

THE OBSERVER

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Soviet Support Still Strong YU Lobbies In Washington

by Shoshana Levine

The fourteenth annual Soviet Jewry lobby in Washington D.C. which took place on February seventh and eighth, attracted about two hundred people, including thirty students from Stern College, and twenty from YC. The lobby, sponsored by the Student Coalition for Soviet Jewry, was organized by the coalition leaders at Columbia University and attracted students mainly from the New York and Boston areas.

The overall program included briefings by Soviet Jewry experts, workshops on lobbying techniques, sessions on the current developments in the Soviet Union, and meetings with members of Congress and Senate about possible improvements in the current situation. The issues for which the students were lobbying included codification of Soviet emigration laws which would result in increased freedom for refuseniks and official recognition of Jewish

cultural and religious freedoms throughout Russia.

The most pressing issue presently, however, is the perpetually growing anti-semitism that is rampant throughout the Soviet Union. Gorbachev's Glasnost, allowing for freedom of expression, has not yielded only positive results. It has fostered open demonstrations by officially sanctioned groups, such as Pamyat, who use the Jews as the scapegoat for the Soviet Union's failure.

A news report on Soviet national television recently reported that Pamyat has already chosen a date in May for an organized pogrom against the Jews. The lobbyists demanded the elimination or at least the restriction of these highly destructive anti-semitic organizations.

The program began on Wednesday evening at the George Washington University Hillel. The participants were divided up into groups to discuss

the basic issues of Soviet affairs. Comprehensive source booklets were distributed to additionally familiarize the students with the issues and to prepare them for their important meetings with Congressmen and Senators scheduled for the following day.

The Yeshiva bus, which was delayed, brought the YC Stern representatives in time for the final part of the Wednesday night program. Most of their briefing had taken place during the five hour bus ride down to Washington.

After an early minyan and Thursday morning breakfast, several speakers addressed the students before the actual lobbying began. Among them were Glenn Richter, the Executive Director of Student Struggle for Soviet Jewry and Rabbi Avi Weiss, an activist on Jewish affairs and a professor at Stern. Both stressed the historical

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Anne Pollard and Her father Bernard Henderson.

Chug Bnei Akiva Sponsors Lecture by Anne Pollard At SCW

by Donna Bloch

Anne Pollard and her father Bernard Henderson spoke at Stern College to a large audience at Chug Bnei Akiva's fourth event of the year on February seventh. Anne Pollard, the wife of Jonathan Pollard who was given a life sentence for spying for Israel, has recently finished serving her three year jail sentence and is currently residing at a half-way home.

Henderson spoke first and reviewed the facts of the Pollard case. He explained that Pollard was not involved in espionage but was merely an accessory after the fact to her husband's possession of illegal documents. He pointed out that Pollard is the only person in United States history to be charged with such a crime. Henderson then spoke about his son-in-law, Jonathan Pollard, the son of a world renowned microbiologist, was educated at Stanford and Tufts University. He accepted an intelligence position in Washington where he worked for seven years and received a very prestigious award presented by the Secretary of the Navy for a classified project.

Jon was aware of certain information as an intelligence analyst which was owed to Israel by a treaty. He was told by his superiors to withhold certain information from Israel although Israel was forthcoming with their end of the deal. Information included construction of nerve gas plants in Syria and a secret agreement between Syria and Iraq which called for Iraqi troops to join Syrian troops in the Golan Heights.

This information led to the Israeli bombing of PLO headquarters in Iraq.

Henderson stressed that Jonathan Pollard had acted in accord with the Nuremberg Principles. "When a moral choice is to be made involving these principles, the person has a responsibility to make the correct moral choice. Had Jonathan not revealed the information he knew, he would have been guilty committing a crime against humanity."

When Jon realized he had been discovered and the authorities were after him, he sought refuge at the Israel embassy, attempting to evoke the law of return. However, he was thrown out. Consequently he was caught, forced to sign a plea bargain and was denied a trial. He was sentenced to life imprisonment and placed in solitary confinement, the first year of which was spent at an insane asylum. He and his wife had only been married three months at the time. Henderson referred to the prison in Marion, Illinois, where Jon is now, as "a 1990's version of Alcatraz." It is three levels beneath the ground and is used for the worst criminals in the country. Jon is allowed to leave his dark cell for only one hour a day.

Henderson emphasized that Jon's case involved moral issues and Nuremberg Principles rather than espionage and national betrayal. The dual loyalty issue is brought against people like the Pollards because they are Jewish. Caspar Weinberger, in a scathing memorandum

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Chief Rabbi Of British Commonwealth Speaks At YU

by Shoshana Levine

Beiter Hall was completely filled to receive the Lord Dr. Immanuel Jakobovits, on January 31. The Chief Rabbi of the British Commonwealth addressed the students and faculty on the contemporary Jewish situation. The lecture, sponsored by the University's Torah U-Mada Project, was the first of its kind for the new semester.

In his lecture, Rabbi Jakobovits discussed the impact of the Holocaust on post-Holocaust Jewry. Using the parsha as his springboard, he tied in issues such as Soviet Jewry, the State of Israel, problems with the Chasidic community and Jewish leadership, by linking them to four verses in the text.

Rabbi Jakobovits began by discussing the transformation in the Russian government's attitude toward Soviet Jews. He attributed this change of attitude to the Chernobyl disaster which occurred last year. He tied this event to the parsha in the Torah where Rashi says that the "wooden gods will rot and the metal gods will melt down into the earth." Chernobyl, representing the greatest element of Russian technology, symbolizes the "melt down" of the Soviet god. Upon returning from Russia seven months ago, Lord Jakobovits' son told that every Jewish home he went to independently attributed the new freedom of religion to the clear cracking of what had been the indestructible Soviet god, specifically the frailty of technology

This possibly forced the Russians to become more open to the potentiality of other Gods and other religions. Jakobovits contrasted his recent trip to Russia as remarkably different from the one he made thirteen years ago. Not only did he not have to hide his Judaism but he and his fellow Jews davened Maariv in the Kremlin while Gorbachev was in the building right next door!

In regard to Zionism and the State of Israel, Jakobovits quoted the verse "Let my people go." He emphasized, "We made a mistake. We put the period after the wrong word. The plea for redemption is not merely 'Let my people go,' but rather, 'Let my people go to worship me.' It is that 'to worship me' that must be incorporated or else the redemption is not complete." Jakobovits stressed that the Jewish leaders must reclaim their responsibility to incorporate and establish the worshiping clause. Now that there is a new wave of Russian immi-

grants settling in Israel, there is an urgent need to reevaluate Zionism and its philosophy in order to facilitate the emergence of a stronger, united Orthodox community.

Jakobovits pointed out that based on birth rate studies, Orthodox Jews are going to become the majority of the Jewish population in ten years. As the dominant Jewish sect they will be the ones who will channel the direction in which world Jewry is being guided, and therefore cannot allow themselves to be closed off from the rest of the world. Jakobovits stated that not only have we established exclusive factions within the Jewish community but we've completely closed ourselves off from the rest of the world as well. During the post Holocaust period, the Jews were so busy recovering from their tremendous suffering, that they were unable to claim responsibility for the rest of the world.

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Lord Doctor Immanuel Jakobovits.

Inside This Issue

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Editorial Book Smart

Every semester the students of Stern College must trudge down to Barnes and Nobles on 18th street and 5th avenue to purchase their textbooks. If they are lucky, they find most of their books and the trip is not a complete waste of time. For the next week or so they wait to hear if the rest of their textbooks have arrived in the store. The longer they wait the further behind they fall in their assignments. Students often must make two or three trips to the bookstore until they have obtained all the necessary texts.

