaism. So the first Hebrew school was established. The teachers learned Hebrew from "kol Yisroel," a radio broadcast from Israel. According to Sharansky, six students were in the first class. "Those who learned Hebrew began teaching it to others." Then it began to snowball and soon there were many more students. Many Soviet Jews took courage from each other, and when this courage accumulated there was a run on exit visas.

Sharansky emphasized that he owes much of the success of the Soviet Jewry struggle to visitors who brought supplies and moral support. When he feels a part of the big struggle and is able to go home at night and watch the results of his fight it is much easier than when you are behind prison walls and have the illusion that you are alone and isolated in your struggle. He explained that nobody believed that the moment could come when the doors of the Soviet Union will open, releasing many Jews who will become a part of Klal Yisroel. Sharansky attributes the unpredicted phenomenon of the release of Soviet Jews to "...the inner voice which demands of us to feel the same as we did for those who left Egypt and came to Israel...this voice that helps us in every generation when we come up against persecution." Sharansky contended that the struggle of the Soviet Jews is a "struggle from many years ago" which we have fought throughout our history as a nation. Sharansky concluded his lecture with the message that "The miracle of the successful struggle in the USSR

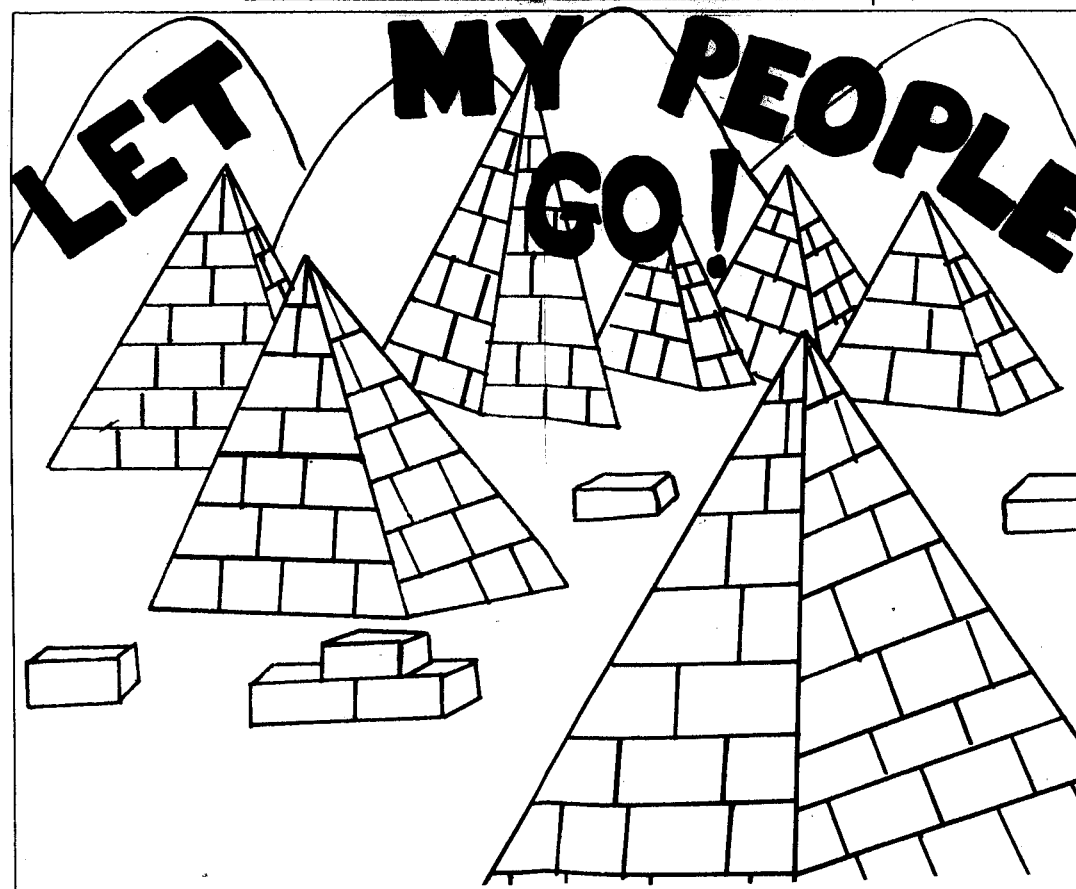
is one of the best proofs that as long as we keep our solidarity and continue on our traditions of our fathers, then history will be on our side."

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Stern College for Women, 11th floor
245 Lexington Avenue (35th Street)

March 17 "The Refusenik's Struggle in the Soviet Union, 1967-1986"
2:45 p.m.
Furst hall, Room 501
Yeshiva University, 500 West 185th Street

March 22 "Glasnost and the Jews"
8 p.m.
Louis I. Koch Auditorium
Stern College for Women
245 Lexington Avenue (at 35th Street)

Glasnost and the Jews

by Yaffa Weiss

"Glasnost," meaning openness, might be Soviet leader Mikhail S. Gorbachev's newest policy, but according to Natan Sharansky, the iron doors are just as closed to Jewish emigration as they were before. In a lecture presented Tuesday evening, March 22 in Stern's Koch Auditorium, Sharansky addressed the topic of "Glasnost and the Jews." The speech was the last of four lectures given by Mr. Sharansky, himself a former refusenik who spent nearly nine years in a Soviet prison.

By appearing to change the image of the Soviet Union through glasnost, claimed Sharansky, Gorbachev hopes to gain access to Western technology. To some degree, Sharansky believes Gorbachev's tactics are working. Sharansky noted that in a recent interview with Tom Brokaw, Gorbachev spoke "like a typical KGB agent," yet afterwards many commented on how impressive he seemed. Sharansky maintained that such comments

came as a result of Gorbachev's appearance rather than his words or actions.

According to Sharansky, glasnost only appears to be a new policy, while in reality conditions for Soviet Jewry are much the same as in Brezhnev's time. A new law beginning New Year's Day of this year restricted any application for visas to those who had invitations from immediate family members outside the Soviet Union. Sharansky claimed that as a result of this law, ninety percent of Soviet Jews are not even eligible to apply for emigration.

The reaction? "Lots of criticism, of course," said Sharansky, which caused U.S. Secretary of State Schultz to ask the Soviet Union how conditions had worsened. In response, the Soviet Union agreed to return to the original policy of Brezhnev, which itself was not considered to be the most lenient. "The State Department feels this is a victory," said Sharansky, when continued on p. 8, col. 4

From the Bolshevik Revolution through the Stalin Era

by Shira Radinsky

Natan Sharansky, the respected former refusenik and Soviet prisoner, began the first in a series of lectures on Soviet Jewry as a scholar-in-residence

at Stern College on Wednesday, March 16, 1988 before a large crowd of students and faculty members.

The lecture was first introduced by Dean Karen Bacon. The Dean gave a special citation to Rabbi Avi Weiss, an instrumental leader in Soviet Jewry, and member of the Stern College Faculty, who was present at the release of Mr. Sharansky from the USSR two years ago. Dean Bacon specifically mentioned that Rabbi Weiss "stirred communal consciences" in respect to this pressing issue. Having Mr. Sharansky as a scholar-in-residence, said Dean Bacon, was an honor and represents the continuing struggle that will be resolved only when all Jews are united.

Mr. Sharansky opened the lecture with a brief synopsis of Jewish life in Russia before the Bolshevik revolution. Until that time, Jews were restricted in terms of work opportunities and pursuits of higher education.

During the February revolution of 1917, Jewish restrictions were abolished, but that was quickly followed by the Bolshevik Revolution in October, 1917, during which anti-semitism was once again quite vibrant. At that time, many Jews assimilated or were eager to do so.

The Stalinist era brought attempts to create a common economic life. Cultural and religious life, however, was destroyed. Synagogues and churches were closed, and Jews were recognized as Jews by nation only, not religion. Those who could, left for Palestine, but later such migration was

not permitted. The "purgas" of the late 1930s removed many Jews from positions as heads or officers in the 77 departments of the KGB. The Soviets wanted to eliminate Hebrew and institute Yiddish as the accepted language of the Jewish proletariat. Jews were not allowed to study their heritage, only the new philosophy religion of the Bolsheviks, taught in Russian or Yiddish.

After Stalin's death and the subsequent period of "thaw" (relaxation of harsh Stalinist policies), Jewish culture was not allowed to be revived, and incidents of anti-semitism continued. After the six-day war, the Soviet Union severed diplomatic relations with Israel, and emigration was brought to a sudden halt. It was renewed in 1968 in very small degrees, while popular anti-semitism was allowed to thrive.

After this informative session, members of the audience were given the opportunity to ask questions.

Dr. Regina Green Added to Stern Counseling Staff

by Ruthie Toplan

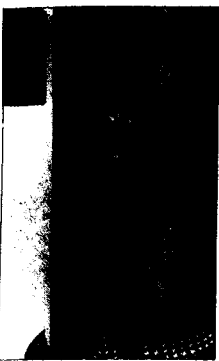
"I am here for them," said an enthusiastic Dr. Regina Green, Stern College's new addition to the counseling staff in the office of student services. She will be the new personal counselor providing a special service for the student body.

Dr. Green is offering short term counseling, and students are encouraged to approach her with anything at all. Whatever your needs, she hopes to be able to aid you.

Dr. Green comes to Stern with a doctorate in counseling from the University of Maryland, and eighteen years of varied experience in counseling. She has worked with all types of people and hopes to do the maximum she can for the students. She hopes her years of experience will help the students trust her easily. Dr. Green "is pleased to be here" and she is willing to help the students in every way possible. She is also open to suggestions

from the students for other services she could provide for them in the future.

Dr. Green is available with or without an appointment, in the main building on Monday and Tuesday from 9-5 or in Brookdale Hall from 3-9 on Wednesday.



Dr. Regina Green

Response to Claims of Bias

continued from p. 2, col. 4

this case the punishment does not fit the crime.

You claim that my article was biased, yet any reactions to Dershowitz and other speakers were based on comments offered by Stern students who attended the rally. If it is your practice to compare speakers to Kahane, that is your right. I, however, tend to report the majority of the audience who gave Dershowitz a standing ovation. My article was not intended to interpret

the rally as I saw fit, but rather to report the facts.