A viable alternative to this

situation would be a bookstore on campus, perhaps run under the auspices of Milner's Market. An empty classroom or even the old Milner's room could be allocated to sell books for both secular and Judaic courses. This could save the students the time and effort of making repeated trips to bookstores. Furthermore, if course instructors could order the correct number of texts needed based on the number of registered students for their course, it would be less likely that there would be a shortage of necessary texts.

Championing Zionism

General Assembly Resolution 3379 of the United Nations states that "Zionism is a form of racism and racial discrimination." Through the efforts of an Arab led advance of the Third World and Communist countries, the Resolution was adopted by the General Assembly in 1975. Ironically, the Communist Countries, most notably the Soviet Union, were among the countries that voted to make Israel a state in 1947.

The United Nations has long been the site of the humiliation and condemnation of Israel. When Israeli delegates address the U.N., Arab and pro Arab delegates rise and exit the room. When Arab delegates address the U.N., it is often to expound on the evils of the "militant" Israeli nation.

The Yeshiva University Community listened with surprised approval to the guest speaker at the Yeshiva University Chanukah dinner. Vice President Quayle announced that he

would work towards the repeal of General Assembly resolution 3379. Quayle explained that this would help "reestablish the stature and moral authority of the United Nations." He also advanced hopes that this would lead to peace between Israel and its Arab neighbors.

The Observer wishes to commend Vice President Quayle on his desire to repeal the opprobrious resolution. However, mere good intentions are not enough. It is too late to secure a repeal at this year's General Assembly as it closed in December, but work must be started at once to gather support for the repeal at next year's session.

We, the students of Yeshiva University must use every form of pressure to help Vice President Quayle achieve this highly desirable goal. We must write letters to our Congressmen, the State Department and other State officials. Our voice must be heard in this effort to exonerate Israel's good name.

Lest History Repeat Itself . . .

Glasnost and Perestroika are words that represent a changing tide in Soviet politics. One of the clearest examples of change is the Soviet Union's more lenient emigration policy that is allowing thousands of Soviets to cross its borders into the West.

Unfortunately there is a dark side to glasnost. A frightening result of the new openness in the U.S.S.R. is that Jews in all parts of Russia are encountering rising anti-Semitism. Pamyat, an extreme right wing, nationalist and overtly anti-Semitic movement whose membership is on the rise, is blaming the Jews for the U.S.S.R.'s growing economic depression. The New York Times has recently been writing articles about possible pogroms resurfacing.

The immediate response has always been to write letters to

the Soviet Government protesting the present situation. This is not the right tactic to use today. The Soviet Government is in such chaos that it is not clear who is in charge and who will take responsibility over what.

The only outlet that remains is to help the remaining Russian Jews flee Russia. The Observer would like to urge its readers to write to the State Department urging them to lift the quota on the number of Soviets they will allow to enter the United States. Letters should also be written to Washington supporting the possibility of using the West Bank to resettle the thousands of Russians pouring in. The crucial step to take now is to get the Jews out of a possible inferno of hatred that will erupt into violent anti-Semitism.

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Letters

Blood Drive Record Breaking Success

To the Editor:

I would like to take the opportunity to share with the student body a letter that I received from Michelle Hyla, Account Representative of the Greater New York Blood Program. The letter was written after the December 25th blood drive which Ms. Hyla called "a great success". She informed me that "85 pints of blood were collected for a goal of 90 of which 94.4% of goal."

In the letter Ms. Hyla also included figures from previous blood drives and the Fall 1989 drive was SCW's most successful. I know that there are many students who were unable to donate on December 25th and therefore, I look forward to the next drive which is sure to be the most successful in SCW history. The next blood drive is, please g-d, scheduled for the week after Pesach.

On a personal note, I would like to thank Mrs. Zelda Braum for all of her concern and encouragement; Mr. Sam Mandelbaum, the security and maintenance staff for all of their assistance on the day of the blood drive; Aviva Portal for the time she put into the beautiful posters, the floor captains for their hard work in trying to get donors; and most of all the 90 individuals who took the time from their busy lives to participate in the mitzvah of pikuah nefesh.

Sharon Fischer
SCW, 91

Appeal For PLO Negotiation

To the Editor:

Our organization consists of Holocaust survivors, children of survivors and other people who care about remembering the Holocaust and the prevention of similar events in the future. As such we are very troubled by the mounting violence and loss of lives since the Intifada began two years ago.

Since the long search for Palestinian leaders not connected to the PLO has failed so far, we consider it unlikely that the continuous violent conflict would produce "more moderate" Palestinian leaders than the present PLO connected ones. On the contrary, we feel the prolongation of the present situation could lead to a radicalization of the Palestinian people's leadership, with the danger of Moslem countries uniting for a new war against Israel with grave consequences of such a new war.

Therefore we appeal to the government of Israel to face reality that peace cannot be achieved without the participation of the PLO and to move toward negotiations with the Palestinian leaders in order to find out whether the national aspirations of the Palestinian people can be fulfilled in a way that would do justice to the legitimate security needs of the State of Israel.

Issac Zieman, Present
David Eisikovits, Chairperson
Holocaust Survivors Assoc.
U.S.A.
The Generation After

Student Praises Bio Dept.

To the Editor:

The last issue of the Observer included a very informative letter about Dr. Weisbrot, Stern College's newly appointed pre-health advisor. Unfortunately, a statement of mine was both misquoted and taken out of context which led to the unjustified embarrassment of the Biology Department. I would like to correct the mistake and provide my true assessment of the academic advisement in the field provided at SCW. When asked about the new appointment, I replied that it was exciting to hear that the position was filled by someone who was hired to advise both the pre-med as well as the pre-graduate school students, since in the past the pre-health adviser advised only those interested in attending medical school. This remark merely reflected my delight that SCW, by this appointment, had demonstrated their interests and efforts to please those students who intend to pursue graduate studies in the sciences.

Although much attention is given, and deservedly so, to the appointment of new faculty and administrative positions, all too often existing faculty members are deprived of highly deserved recognition. One excellent service that I have utilized and almost taken for granted during my three years at SCW has been the wonderful guidance provided by the Biology Department. Dr. Babich, Dr. DeSantis, and Dr. Burdowski, are available to students who need academic advisement in any aspect of post-undergraduate studies in biology. I personally have met with them to discuss graduate programs offered in Israel and in the United States, methods of preparing for the GRE's, fellowships and scholarships, and research internships. Their advice, guidance, and encouragement have been invaluable and were instrumental in shaping my future academic plans. I strongly urge all science students to take make an effort to meet them and take advantage of their proficiency and expertise in the field.

Sara Weiss
SCW '90

Funny
Witty
HYSTERICAL
SHOCKING
OUTRAGEOUS
- and Brilliant
Be a part of it!
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THE OBSERVER

See Deena 92 774-3079 details

Opinion

Editor's Note

by Deena Yellin

Since democracy promotes one of the fairest justice systems in the world, it's frightening that we seem to be living in a topsy turvy society in which the guilty are mistaken for innocent and the innocent mistaken for the guilty.

Take Jonathan Pollard for example. In 1984, Pollard, an esteemed member of the U.S. Navy Intelligence and a loyal Jew and Zionist found himself in a dilemma. He discovered information pertinent to Israel's existence that was being purposefully withheld contrary to a 1983 treaty which had been approved by President Reagan and Congress. The treaty called for full exchange of information with Israel on Middle East matters.

Pollard discovered that information had accumulated on nerve gas plants in Syria—a matter of critical importance to the survival of Israel. However, it was not being reported. But when questioned about the discrepancy, Secretary of Defense Caspar Weinberger, an anti-Semite of Jewish extraction, stated that "Jews are too sensitive about gas."

Even as Pollard became more persistent he was ignored. Therefore, he felt it was his duty as a loyal Jew and Zionist to provide information to Israel about Syrian nerve gas factories, the status of Pakistan's atomic bomb and the coordinates of the PLO headquarters in Tunis. Israel's knowledge of these matters did not threaten American security. Furthermore, the information was pertinent to Israel's survival. Pollard would not compromise America's national security but merely gave information that was vital to Israel. Ironically, when he knew he was being pursued by the authorities he sought refuge at the Israeli embassy, attempting to evoke the Law of Return.

Fearing tension in Israeli-American relations, they threw him out despite his pleas and tears.

He was charged with espionage. When the authorities threatened his wife and promised a lenient sentence if he signed a plea bargain he agreed. However they reneged on the agreement and through a classified memorandum, Weinberger succeeded in having Pollard prosecuted and sentenced to life imprisonment for espionage. He is currently being held in virtual isolation at a federal penitentiary in Marion, Illinois.

Anne Henderson Pollard was convicted of conspiracy and possessing illegal documents. She was sentenced to several years in prison where she was brutalized and placed in solitary confinement. No trial was ever held. Despite the fact that it is a right of all prisoners to have medical care, Anne was denied medical treatment for the serious digestive disorder from which she suffers, causing irreparable damage to her body. Furthermore, both Anne and Jonathan Pollard were restricted in who they could call or speak with despite the fact that other prisoners have the freedom to speak with whom they please. Even now that she is out of prison, Anne Pollard has been warned not to speak to the media. Clearly the authorities are afraid of the truth coming out.

The Pollard case is one of disproportionate and excessive sentencing. He is the first person to be prosecuted for spying on an ally. Upon examining cases in which other spies were convicted, few were given life sentences. John Walker who spied

for the USSR for a period of many years was given parole after 10 years. Walker's wife delivered national security documents to the KGB in exchange for money for a period of 17 years and was not even arrested. Furthermore, it is a right of all prisoners to have access to medical care. The treatment of Pollard is far worse than the median sentence given to those who aided enemy countries. Why is Israel the exception? Perhaps this is a result of anti-Semitic sentiments.

When Anne Pollard spoke at SCW, she stressed that college students are the ones who can make a difference in the world. She impressed upon the audience the importance of activism. Unfortunately, that has been lacking in the Pollard affair. For a long time the Jewish community ignored the injustice of the case, some even went so far to say that "they got what they deserved." Guilty or not, like the Dreyfus and Rosenberg cases, anti-Semitism may well have determined the sentence.

Today there are many causes with which to be involved both within and without of the Jewish community. Every direction we turn to cries out for us to act and to advocate change. It is easy to become jaded and to remain untroubled by human suffering be it in the Soviet Union, Europe or America. The Pollard cause is one that deserves our attention and activism. Justice For The Pollards, located on 19 West 34th Street, Suite 1010, is an organization which is fighting for their cause. They have urged us to write to representatives of Congress (Cong. Ted Weiss, 252 7th Ave, 16th floor, NY 10001), our Senators (Sen. Daniel P. Moyn-

ihan, 405 Lexington Avenue, NY 10174) asking that the sentence be vacated and a trial be held.

Clearly, something is amiss when a hero like Pollard is placed in a "1990's version of Alcatraz" and John Gotti is let off. It makes one quite cynical of the justice in the American system.

News stories come and go—a phenomenon of the general media as well as the Jewish media. After a short while these things pass and aren't written or spoken about anymore. But we can't let this story just pass. Because their story continues.

SCW Senate Open To Student Grievances

To the Editor:

The Senate exists to address student grievances within the college. Representatives of the administration, faculty and student body discuss problems and vote on possible solutions. The results of the senate vote are then discussed at a full meeting of administration and faculty members. They pass the final vote.

The current student senators are listed in "The Guide To The Perplexed." Please inform them of any problems you wish to have discussed at the next senate meeting. They will inform the senate chairman and an agenda will be drawn up and a meeting convened.

Sara Bayme
Chairwoman, Senate
SCW '91

The Show Is On The Road For SCDS

To the Editor:

This year, the Stern College Dramatics Society is well underway in its production of *The Caucasian Chalk Circle* by Bertolt Brecht. We are informing you of this early in the semester so that you can adjust your calendars accordingly because we know you would not want to miss this glorious production! Opening night is Thursday night March 29 and the play will run through Tuesday April 3rd. *Caucasian Chalk Circle* is a comedy with serious overtones dealing with social issues such as war, revolution, fraud, loyalty and love. The cast of 15 plus, which includes many new faces to SCDS, is in the midst of exploring many of the eccentric characters and the creative possibilities of expression in Brecht's innovative play.

For those of you who are familiar with our past productions, you can attest to our professionalism and humor. Our plays are thought-

provoking as well as entertaining. This is emphasized by director Rina Elisha, who makes us understand the playwright and play while developing serious character analysis for each character. Every line and part is well articulated and acted.

A number of Seniors, who studied this play with Dr. C. Silver in Modern Drama last spring, were very excited about it and commented that they enjoyed the play and are looking forward to seeing it performed. It is a unique play, much different than others done both up and downtown. It is an folk tale parable which maintains everlasting comedy and drama.

If anyone would like to be involved in the technical aspects of the play (behind the scenes), please don't hesitate to become involved in our exciting society by getting in touch NOW with someone on the SCDS board. Elisheva Wohlgelester
Vice President, SCDS

Rebecca Ivry Department Brought To Attention

To the Editor

It was a pleasure to read the articles about Jewish studies in the recent issue of the Observer, but the serious omission of the name of the program as the Rebecca Ivry Department of Jewish Studies must be brought to your attention. This is the designation for the Jewish Studies Program and it is highly appropriate that it should be used in all publications.

It would be helpful to the University if special care could be taken to see that the names of dedicated programs are mentioned and embarrassment for those of us who work with Donors who make munificent gifts to name programs and are deserving of the recognition due them.

Your kind attention to this earnest request is greatly appreciated.
Dr. Herbert C. Dobrinsky

Faculty "Snippets" Spurs Faculty and Student Anger Rabbi Metzger Responds

To the Editor:

I found the recent anonymous article "Snippets" to be inaccurate and irresponsible. I am shocked when a state of journalistic anarchy exists, permitting a masked writer to run amok, maligning others, underwritten by any kind of ethical or journalistic constraints. I perceive the profile depicting me unfair in terms of innuendo as well as specific fact.

1. Readings are assigned in all the syllabi of the courses that I teach. There is always a concluding question specifically dealing with the readings on both the midterm and final of all my classes.

2. Many of my colleagues on the faculty have specific predilections, among them political activism, Jewish feminism, et al. One of my involvements is that of Tzedakah Activism. Does the hidden author think that help should be withheld from an elderly Holocaust survivor, a homeless individual sleeping in doorways, or a Russian emi-

grant wavering on the borderline of survival—all of them enduring existential anguish? I am of a different opinion. Indeed, Maimonides in his halachic work *Mishneh Torah*, states that compassion is a specific character trait indicating authentic Jewish identity.

3. The allusion to my involvement with Chabad Lubavitch conveys a lack of objectivity on my part. I take great pains in my classes to impart a comprehensive view of any issue or topic. For example, in dealing with the Chabad view of the Tzimtzum Doctrine, as stated in "Likutei Amarim, Tanya," I also refer to the view of Rabbi Chaim Wolozhiner and cite President Lamm's formidable and highly informative work *Torah For the Sake of Torah* as a source explaining this topic. In discussing primary themes in Jewish thought Hashgacha Pratit, Teshuvah, et al, I mention the positions of both nationalists and mystics. In delineating current political issues, I try to objectively depict the many

varying views on the ideology spectrum.