You call yourself "Jewish, but American too," yet your comment "Who are you to judge the United States government" is more befitting a member of a Communist country than a member of a democratic society. A good American is not afraid to question the decisions of his government, for he believes that government is not infallible. That is the way of democracy.

Yaffa Weiss

SDP: Research Forum

by Tammy Carmel

A student research forum was presented to interested pre-medical students of both Yeshiva and Stern College. The Sigma Delta Rho honor research forum was held in Belfer Hall on March 14, in order to inform pre-med students who might be interested in doing research in the near future.

Three short speeches were presented by Yochanan Burnstein, Aline Saad and Isaac Chalom respectively, all members of Sigma Delta Rho.

Burnstein initiated his presentation by conjuring the audience with a lamp that illuminated just by lowering the lamp itself.

As Burnstein's speech came to an end, he explained to the listeners that his research on effects of protein reduction. He told the audience that the experiments were done on

rabbits as he pulled out a stuffed rabbit and placed a syringe into the rabbit to show how they extracted its blood.

To follow, Aline Saad spoke about R.I.A. (radioimmunoassay technique) used in patient care, and patient analysis which analyzes substances in small quantities in body fluids. Advantages of using R.I.A. over any other analysis techniques were discussed. SDR's secretary, Aline Saad, stressed how R.I.A. is more sensitive, quicker and more accurate than any other technique.

The final speaker, Issac Chalom, did his research at Walter Reed Army Institute in the Immunology Department on Synthetic Peptide Vaccines against malaria and related diseases.

The student forum was well organized and informative for those who attended. Great effort was put forth in preparing

by Jessica Goldsmith

An older Jewish woman lives alone. It is December. Jewish students come to visit her. They try to convince her to light a menorah this year for Hanukkah. She refuses, saying it is useless to light one that only she will see. The students show up on Hanukkah and light the menorah with her. With tears in her eyes and a smile on her face the older woman exclaims, "I have finally found family!" After forty years, since leaving Austria, she is finally able to return to Judaism.

Originally funded by Rabbi Robert Hirt, Vice President of Administration at Riets and Dr. Celia Weisman, Project SAGES (a component of the Ivan L. Tillem program for Special Services for the Jewish Elderly), is now in its fourth year under the coordination of Bonnie Beck, a practicing social worker and professor of social work at Wurzelweil School of Social Work, and part time professor at Stern College. The program, succeeds in making other stories end just as happily.

SAGES is the acronym for Strengthen Another Generation through Education and Service. According to Bonnie Beck, it is a "unique" program meant to "bridge the gap between the older and younger Jewish generations." The project is comprised of high school, undergraduate and rabbinical students at YU, and functions in two ways. Firstly, the program serves to educate students through seminars dwelling on the effects of aging. It is hoped that these seminars will make the students more sensitive to the problems the elderly face. Secondly, SAGES stands above all for service. Students participate in friendly visits to house-bound elderly

for this student presentation, by Vice President Michael Oppenheimer and treasurer Etel Forman. Among those who attended were Dr. C. Feit (faculty advisor) and other Sigma Delta Rho members.

people. By working together, many negative attitudes often associated with the elderly are diminished. This change of attitude also extends itself towards other family members as well. Professor Beck believes education must coincide with service. This is what she feels distinguishes Project SAGES from other programs.

Although SAGES was originally funded by the United States, it is now financed by Ivan L. Tillem, a professor at Stern College. Another change has been the accessibility of the program to students at SCW. As of this year, the elderly living on the lower East Side, as well as those living in Washington Heights, are being looked after.

Programming is coordinated uptown in conjunction with the Y.M.H.A. of Washington Heights. Their services also extend to the Isabella Geriatric Center, J.A.J.A., Self Help Community Services, and the Jewish Community Council of Washington Heights. The SCW students volunteer in cooperation with Project Ezra, a social service agency on the Lower East Side.

There are currently only 11 SCW students involved with SAGES. It was not possible to accept more, since this was the first year it was offered at SCW. Professor Beck hopes students who were previously turned away were not discouraged and will reappear next year when the program will be able

to accommodate more students. The students who are currently involved with SAGES receive a stipend for their time and service. Over the years the services offered by Project SAGES have increased. In Washington Heights, aside from friendly visits, students provide a Tefillah class at the Y.M.C.A. to 10 to 15 older people, visit hospitals, and present inter-generational programs concerning major Jewish holidays. A minyan has also been established to visit the house-bound on Shabbat so that they will not feel lonely. It is hoped that services such as these will be instituted downtown as well. The first signs of increased development among SCW students will be evident this Pesach, as students are planning to deliver parcels of food to the elderly living on the Lower East Side. They also hope to have an end of the year dinner in a few months.

Many meetings between the older and younger Jewish generations have already taken place, and those involved with Project SAGES are proud to say they have reached close to 1,000 elderly people already. The elderly enjoy their memories of past holidays, and through Project SAGES they are reconnected with their past. Since many of the people that benefit from Sages long for a renewed spiritual Jewish feeling, the project, for many, serves as a common link to bond together two generations.