4. In the Observer profiles, in all other instances, there was mention of the nature or tone of classroom interaction, but omitted in relation to me. I try to teach vigorously, dialogically, and analytically, and exert great effort in this endeavor. I regard the teacher-student interaction as not bounded by classroom walls, nor by the time span of the four year curriculum at Stern. There are countless instances, when after the passage of many years, the encountering of old students has proven to be a mutually rich, meaningful experience.

The writer should have displayed greater concern and sensitivity for Kavod haTorah and Kavod haBrivot, inherent to the very basic fabric of the unique Torah educational Stern Community.

Sincerely,

Rabbi Alter B. Metzger

STUDENT RESPONDS

To the Editor:

I was quite appalled, not to mention surprised, at the "Faculty Snippets" in the past issue of the Observer. While printing evaluations of teachers is helpful to the students, I feel that the lack of derech ertz displayed was astounding—particularly from students from a Yeshiva College, where derech ertz is a fundamental concept. If one chooses to critique a teacher, it should be done in a proper manner. Constructive criticism is one thing, but to blatantly insult a rav is unacceptable. I would have expected more from banot Torah.

Atara Kane
SCW '91

If you have an opinion or cause that you would like to submit to the Editor, write to: The Observer 245 Lexington Ave. New York, NY 10016

Around The Campus— Major Changes Department In Security

by Elisheva Berezin

The Security and Safety Department at Yeshiva University has recently undergone some major changes. Arthur Hoyt, the Security Director for the past several years, unexpectedly resigned. On February fifth, he was replaced by Donald Sommers as the new director.

According to Jeffrey Rosengarten, the Head of Personnel at Yeshiva University, "Mr. Hoyt received an offer in the hotel industry that was more attractive than his position at Stern College." Furthermore, "Hotel industry is a business with which he is well acquainted

and in which he had much more experience." Within a week after Hoyt's resignation, Mr. Rosengarten, who is involved in the ongoing process of searching for qualified personnel, had already hired Sommers to fill the vacancy. Donald Sommers brings to YU 23 years of law enforcement experience, ten of which have been spent serving as the executive officer to the NYPD chief of Manhattan North. Sommers' boss was in charge of half of Manhattan, including the area where the main campus is located, as well as some of the other most difficult areas in New York City. *Continued on page 20 col. 4.*

SSSJ Sponsors Carnival

by Chana Rosenthal

The Student Struggle for Soviet Jewry organized and ran a carnival at Yeshiva College's Max Stern Athletic Center on January 28. Approximately 700 people attended the program of whom over half were Stern College and Yeshiva College students.

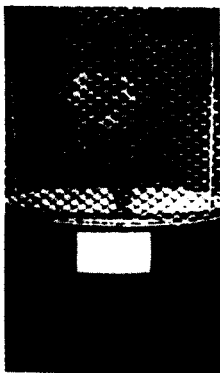
The purpose of the event according to Shoshana Levine and Jerry Hawk, the presidents of the SSSJ groups at SCW and YC respectively, was to raise money to send religious articles to the Jews in Russia and to aid the Jewish Soviet emigres in establishing their new homes in the Washington Heights area. The funds raised will go to coordinating a six week summer program in Russia for the students of both Yeshiva and Stern Colleges. Profits will also be allocated to help set up a scholarship program for YC and SCW students of Russian background.

The SSSJ event was widely publicized throughout the shuls and Yeshiva day schools within the New York Metropolitan area. Institutions were sent pamphlets and letters describing SSSJ's function, its various activities, and its upcoming event. Even with all this publicity, according to Jerry Hawk, "attendance was lower than expected," due to "Superbowl Sunday and student apathy." Superbowl Sunday was the only date made available for the SSSJ carnival. Richie Langer, one of the coordinators of the carnival remarked, "We expected more students from Stern. The turnout from SCW was very disappointing."

The admission to the carnival of one dollar immediately qualified each person for the raffle whose prize was a giant stuffed

black cougar. The raffle drawn at the end of the day. Game tickets for the twenty-one booths cost fifty cents a piece. The booths, all manned by YC and SCW students, included games such as miniature golf, the dart throw, the moonwalk, and the ever-popular "Dunk the Dean." Dean Ira Jaskoll, the sole representative of the Deans, and a few other Yeshiva College students, sat as targets. In addition to Dean Jaskoll, Deans Dr. Efreim Nulman, and Mr. David Rosenfeld had been asked to be featured in the "Dunk the Dean" booth, but Dr. Nulman was recovering from the flu, and Mr. Rosenfeld for unknown reasons did not participate.

The SSSJ carnival raised \$500 for its cause. "Most importantly," stated Shoshana Levine, "the well organized, professionally implemented carnival generated an interest in SSSJ activities, because it showed the students how raising money for Soviet Jewry and patronizing the student organization could be both constructive and fun."



"Dunk the Dean" booth.

Fire Scare Sparks Concern At Brookdale Hall

by Mindy Spear

At approximately 2:00 a.m. on February eighth there was a fire scare in Brookdale Hall. Stern College students Claudine Sokol and Suzanne Schwartz smelled smoke and rushed downstairs with a handful of students to express their alarm to the security guard.

Mr. Damon Propst, the guard who is on duty throughout the night, went to the fifteenth floor of Brookdale Hall to investigate the situation. After failing to find anything concrete, he returned to his post in the lobby and called his superior, Jeff Sokol, the associate director of faculty management. Some students reported that Sokol "took his time parking" when he finally arrived at the scene from uptown fifteen minutes later.

After searching the boiler room in the basement for the source of the smell, Sokol suggested the possibility of an outside fire. Some of the students were satisfied by this explanation and returned to their rooms. Other students remained in the dorm lobby.

"They kept speculating instead of acting," Tracey Dalfen, a fourth floor resident observed.

Ilene Kupferman, the resident supervisor, was awakened by concerned students. She inspected the floors on which the smoke had reportedly been smelled. She then joined the crowd gathered in the lobby. One student expressed her anger at the authorities for failing to notify the fire department. "Just because the source of the fire could not be found, does not mean that the fire department should not be called!"

Sources say that the fire department was called at 3:07 am, and arrived at 3:10. Five fire trucks blocked 34th street and caused a commotion that woke about thirty five students. Heather Rush, the eighth floor resident advisor, had initially been concerned about the smell of smoke. After hearing Sokol's suggestion that the fire was outside, she felt secure enough to return to sleep. Upon hearing the sirens however, she immediately evacuated her floor and proceeded to inform other dorm counselors to do the same.

Some students were appalled at the lack of efficient emergency evacuation facilities and procedures. Claudine Sokol commented that the residents of the eighth floor alone had blocked the stairways. "Five hundred and forty students on twenty floors with narrow stairways would be extremely unsafe."

She also felt that the original delay in calling the fire department showed a lack of concern for the students' welfare. "At 3:10 we were told that it was safe to return to our rooms. I reported it at 2:00. If there was a real fire a lot of lives could have been lost in those 70 minutes," she noted. "I was disgusted with the way it was

handled."

Propst did not feel that this was an emergency situation. "There was no need to get everyone in an uproar of panic," he said upon being questioned. "If I felt that it was necessary to call the fire department, I would have." He said that there was no actual smoke, just the smoke odor. "The general idea we got was that the generator was running against a broken fan belt. This caused the smell throughout the building," he added.

There were also complaints about a lack of communication. "Many students were upset that they were not woken up," Dalfen reported. Cheryl Zaionz, an SCW junior agreed. "If it is serious enough for the fire department to be notified then it's serious enough for all the students to be notified." One fireman on the scene remarked that the procedure followed by those in charge was incorrect. "First you get everyone out of the possibility of danger, then you ask questions." "The building should have been evacuated immediately," added Suzanne Schwartz.

Another complaint that came to light as a result of this incident was about the absence of fire drills in the dormitory to prepare for an emergency. "I don't remember having any fire drills in the three years that I've been here," emphasized Miss Sokol. Propst expressed a similar concern stating, "I think they should have fire drills to get students familiar with the system."

SSSJ

Lobby *Continued from page 1.* urgency of continuing to speak out for Soviet Jews, despite the fact that there has been an increased number of Jews being allowed to leave over the past year.

"Those who believe that the Soviet Jewry problem is over are wrong!" Rabbi Weiss declared. "Anti-semitism is on the rise and a fire is burning on Jewish culture. We must have an awareness of the problems at hand because it is only once we open our eyes and become aware of the situation at hand, and not just sympathize but empathize, that we are able to act and be effective."

Following Rabbi Weiss's speech, Carmella Raiz, a long time refusenik from Vilnius, who is visiting America on a temporary visa, gave the students a first hand account of the current situation in the Soviet Union. "There is no future for the Jews in Russia," she stated. "Israel is our home, and with your help, our dream can become a reality."

After repeatedly hearing about the importance of taking action, the group proceeded to Capitol Hill to begin meetings with various government officials. While the students from Massachusetts were meeting with Senator Ted Kennedy, Senator Rudy Boschwitz addressed the rest of the participants. The group then split up for the purpose of meeting with as many Congressmen and Senators as possible. Some students visited the State Department. Others visited various embassies. One group, having had an appointment with Senator Dole, to respond to his proposal to cut aid to Israel, was informed upon arrival that he was too busy to meet with them.

"I felt that Senator Bob Dole purposely refused to meet with

Continued on page 20 col. 3.

OBSERVER Earns National Award

The Stern College Observer was recently awarded second place by Columbia Press Association, a department of Columbia University in New York. The Association runs a critique service for college and high school newspapers and yearbooks nationwide. It awards publications on the basis of three major components: content, presentation and general operations.

The College Newspaper Critique is the first set of standards published by the CSPA for the sole purpose of judging college newspapers. It provides challenging but realistic guidelines set by today's campus press. Each publication is evaluated by a judge working independently but using common judging criteria. The awards are given on the basis of numerical scores earned.

Among the articles receiving special recognition were Nechama Goldman's article "Tillem Remembered" about Ivan Tillem's life, Rochelle Newman's investigative article "Students Enraged by New

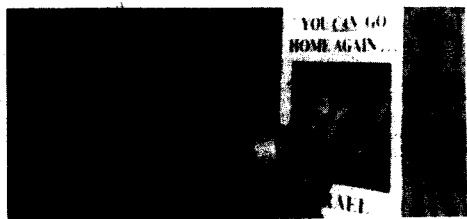
Dining Club" and Deena Yelkin's "Editor's Note" in the September issue of the Observer which dealt with the history of various problems which have plagued Stern College for years.

The layout of the Observer was criticized but the graphics and design were positively accredited. In addition, the judge commented that more frequent publication by the Observer would allow it to better serve the diverse audience it writes for. Advice was given on tightening articles and holding the reader's attention.

The judge praised the Observer for its courage "to confront the afflicted and afflict the comfortable" and the publication's commitment to publishing diverse and sometimes controversial views. He added that he was particularly touched by Ivan Tillem's story. "Although I have never met him, I can see that he was a selfless and merciful man."

The award was based on issues of the Observer published from September through December 1989.

Zionism Zionist "Hotheads" Generate Controversy



by Ilana Sacknovitz

On Sunday, February eleventh, thirty students from Stern and YC, committed to Israel and to the goal of Aliyah, travelled throughout Manhattan covering bus stops, telephone booths, mailboxes, and street corners with posters encouraging Aliyah. Coordinated by Rachel Mohl, Mimi Rothberg, and Zev Maghen, this event was the second such Aliyah poster day, the first one having taken place three months ago on December seventeenth.

The first wave of posters accomplished what the group had hoped it would; it aroused attention and stirred debate. Two letters subsequently appeared in "The Jewish Week." Michael Bergman, a native of Tel Aviv, wrote "I was truly taken aback. I have not seen creativity and zeal like that on behalf of Zionism since I was a young man." Mr. Bergman, though only visiting the States, felt a great sense of pride and hope for Israel's future. "Now I will return home and tell my friends, those few who have weathered the years of sacrifice

and disillusionment with their idealism and commitment intact, that there still is Zionism in America." The only question Mr. Bergman did have about the posters was why the students putting them up were not in Israel, "Come home, all of you, soon!"

The other letter was directed toward the opposite extreme. "Walking with two non-Jewish friends in Manhattan," the author of the second letter wrote, "our attention was drawn to a poster that was taped to a phone booth. It depicted a map of the world with the word "Exile" splashed across each continent. In the middle of the map, somewhat enlarged, was: "the Land of Israel." A box with an arrow pointing to New York explained: "You Are Here." The caption under the map read: "Why?" The poster was signed: Aliyah-the Only Jewish Future." The author, who was embarrassed in front of his friends, felt it offensive that people would consider America "exile" when it has been like a "Promised Land" to so many Jews who live there. He condemned the

"obnoxious placards" of the "Zionist hotheads."

In light of the "success" of the group's first poster event, it was decided that the poster day should be repeated. There were, however, a few changes made. The previous round of posters featured a map of the world with "New York" and "Israel" written in bold print. The posters read "You are here," and had an arrow pointing to New York. The new posters read "What's OUR excuse?" instead of "What's YOUR excuse?" The group felt that it was necessary to include themselves in the statement. As Rachel Mohl, a participant in the event, remarked, "Our goal was to provoke discussion, not antagonism."

In addition to these changes, three new posters were designed. One, features a drawing of Moshe leading the Jews into the Land of Israel, and reads "Moving? We're Moshe's Real Movers!" Another, conveys the group's message quite simply: Think Aliyah.

Aliyan Incentive Fund Formed For YU Graduates

by Ann Diamant

An Aliyah incentive fund for Yeshiva University graduates has been established as a result of a major gift presented by Mr. Irving Rosenbaum, a member of the board of governors of Yeshiva University's Wurzweiler School of Social Work.

The purpose of the fund is to pay the student loan debts of selected University alumni who have been residents of Israel for at least two years. Already, forty American born graduates of Stern College for Women, Yeshiva College, Albert Einstein College of Medicine, and Wurzweiler School of Social Work have benefited.

Rosenbaum, who has been involved in UJA and the Coalition to Free Soviet Jews as well as other Jewish organizations, established the fund in response to a proposal made by Dr. Norman Lamm at the Centennial Leadership Gathering in Israel in 1986. He hopes that it will, "help free young graduates from some of the financial constraints that might prevent them from making aliyah."

A student is eligible for these grants if s/he has attended a Yeshiva University school and

has resided in Israel for two or more years. Students who wish to apply must submit their application directly to the Gruss Center in Jerusalem, Israel. The grant helps pay loans that the student acquired during her/his years at Yeshiva University schools and will pay up to \$10,000 per student, yearly. The money is sent directly to the institution which granted the loan.

The inaugural recipients of the funds are presently employed as physicians, attorneys, computer programmers, to name a few professions, as well as students and homemakers.

Many students are unaware of the existence of the fund. Those who are aware are very enthusiastic about the idea of someone providing financial help when it comes to making Aliyah. Sara Weiss, a Stern College senior who hopes to make Aliyah next year, was surprised and excited to hear about the fund. "I'm glad to see such support for those students making Aliyah," she said. Another Zionist remarked "This helps alleviate some of the concerns I have about making Aliyah in the next year."