The Problems with Glasnost

continued from p. 7, col. 5

actually conditions have not improved since Brezhnev's time.

Sharansky compared the events to a story told of a man who complained of having too small a house. When a rabbi advised the man to place his hens, goat, and cow in his cramped abode for some time, the man became even more miserable. At last the man was finally commanded to remove the obtrusive animals, and he thanked the rabbi, claiming that now he owned a large

house. The story, said Sharansky, is similar to Soviet tactics, because Soviet Jewish emigration has not improved; rather, it has worsened and then returned to its original state.

The best thing we can do to help Soviet Jewry, said Sharansky, is to continue protesting and publicizing their plight. As he put it, "We cannot accept these games of Gorbachev, who wants to pay the minimal price for reaching his aims."



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Ruth Rubin Featured in "Love and Marriage in Yiddish Folklore"

by Tammy Berkower

Ruth Rubin, a well known folk singer, as well as an author, folklorist, recording artist, and teacher, was featured in "Love and Marriage in Yiddish Folklore," presented by the Speech Arts Forum on Wednesday, February 24th, at 8:00 p.m. in Koch Auditorium. Rachel Seidel, the president of the Speech Art Forum, with the help of Professor Schram, the advisor to the club, organized the program which was informative as well as entertaining. Ruth Rubin's extensive knowledge of her subject matter combined with her expressive singing brought alive the Yiddish folksongs to the audience.

Surprisingly, Ruth Rubin started out as a comparative folklorist in French Canada, where she was born. She took for granted the beauty of the Yiddish language. Yet it was her fluency in Yiddish and the influence of others that initially piqued her interest in the Yiddish language and its folklore. Her desire to learn about the roots of her family also was an influencing factor. Once she started her research, her career as a folklorist changed dramatically. She realized that to understand the

culture of the Jewish people that lived in the Shtetl in Europe, one must examine the history of the times. What better way than through the Yiddish folksongs?

Ruth Rubin firmly believes that folksongs are "a repository of life experience at a certain time and place." The Yiddish folksongs certainly are. They express the emotions of the people living in the shtetl and the way they felt about their everyday lives. According to Ruth Rubin, to really understand these folksongs, one must look at them through the depths of his soul.

The Yiddish folksongs have a wide panorama of subject matter. They deal with the haskala, hasidim, poverty, work, war, politics, pogroms and many others. The people living in the shtetl were very creative. When the folksongs were handed down, they were often changed or revised.

The most prevalent theme of these Yiddish folksongs dealt with love and marriage, two words that did not go together in those days (or so they thought). Marriages were arranged at a very young age due to the problems of the times: the crusades, the pogroms, diseases, and the fact that people believed the women's

place was in the home. It was not until the early 1900's that the situation changed. The economic situation of the times forced men and women to work at a very young age. The love songs originated due to the interaction between the sexes in the working world. The songs were sung in private. They dealt with clandestine meetings of men and women in love, struggles between children and parents and the matchmaker (shadchan), and about being led down the aisle to an unknown husband to be.

Yiddish folksongs were an important means of communicating the feelings of the Jewish men and women in the Shtetl. They are an integral part of our heritage that should not be lost. Ruth Rubin has contributed much to folklore. In her presentation, she succeeded in recapturing the spirit of the folksongs to her audience. For more information on folklore, Ruth Rubin's books, *Voices of a people: The Story of Yiddish Folksong, A Treasury of Jewish Folksongs, and Jewish folksongs in Yiddish and English* are excellent sources. The Library of Congress, Beit Hatfutsot Museum in Israel, and others preserve collections of Yiddish folksongs.

Students at Harvard Model U.N.

by Cindy Schlanger

Thirteen delegates departed from Yeshiva University for the Harvard Model United Nations in Boston, MA, on February 18, 1988. The three day conference was attended by delegates from over one hundred colleges and universities across the United States, Canada, Cuba, Italy, Kuwait, Luxembourg, Mexico and Saudi Arabia. YU represented Mozambique, a country located on the south eastern coast of Africa.

Delegates actively participated in committee debate and caucusing, trying to get resolutions they introduced passed. The wide range of topics discussed at the conference involved the Iran-Iraq war, the refugee problem in Pakistan, not-using of force in international relations, the AIDS epidemic, refinancing the third world debt and problems relating to the mining of the International Seabed.

The weekend proved to be an enlightening experience for all who were involved, by addressing issues of concern and trying to resolve them in an international forum, while at the same time coming face to face with the numerous obstacles that arise in such a forum. The delegates and the committees that they were on are as follows: Jonathan Bandler — Special Political; Eitan Gorlin — Economic and

Financial; Mireet Greenspan and Alan Papier — Social, Humanitarian and Cultural; Terri Simckes and David Aidelson — Legal; Cindy Schlanger — Law of the Sea; Jennifer Notis, Marc Mendelson and Eli Borow — Refugees; Bruce Schanzer — Development Planning. Aspiring Collegiates also sent a delegation which represented Malta and Saint Vincent.

Bad Judgement

continued from p. 2, col. 5

what kind of message this recognition broadcasts to the Jewish community.