Congratulations

Miriam Segal and Aaron Haber
Dov Pinchof and Lori Nussbaum
Paula Needleman and David
Alyssa Mandel and Baruch Colon

On Your Engagements

Observer Sponsors Lecture On Bias In The Media



Miriam Feldman from Camera and Nechama Goldman.

by Susan Bahn

Miriam Feldman, a member of the Executive Board of the Committee for Accuracy in Middle East Reporting in America spoke at Stern College on February 12. The Observer sponsored the lecture in order to heighten awareness about the negative portrayal of Israel in the news and to inform the students what they can do to fight these biases.

Feldman spoke about the "Informational War" that is being waged against Israel in the press. She handed out several articles and political cartoons to demonstrate the inaccurate reporting that appears in our newspapers. One article explained how the Israelis were seizing the property of the Arabs living in Beit Sahur who refused to pay their taxes. According to Feldman this article was biased because it portrayed the Arabs

as innocents being victimized by their Israeli oppressors. She pointed out the subtleties of language used such as "Israeli occupied West Bank" as well as the adjectives used which help portray the Arabs as poor and helpless.

Feldman pointed out that negative news about Israel is constantly on the front pages of newspapers. Other countries can massacre hundreds of thousands of their citizens and barely receives mention on a back page.

Feldman also spoke about the headlines. She said that many of those used to describe Israeli acts against the Arabs are definite, "Israelis kill Four Arabs..." Whereas the headlines used to describe Arab acts against the Israelis are passive and uncertain, "Two Israelis said to be killed by Arabs..."

Continued on page 10 col. 4.

TU Bishvat Seder Not Passed Over

by Rachel Mohl

This year at Yeshiva University, Tu Bishvat, the Jewish new year for trees, did not pass by unnoticed. On Thursday night, February 8, YU's Sephardic Club and Yavneh Olami celebrated the holiday with a Tu Bishvat Seder. Rubin Shul was decorated elaborately with balloons, streamers, tissue paper flowers and a variety of fruits. Israeli music added to the festive atmosphere. The festive meal was held in Rubin Shul on the uptown campus, with 90 people in attendance.

The Seder is based on the customs of the Mekubalim (Kabbalists), who moved to Israel from Spain and Portugal in the sixteenth century. Their hope was that through the blessings recited at the meal, the trees would be blessed and fruitful. Today fruits that are special to the land of Israel are eaten at the Seder. Along with the fruit four cups of wine are drunk. The cups progress in color from all white to all red to symbolize the agricultural changes that occur with the changing of the seasons of the year.

The group based their Seder booklet on the Sefer "Pn Etz Hadar", a Sephardic guide to Tu Bishvat. The book contains passages from "The Zohar" dealing with the various fruits. Chairpeople Debby Aharon, Seth Kadish and Rachel Mohl,

used the sefer in combination with other sources to print booklets for the occasion.

Before the meal, Rabbi Serels, Director of the Safra Institute for Sephardic Studies, who assisted in planning many aspects of the program, addressed the group. After the Seder and some Israeli songs, everyone watched the video "The Giving Tree" by Shel Silverstein. After hearing a D'var Torah from David Gershon, Pedram Bral, president of the uptown campus' Sephardic Club, planted a tree in a transferable pot. The committee hopes to send the sapling to a nursing home or hospital in the area.

The idea for the seder originated at a Yavneh Olami board meeting conducted by chairperson Rachel Mohl. Yavneh is an organization of college-age students who are interested in Aliyah. Debby Aharon, a member of Yavneh and Sephardic Club President at the mid-town campus, suggested the event be co-sponsored. "All members of the planning committee felt it would be a perfect opportunity to share in Sephardic and Ashkenazic customs," said Rachel Mohl.

Aviva Arzouan, Vice-President of Sephardic Club added that, "The event proved to be a learning experience for all who attended."



Cardozo's First Judge Speaks At SCW



Two Nassau County SCW students with Judge Feuerstein.

by Rachel Mohl

Judge Sandra Feuerstein, the first graduate of Yeshiva University's Benjamin N. Cardozo School of Law to be appointed a judge, recently addressed the Stern College student body on the topic of "Women in the field of Law." Feuerstein was sworn in as a member of the Nassau County District Court two and a half years ago.

Feuerstein spoke of the strides women have made in the fields of law and politics. "Our generation is the first to benefit from the feminist movement," she said. She pointed out that despite the prejudices that existed against women throughout history, many females were brave and entered the political arena before their time. Women fought long and hard to be accepted into schools that were single sex and into fields that were predominantly male.

Feuerstein began law school in the late 1970's, after her husband found an advertisement announcing Cardozo's inception in the newspaper.

Feuerstein hoped that Cardozo would receive the same care that YU provided its Albert Einstein School of Medicine. She believed that Cardozo would grow to earn an excellent reputation in the legal world as Einstein had in the medical world. Cardozo was a new school, all of its students were commuters and many of the students were returnees to graduate school. Furthermore, over fifty percent of the class were women. For all of these reasons Feuerstein acknowledged that she felt little sex discrimination while pursuing her degree.

Feuerstein finished cum laude in the first graduating class of Cardozo Law School. She felt that the social progress up to the 80's had opened up opportunities for her that had previously not existed for women. For

example, in 1984 more than fifty federal judges were female. A woman had run for Vice President and Sandra Day O'Connor had been appointed to the U.S. Supreme Court. Subtle changes such as pay parity and admittance to exclusively male clubs had begun to take hold for women. While Columbia Law School had originally not admitted women, in 1986 a woman was appointed as dean.

Feuerstein believes that women who have achieved status "must reach down and help others up the ladder."

Feuerstein recommended law school. She feels law can be used as a stepping stone to a variety of careers. Law school strengthens analytical skills and helps prepare a student for a career in business, public life or academics.

When questioned about the long hours of law and the ensuing conflicts between career and family, Feuerstein stressed her family's importance. She pointed out that certain choices need to be made when a woman chooses her career. She explained that compromises can certainly be made by the husband and wife, such as a schedule being worked out where the couple rotates child and house care between themselves.

She commented that life in the legal world is not comparable to the television programs about the judicial system. Many defendants have come before her in court thinking they can defend themselves with ease because of episodes they have seen on TV. She expressed distress at the rampant number of drug and drunk driving cases she has seen. Often she must send teenagers away from their families to spend time in jail.

Accompanying Feuerstein was her mother, Judge Annette Elstein, who was sworn in as a Federal Immigration Judge in 1983.

Dean Bacon Speaks To Women's History Class About Being An "Orthodox Career Women"

by Susan Bahr

Dr. Ellen Schrecker recently invited Dean Karen Bacon to lecture in her "History of Women in the U.S." course. Schrecker felt that Bacon would provide an appropriate conclusion to the course since she is a successful Orthodox career woman as well as a wife and mother.

Bacon opened her lecture by discussing her childhood. She said that she was always a strong student and received much reinforcement from her teachers. This reinforcement served as an important motivator in her life. Furthermore, it was not until she attended University of California at Los Angeles that she discovered sexual harassment. She described a recitation section in one of her science courses that was led by a male lab student where there were "things going on" between him and the female students which affected their grades.

When Bacon came to Stern College in the 1960's she found a "warm, supportive environment reminiscent of her home."

Although SCW had the reputation at that time of being a "marriage mill," Bacon said that she did not feel this attitude in the classroom. Instead she felt free to perform to the best of her ability in an environment supportive of women. She was personally encouraged to continue to pursue a career in science.

Upon graduating from SCW, Bacon returned to UCLA to finish her graduate work. She again encountered discrimination, this time from the engineers who built customized biomedical equipment for special research projects. It was clear to Bacon that the men who worked in the lab did not want her around; they were condescending and unpleasant, greeting her with remarks such as, "You don't need to know about this" or "You'll get yourself dirty."

Bacon and her family moved to Indiana where she continued to do scientific research at Indiana University. She was able to set her own hours and would periodically bring her children to the lab where they slept when she worked through the night.

During the day, her children were in day care. She said that she is a "not an indulgent person" and does not consider herself "the best or only care giver" for her children. Bacon added that she did not feel deprived by the limitations on the time she spent with her children when they were very young. She said that she was never particularly good at nor did she enjoy playing with very young children. Instead she put more of her time and energy into the children once they were of school age since she places such a heavy value on education.

When asked if she had felt any discrimination in her professional life, Bacon replied that she came to SCW at a time when the University had wanted a female dean, so she was aided by reverse discrimination. Nevertheless, she maintained that the University has traditionally been a "male dominated organization." Although this situation is changing, Bacon implied that women are still not always taken as seriously as they should be and may not be

Continued on page 17 col. 1.

Professor Schram Gives Forum On Public Speaking To Amit Leaders

by Sharona Cunin and Sharon Socol

On Monday morning, February 5, Stern College for Women hosted the final seminar in a series that consisted of four lectures on speech and communication. The lectures, sponsored by Amit Women, were led by Professor Peninnah Schram, an Associate Professor of Speech at SCW. The purpose of the lectures was to help various leaders in the Amit organization improve their communication skills and help overcome their anxiety of public speaking. This seminar was open for all SCW students to attend.

Professor Schram explained that the first two lectures of the seminar were similar to lectures given in the introductory speech class offered at SCW. At the third seminar, the women were given an opportunity to hear other speakers and were then instructed to prepare a five minute informative speech about Amit to be presented at the following session. At the final seminar, the speeches were presented and videotaped.

Schram, who has given two other lecture series on public speaking for the Amit organization, used a video camera for the first time in this lecture series. She felt that videotaping would be beneficial because it would allow the speaker to note for herself which of her techniques and mannerisms were effective and which were not.

Professor Schram commented that "it was very enriching and exciting to see and hear the leaders from the Amit organization continuing to work on becoming even more effective speakers." When asked about the speeches that were given by

the women, Schram said: "There were many different styles, but they all had the conviction that what they are doing is important and appreciated."

Approximately twelve women attended this seminar, and two SCW students were

present to observe. One student, Liza Dychter, operated the video equipment used to tape the women's speeches.

Professor Schram said that an advanced speaking seminar series with Amit is being planned for the coming spring.



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Stern Students Honored In Who's Who

by Sondra Lurie

What similarity is shared by the following famous Americans: Elizabeth H. Dole, Tom Brokaw, Rev. Jesse Jackson and Bryant B. Starr? They were all selected and elected into the Who's Who Among Students in American Universities and Colleges. The Who's Who, established in 1934, is an annual honors program honoring our nations leading college students. Sixty-four students were nominated by Yeshiva University, sixteen of whom are SCW women. The primary prerequisites for receiving such honors are strong academic performance and involvement in extra-curricular activities. The benefits of this distinction include local and national publicity regarding the student's selection to the Who's Who, a personalized official certificate, and a life time use of the reference service which provides individual letters of recommendation for future employment. Most of the women maintained that it wasn't their intention to receive recognition but like Dina Najman felt that "it was important to explore the secular and Judaic as well as the creative unknown." All of the students have shown dedication to SCW through

their involvement in leadership activities, such as the Dramatic Society, Karate Club, Chemistry Club, Besamim (literary magazine), Hamevaser, the Observer, Student Council, Project Sages (elderly), Emes (anti-cult club), sports teams (volleyball, basketball, tennis), Kochavia, Prelaw Society, Food Committee, Accounting Society, Fine Arts Society, Harvard Model U.N., Israel Affairs Committee, Big Sister Program, Jewish Outreach Program and Torah Activities Council. All of the students excelled academically and made the National Dean's list and/or Yeshiva University's Dean's List.

The honorees include: Elana Bank, Andrea Fingerer, Chana Freiman, Dina Friedman, Nechama Goldman, Laura Greenfield, Anita Kurzer, Dina Najman, Rochelle Newman, Shelli Pahmer, Heather Rush, Cindy Schlanger, Joy Schlusser, Sara Weiss, Elisheva Wohlgelemer, and Deena Yellin. All of the Who's Who award recipients agreed with Rochelle Newman's attitude, "I decided when I came here that I was going to combine studying hard and extra curricular activities. That's what college is all about."

Student Survey Evaluates SCW

by Nurith Borisuth

Questionnaires, which required students to evaluate Stern College in a variety of areas, were recently distributed to SCW students. This survey was the first of its kind to be conducted.

According to Dr. Efreim Nulman, Dean of Students, the University is conducting a self-evaluation in conjunction with the Middle States Association, an outside organization that conducts periodic assessments of universities. The Association's goal is to examine and appraise the basic structure of the educational institutions and conclude whether they are fulfilling their goals. The self-study is intended to aid the University in getting a clear idea of the views of the students rather than just those of the administration.

The questionnaire contained questions about the quality of

education, student services, academic departments, facilities, administration and faculty. Each question was accompanied with a rating scale that allowed for opinion ranging from very positive to very negative. For example, questions 52-70 asked how various aspects of the university such as faculty, prestige of the university, range of extra curricular activities etc. affected the feelings of students towards their school. Mrs. Zelda Braun, the Director of Student Services, explained that the survey gives students an opportunity to communicate their opinions candidly and anonymously. Dean Nulman commented that "Without their input there is little we can do to change any of the problems that exist here." He added that recommendations and opinions could help to provide necessary service to the college.

New Faculty At SCW

by Chayale Weissman and Sharona Cunin

Several additions to the Stern College faculty this semester include a visiting professor from Bar-Ilan, an SCW alumna and several members of Yeshiva College's faculty.

Professor Kanovsky, a visiting professor from Bar-Ilan University in Tel Aviv who taught at YC last semester, is teaching a course in Middle Eastern economics.

Also from uptown is Mr. Joshua Golding, the newest addition to SCW's Philosophy Department. Mr. Golding received his doctorate in Philosophy of Religion from the University of Pittsburgh. His course in existentialism is new to SCW.

Mrs. Naomi Klapper, who taught at SCW from 1986-1988, is once again teaching Industrial Psychology at SCW. Mrs. Klapper received her M.A. from Columbia University. She has worked in industry and is presently teaching in Touro College in addition to SCW.

Dr. Jack Prince is giving an introductory class in Modern Physics. Although Dr. Prince has taught at YC in the past, this is his first time teaching at SCW.

Mr. Robert Kelley, an Industrial consultant, is presently teaching one of the basic Speech courses. Mr. Kelley received his M.A. from Northwestern University. He is an independent consultant for training in business writing and interpersonal skills and has also lectured at Baruch College.

Dr. Perscfonii Tsaliik is teaching the basic Statistics course this semester. Her undergraduate studies were completed in Greece, and her M.A. and Doctorate in Economics are from the New School for Social Research. In addition to teaching at SCW where she is presently teaching statistics at the New School for Social Research.

Judith Josephson, Director of the Speech Pathology and Audiology Department at Coler

Memorial Hospital on Roosevelt Island, is a new speech pathology teacher. Mr. Joel Hochman is teaching Accounting Principles and Auditing for SSSB. Mr. Hochman, a CPA, has an MBA and JD. He has also written many articles in various publications. Mr. Hochman is a YC alumnus, and is presently a highly regarded Assistant Professor at Fordham University.

Dr. Henry Edinger is offering a two credit course in endocrinology. Dr. Edinger has a PhD in physiology from the University of Pennsylvania, as well as a JD from New York Law School. He has written numerous chapters in books, and many articles in various publications. Dr. Edinger has also done much research, especially in the role and function of the limbic system. In addition to having received many grants, he has also received several fellowships in various fields of science, including neurology and physiology, and a number of awards, including two teaching awards.