I stroffly question the message in which you bestow legitimacy to disco entertainment for B'not Torah. Perhaps the appearance of the ad also points out the sad and lamentable fact that most of our Orthodox Synagogues don't provide adequate programming for young adults.

In any event, your printing of the ad undermines the efforts of Yeshiva High Schools in directing their students to responsible social behavior. I believe in freedom of the press, but I also believe in exercising a modicum of plain seichel. Rabbi Marvin J. Spiegelman, Menahel Samuel H. Wang Yeshiva University High School for Girls



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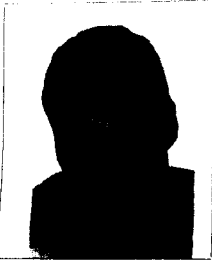
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Soap Opera Stars Visit Stern for the First Time

by Sarah Fineberg

SCW Soap Opera fans had a rare treat this month. They were given the opportunity to meet Robert Kelker Kelly, who plays artist Sam Fowler, of *Another World*, and Terrell Anthony, who plays Rusty Shane on *Guiding Light*. Both actors entertained their audience with juicy inside information and gossip, including



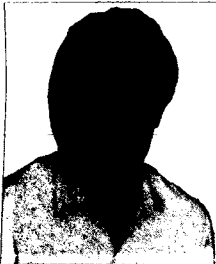
Robert Kelker-Kelly

a soap opera prediction of Sam and Amanda's forthcoming wedding, personal anecdotes, and practical advice.

Both Terrell and Robert are bright young actors with talent and ambition. Although their first love is the stage, they enjoy the challenge that soap opera acting provides. They consider it one of the hardest divisions of television due to the amount of script to be memorized daily. They also spoke of the sometimes grueling day a soap opera actor must endure. A typical day on the soaps consists of two sessions lasting about six hours each. Make-up and a dry rehearsal are taken care of during the first session, and then discussion and dialogue changes are decided on during the second.

Another World and *Guiding Light* are both filmed in New York. Kelly and Anthony both agreed that there exists a sort of rivalry between East and West coast actors. Temper-

ments differ, and they were of the opinion that East coast actors really preferred live stage performances rather than performing before a camera. Terrell Anthony admitted to most admiring Robert Duvall, who starred in *Apocalypse Now*, and Robert Kelker Kelly admitted to most admiring and respecting Sir Lawrence Olivier, who starred in such classics as *Emily Bronte's Wuthering Heights*, and Shakespeare's *Hamlet*. Both actors pride themselves as being devoted to their craft and recommended anyone interested in becoming a professional actor to study hard and take advantage of every acting opportunity. They felt it is essential that acting be "in your blood" before contemplating it as a life's vocation. An actor's life is totally demanding and often time consuming. Many personal relationships are doomed to failure despite the best of intentions. Serious aspiring actors and actresses were advised to join acting troops in community theatres, and were warned against becoming romantically involved with one's leading lady or man.



Terrell Anthony

The event was the first of its kind thanks to the efforts and connections of Hildee Zwick, a senior and writer for the *Sterling Soap Opera Magazine*.

Shayna Maidel: More Than Just Another Holocaust Play

by Joan P. Weiner

Shayna Maidel, starring Melissa Gilbert, now playing at the "Westside Arts Theater" on the upper west side, is a moving story of two Polish sisters who were separated when the younger one was brought to New York by her father just before the war. They are struggling to get acquainted: one with her people's recent past that she has been kept ignorant of the other with a father she never knew and a sister that can't understand her screams in the night or her fear of America. The play succeeds in going beyond worn out clichés to present more than just another Holocaust play.

The action of the play revolves around the two women. The older one is searching for the husband she last saw when the Nazis dragged him from their village in Poland. The younger one, identifies herself as American, for her Jewish identity. Playwright Barbara Lebow shows the contrast between the two girl's childhoods with a series of flashbacks to the older sister's memories of her life in Poland.

Melissa Gilbert, who most people will remember for her role as Laura on television's "Little House on the Prairie,"

plays the part of Rose Weiss, the younger sister living alone in New York's upper west side, raised by a father determined to keep her ignorant of the horrors of the war despite her increasing knowledge to know. Ms. Gilbert's performance is moving, and sentimental without being overly melodramatic.

The part of Ms. Gilbert's newly arrived older sister, Luisa Pechenik, is played by Gordana Rashovich who originated the role in Hartford Stage. A veteran to both stage and screen, Ms. Rashovich has recently appeared in "A Midsummer's Night's Dream" and has a steady role on "One Life to Live." Although she is slightly unconvincing as a newly arrived immigrant, her flashback scenes to her life with her husband in Poland are the most touching of the production. They provide a contrast between the life this girl led in Poland and the life her sister leads in America.

The two girls are brought together by their father, an old religious and proper man whose solution to the problems raised by the war is to ignore their existence. The part is played by Paul Sparer. A seasoned performer, he is a two-time Tony nominee and has appeared in numerous

plays, including "Ross," "Saint Joan," and "Much Ado About Nothing." His performance is touching and poignant and at often times adds startling realism to the action of the play.

The script, written by playwright Barbara Lebow, was included in the 1984-85 edition of *Best Plays Yearbook*. The sometimes lagging script is offset by some truly touching moments. In one such incident, Mordechai Weiss, and his older daughter both open matching telephone like-note pads and the father calls off names of relatives. His older daughter answers him with the date of their death in the camps or their last known whereabouts. The script is interspersed with yiddish humor and comments. Although they add a more authentic flavor, some lines may be lost to those unfamiliar with the language.

The background music by Aural Fixation adds an eerie almost haunting backdrop to the action.

Shayna Maidel, which translates literally as, "A Pretty Girl," but refers more to inner beauty and strength, is an appropriate title for this sensitive play, which succeeds very well in dealing with an old theme in a new and unusual way.

Zuroff Scholarship to be Announced at Inaugural Dinner

The inaugural dinner sponsored by the Board of Directors of Stern College for Women will take place on Monday evening, May 16, at the Pierre. It was announced by Sandi Ehrenreich Quinn, chairperson of the Board.

Guests of honor include Mrs. Ruth Epstein of West Orange, NJ, vice-president of I. Epstein & Sons, Inc. — Season Foods, and Mrs. Sylvia Sporn of New York City, Chairman of Dover-Seretta Handbags, Inc. Mrs. Esther Zuroff, former director of student services at Stern College will be an award recipient at the dinner.

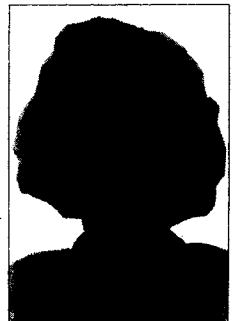
A scholarship at Stern College in honor of Mrs. Zuroff is being established. An ad journal in tribute to the

honorees in conjunction with the dinner is also underway.

A program by students of the Speech Arts Forum, under the direction of Professor Peninnah Schram, will highlight the dinner.

Mr. David Yagoda, vice chairman of the Board of Directors is the Chairman of the Dinner. Co-chairmen are Mrs. Lea Eisenberg, Mr. Nahum Gordon and Mr. Ivan Tilleim.

The following alumnae are serving on the dinner committee: Ruth Rapaport Anfang, Dorothy Gerwitz Berman, Rhonda Baraf, Paula Goldstein From, Miriam Peyser Goldberg, Audrey Katz Lookstein, Marga Weinberg Marx, Rachel



Sandra Quinn, chairperson of Stern College Board of Directors. Eldad Oppenheim, Deanne Chill Shapiro, Genia Prager Socol, Claudia Urkowitz Toback, Paula Fogel Weber, Toby Hilsenrad Weiss and Rachel Lightman Wiederkehr. Saul Quinn and Michael Scharf are also on the committee.

Purim Dance Party Ad Found Offensive

cont. from p. 2, col. 5

world read the paper and may view the advertisement as implicit consent by Yeshiva University for student participation in dance parties. If students choose to attend dance parties on their own time that is their business and they will undoubtedly keep themselves informed of where and when such a party will take place. I see no reason to provide students with this information within the pages of *The Observer*. For those students who feel that a newspaper

should reflect the views of all who attend Stern College, allow me to remind them that adherence to certain religious standards is implicit in enrollment in an undergraduate school of Yeshiva University.

In addition, I feel the text of the advertisement is offensive. As students of Torah, we know that (mixed) dancing the night away is not one of the mitzvot of Purim.

In my opinion, *The Observer* showed poor judgment by accepting this advertisement.

Even if financial considerations influenced the editorial decision to place this advertisement, I am hard pressed to believe that *The Observer* would have been unable to pay its printing bill without the money received from this ad. The editorial board should have checked with the Student Council to see whether additional funds could have been made available to them before deciding to accept this advertisement.

Elaine H. Witty
President, SCWSC '87-'88

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A WORD FROM OUR PRESIDENT

Student Council for SSSB

by Elaine Witty

On February 24, 1988, members of the Executive Board met with Deans Nulman and Jaskoll and Mrs. Zelda Braun to discuss issues relating to the newly established Sy Syms School of Business, specifically, the question of an SSSB Student Council (SSSBSC). Dean Jaskoll asserted that the slogan of SSSB is "identity and unity." This means that as a new school Sy Syms is concerned with creating its own self-image and at the same time establishing and maintaining good working relationships with others under Yeshiva University's auspices. The establishment of a student council would serve a dual purpose in that it would lend credence to the SSSB as an undergraduate school, and concentrate on the special needs of the accounting, business and marketing majors.

The Executive Board did not oppose the creation of a Sy Syms School of Business Student Council; the question was how much would it cost and how would it affect our current governing body, SCWSC?

To answer the first question, the advent of a SSSBSC will mean an increase in student activity fees to approximately 90 dollars. The increase is due

in part to the creation of a new council, but it would have happened without SSSBSC because the cost of living has increased and the current student activity fee does not adequately meet the needs of the student body. Thus, SCWSC and TAC will have their budgets increased as part of the new financial agreement with the University.

The answer as to how this will affect SCWSC is currently under discussion. As we envision it, SCWSC will transfer all clubs, committees and societies that are business related to the auspices of SSSBSC. It will then be the responsibility of SSSBSC to fund those clubs. SSSBSC will be able to meet those financial needs through a budget it will receive as a part of the 90 dollar activity fee. It is important to stress that although the SSSBSC has a particular interest in meeting the needs of the Sy Syms students, it will be providing activities and services to benefit all.

In order to make sure that the Sy Syms Student Council, whose members are enrolled in both Sy Syms School of Business and Stern College for Women, will continue to function within the Stern College family, the president of SSSBSC will serve as a

second vice president on the Stern College Student Council Executive Board. The position of second vice president of SCWSC was added so that the lines of communication between the two councils will always be open.

The creation of the Sy Syms Student Council requires that the Stern College Student Council redefine its role within Stern College. It is our contention that SCWSC will remain the primary governing body of both Stern College and the Sy Syms School of Business because all students of Sy Syms are students of Stern College. The SSSBSC will keep the SCWSC aware of and in touch with the needs of SSSB's students and the two will work together in the spirit of unity to make life better for all the students.

At this time, I urge the students of both Stern College and Sy Syms School of Business to get in touch with their class presidents or members of the Executive Board to share with us your suggestions about how the Sy Syms School of Business Student Council and the Stern College Student Council should function. It is imperative that a revised SCWSC constitution and a SSSBSC constitution be written as soon as possible.

Seder Customs

by Ariella Schreiber

Pesach is the holiday of tradition. It is the time in which the extended families all over the world join together to commemorate the historical events and miracles of the redemption from Egypt over 2000 years ago. The telling of the story of Passover at the Seder is a fundamental aspect of the celebration of the holiday. But each area in the world has its own special heritage conveyed through the manner in which the story is reenacted.

The Stern student body is a composite of women from a variety of places and backgrounds—from Mexico to Iran, Ashkenazi and Sephardi. A number of students were asked what it was about their seder that made it unique. The following are some of the responses gleaned from students, and Herbert Colman Dolomsky's book *Selected Laws and Customs of Sephardic Jewry*.

The Iranian seder takes place in the house of the grandfather or eldest member of the family, with all the relatives participating. The table is set up on the floor with members of the family reclining on pillows around the table. The table is covered by another cloth until it is time for Shulchan Orech. Of those interviewed, the section voted unanimously as being the favorite part of the Seder, was Dayeynu. At this time, all participants take a green onion and "mfun," hit their neighbor on the shoulder, and recall the slavery of Egypt.

In Mexico, the door or window is left open throughout the Seder instead of solely during the welcoming of Elijah. Elijah's cup is left on the table throughout the night and it is customary for the father to drink the wine so that the young children will believe that Elijah has appeared at their home. During Urchatz, a cup and bucket of water are brought to the oldest single girl at the table. It is a ritual signifying both good fortune and marriage within the coming year. The afikomen is hidden by the father and then by the children.

Prior to the seder in Morocco, every member of the family takes the seder plate and waves it around their head while at the same time chanting a special verse. Instead of pouring a little bit of wine out of the cup during the recitation of the plagues, wine and water are mixed together. Another interesting custom takes place immediately after Passover, the Maimuna. The families gather together in traditional clothes at a special meal. The meal is Chametz, and contains the Mifletta, a special pancake, all prepared before Passover. Traditionally in Morocco, families would visit the Rabbi and their parents and then hold the feast at their homes or by the sea. The source of the custom is disputed. Some say that Maimuna comes from

Maimonides, who died the day after Passover. Others say it comes from the word Emunah-faith. Passover is the time of redemption and even if the redemption did not arrive at this Passover, Maimun is a celebration of the belief that redemption will soon come.

After the seder, the head of the house dips his fingers in the Charoset and places them in five places on the doorway as a year-long sign of G-d's protection. The shank bone is saved in a cupboard all year to ward off evil.

In Yemen, it is the responsibility of the children to act out the story of Passover. It is a tradition in many Sephardic heritages to have some sort of a symbolic reenactment of the Exodus. In Judeo-Spanish tradition, the head of the house walks out after Ma-Nishtana, and returns with a white sack, a cane, and the afikomen. The participants then ask in unison, "Where are you coming from?" He answers, "Egypt," and they ask, "Where are you going?" and he answers, "Jerusalem." All those seated around the seder table then chant "next year in Jerusalem." Other traditions have all the seder participants walking around the table.

There are a number of notable differences in customs. There are different manners in which the matzoh is broken during Yachatz. Syrians break the matzoh in the shape of a daled and vav, whose numerical value equal ten and parallels the ten commandments. The setting up of the seder plate in Judeo-Spanish tradition is in the shape of a star of David and also corresponds to the ten commandments. Many other Sephardic traditions include making two blessings on the wine instead of four.

A ritual which has become a universally accepted tradition was granted official status in Judeo-Spanish tradition. Shabbat Hagadol, the shabbat preceding Passover, was designated as a holiday of dress, since children would all receive new clothes and wear them on that shabbat. Like the festival of Maimuna, the Judeo-Spanish have a special ritual that they perform on the last day of Passover. The patriarchs pick fresh grass (as a good omen for the new harvest) and sprinkle the grass with money and candy for the children.

Despite the variety of customs, there is a certain underlying theme which runs through all the Passover rituals. Passover is the time of hope, rebirth and spring. It is the time to remember the past and make that past a part of our present through the perpetuation of custom. More importantly, Passover illustrates the handing over of our tradition through the telling of the story with flavor and character. The holiday of spring is the holiday of regeneration.

TAC NOTES

Korban Pesach-Simcha Shel Mitzva

by Yael Speigler

In his sefer entitled *Moadim Behalacha*, Rabbi Shlomo Yosef Zevin raises an interesting point about the korban Pesach. Concerning this sacrifice the Torah states "kol ben nechar lo yochal bo" (Shemot 12:43). Onkelos differs from the common translation of this phrase that "No alien shall eat thereof," by explaining it to mean "Any Jew who becomes an apostate shall not eat thereof." The Meshech Chochma supports this claim by commenting that since the Torah is addressing a Jew, if it had meant to prohibit an "alien" from partaking of the sacrifice it would have said "You shall not feed the korban Pesach to any alien." This prohibition, then, of not eating from the sacrifice, must be

referring to an apostate.

The Pardess Yosef, based on this point, poses the following question: Why is it that on Yom Kippur, at the Kol Nidrei tefilla, we invite these very transgressors to join us in our prayers and fasting, but on Pesach, the Torah forbids them to join us? The answer is quite obvious. When a person desires to join in a day of fasting and praying and begging forgiveness before G-d, we can assume he is motivated by a serious desire to do teshuva. It is therefore our responsibility to encourage him. But if his desire to join in serving Hashem is inspired by the promise of a good meal, it would be detrimental to include him in our festivities; "such partners we can do without."

Hopefully, despite everyone's

busy midterm schedule, there has been a fair amount of time devoted to preparations for Pesach. After cleaning for it and learning about it, it is certainly an anticipated vacation which affords us with many different kinds of opportunities to spend the time besimcha. But let us remember that the simcha here is simcha shel mitzva, and the things we participate in should stem from a desire to do what is right and not from a desire to enjoy something temporary and meaningless. Such behavior, as the korban Pesach teaches, is not tolerated. In the words of the Aruch HaShulchan: "The wise man has his eyes in his head and knows that this...is entirely holy, and performs...with great joy" (end of section 476).

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The Isaac Breuer College Student Council, in its long-standing tradition of innovation in YU events and entertainment, is hard at work on its annual Yom Ha'atzmaut concert, to be held on April 21, in Lampport Auditorium.

In order to promote this year's event, which celebrates Israel's 40th anniversary, IBCSC is combining economic forces with Yeshiva College student council and is accepting subsidies from SCWSC, JSSSC, SOY and TAC.

A full-scale extravaganza is planned including a tribute to the State of Israel and four different performances.

The Shema Yisrael Orchestra, an up-and-coming band on the Jewish music scene, will be opening the show. Following Shema Yisrael will be Comedienne Carol Leifer, one of the fastest rising stars in contemporary comedy.

Ms. Leifer is best known as a regular performer on "Late Night with David Letterman," with sixteen appearances to date. She has also been a guest on "The Today Show," "Good Morning America," "FNV," MTV, HBO's Young Comedian's Special and Showtime's "Just for Laughs." An accomplished comedy writer, Ms. Leifer served on the writing

staff of "Saturday Night Live." She received an Emmy nomination for her work on the daytime show "Hot Sundae," and recently, has signed with Cinemax to write and star in her own half hour comedy special. In addition to her television work, Carol is a veteran of the major comedy clubs on both coasts and has toured extensively throughout the country.

The third act of the evening will be headliner Jerry Seinfeld, who according to David Letterman, "is easily one of the best stand-up comedians working today." The fact that his material is acceptable to all audiences has made Seinfeld a performer in great demand for numerous guest appearances on TV specials. He is one of the very few comedians making regular appearances on both "Late Night with David Letterman," and the "Tonight Show" — including two prime-time appearances on "Tonight Show" anniversary specials. When asked why his material never contains any profanity, Seinfeld says, "I just think my material should be funny on its own and not rely on the gratuitous laughs profanity gets."

Seinfeld has not only played virtually every major nightclub



Jerry Seinfeld

and casino in the country but has been asked to appear with the likes of Kenny Rogers, Anne Murray, Andy Williams and Dionne Warwick. Today, audiences are more likely to see him as the concert headliner rather than the opening act. On TV, he's appeared on variety shows for NBC, ABC, and comedy specials for HBO and Showtime. But, in his opinion, it was his appearances on cable specials starring Rodney Dangerfield and David Steinberg that led to his own hour-long HBO special.

To close the evening, Yoel Sharabi returns to YU for the third time in four years to help

students get into the spirit and celebrate Yom Ha'atzmaut. This YU appearance, though, promises to be different. The concert organizers have planned lighting and special effects which have never been seen before at a YU concert.

In addition to the usual "giveaways" to concert-goers, the names of the winners of the YCSC raffle for two roundtrip tickets to Israel will be drawn at some point during the evening.

This gala event is being made available to the students at \$8.00 per ticket (\$10.00 at the door). Tickets go on sale soon! Don't miss it!



Carol Leifer

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