Friendly Visitor Program Implemented For Soviet Jews

by Shoshana Levine

The Student Struggle for Soviet Jewry club at Yeshiva University has been growing substantially in participants and programming over the past year. On January 31, the night following the first annual Soviet Jewry carnival, an SSSJ meeting was held at Stern College to introduce a new program that is being implemented through the Max Stern Division of Communal Services.

The Friendly Visitors to Soviet Jewish Refugees Volunteers Program, which was established in conjunction with NYANA (the New York Association for New Americans) and supported by the UJA Federation, is a program that involves resettlement work with Russian Jewish emigres. Each volunteer is matched up with a Soviet

Jewish immigrant family and proceeds to visit them on a regular basis for at least a month. The program is designed to assist the refugees who are temporarily housed by NYANA in hotels around New York City since they do not have relatives or friends who can offer them initial support.

The Monday night meeting, which attracted a large crowd of students, commenced with a brief introduction about the newly established program, by Daniel Ehrlich the Assistant Director of YU Communal Services. The program coordinator, Sue Fox, spoke at length about the dire straits in which new Russian immigrants are presently living and about their desperate need for assistance. She discussed the goals of the program and the specific areas

in which the volunteers will be assisting. The various visits will include teaching them certain basic transportation and shopping skills, as well as taking them sightseeing and visiting a synagogue or Jewish Community Center. The initial responsibilities of the volunteers requires a commitment of four weekly visits and continued contact with the family after they have been relocated to a more permanent address.

"The Friendly Visitor can have a significant influence on the acculturation of the refugee family," said the director of the program. "The empathetic and dependable volunteer-emigre relationship helps newly arrived Soviet Jewish families cope with the pressures of resettlement."



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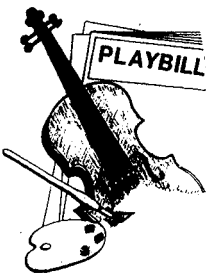
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Cultural Arts



by Elisheva Wohlgelemer

The Fine Arts Society sponsored an evening at Les Ballet Trockadero at the City Center on February eighth. This was the first of three events organized by FAS for this month; the others are Swan Lake on the 22nd and the opera Manon Lescaut on March first.

For the handful of students who participated, the evening was one of many laughs and true enjoyment. The poster for the ballet was correctly entitled a comic ballet. I myself was unsure of what to expect, but went with high expectations which were rewardingly fulfilled. The "balerinas" in this dance troupe of Les Ballet Trockadero, otherwise known as "Tocks", were actually all men playing the parts of prima ballerinas. These dancers are highly trained in formal, academic ballet, yet exaggerate ballet movements to create a spoof or parody of a ballet. Not only were they good dancers but are also incredible actors (or actresses) with wonderful animated movements. The four acts, In Kazmidity, Anarchic Heart, Black Swan, and Les Ecole, were each wonderfully choreographed and well directed. Each one was based upon known themes ranging from Martha Graham to Swan Lake.

The "men" actually looked great en pointe with their wigs, makeup and long eyelashes. It was fun in general to watch them foul up or emphasize certain movements purposely to evoke laughter. However, those students who had studied ballet were especially able to appreciate the comedy of their errors. The dancers were making fun of the common attitude with which dancers take themselves too seriously when approaching their art. The Tocks also questioned the notion of femininity; if they can pass as women just by dress, makeup, and graceful movements, then what really defines women? In my opinion, their parody was poking fun at the vanity and haughtiness of perfect ballerinas.

During intermission, there were a number of older folks who stomped out calling the production vulgar and a disgrace. Personally I felt that they were just too anchored to the traditional interpretation of dance and couldn't loosen up to take a joke. Our group from Stern College found it delightful as was evident from the laughter coming from our section. After seeing this, Swan Lake will be an entirely different experience.

by Susan Bahun

One glance at Dr. Paulette Rose's bookcases filled with old, valuable books that are written by or about women, reveals that this is no ordinary book collection. Rose, an Adjunct Assistant Professor in French at Stern College and a member of the Antiquarian Booksellers Association of America is a buyer, seller and collector of fine and rare books.

Rose buys her books at auctions, from booksellers and from private sources in New York, Paris and London. She then researches them in her personal library as well as in the public library. After establishing their authenticity and value through the use of auction records, she enters the books into her computer and issues a catalogue that is sent out to University libraries that have collections of French, English and American literature or Women's Studies. In addition to compiling this catalogue, she also attends book fairs where she sells books.

She began her business after several years of teaching. Rose had been interested in French women writers of the eighteenth century and wrote her Ph.D. dissertation about a French woman writer. After she receiving her Ph.D. and while teaching, she took some post-graduate courses in women's studies. Rose was encouraged by a family member and a close family friend in the book business to start buying books; and she began her business in 1978.

Eventually, Rose gave up teaching full-time and devoted herself to book selling. She attended seminars, went to auctions and worked with other booksellers until she established a solid business. Every year she increases her collection, which has grown from a small collection of primarily women's French literature to one that includes women of many different nationalities and a variety of topics.

Rose feels that her business has a "feminist intent" because its purpose is to "popularize the notion of women's literature." She said that she is "interested in the intellectual history of women and therefore there is most certainly a feminist thrust to [her] business." Rose is "committed to the idea that there is a specificity about women's writing." She admits that this idea is a controversial one as there are female authors who refuse to be labeled "women writers."

Rose, a Phi Beta Kappa graduate of Brandeis University with a M.A. and a Ph.D. from Columbia University Graduate Faculty, has written and published several articles and a chapter in a book.

Jewish Arts Festival Makes Its Debut

by Naomi Leiser

The first of a three part Jewish Arts Festival was launched by Professor Schram, faculty advisor of the Speech Art's Forum (SAF), and by Angelica Fernandez, co-President of SAF on February 6. The three part festival, which is dedicated to Contemporary Jewish Expression through Literature, Art, and Theatre, is scheduled for three successive Monday evenings at Stern College for Women.

The first program was about Jewish expression in literature, and featured two guest speakers, Nessa Rapoport and Dr. Amiel Alcalay. After a short introduction by Prof. Schram, Angelica Fernandez dedicated the program to the memory of nine Israelis who were recently killed in an Arab attack on an Israeli bus to Cairo. She then proposed to introduce the speakers.

Nessa Rapoport, the first speaker, was young, and very dynamic. An editor at Bantam Books, Ms. Rapoport has had two novels published, edited an anthology of Jewish short stories, and edited books by Lee Iacocca and Ezra Weitzman among others. The author spoke of her desire to create a new genre of American Jewish liter-

ature that would derive its inspiration from Jewish stories, language, and sacred books.

As a young child who digested books voraciously, Ms. Rapoport remembered her disappointment with the Jewish literature to which she was introduced, and eventually began to avoid. As she grew older, she realized that there was no book or body of literature that spoke to her as a second generation, educated religious Jew. There were no books that celebrated Judaism without attacking it, or that drew from the vast resource of Jewish sacred books, either in language, or in mode of thought.

Ms. Rapoport then knew that her role would be to tell the story of the educated Jewish woman. She would do this by claiming the rich heritage that was so much a part of herself. The author read a passage from her first book *Preparing For Shabbat*. She then read a passage from Shir Hashirim showing the audience how she derived one from the other.

The second speaker, Amiel Alcalay, a professor at Rutgers University, a poet and a translator, read from his own works and from a number of those that he had translated, both contemporary and medieval. Alcalay's

selection of poems portrayed a man with keen political awareness. His special interests lie specifically in the Arab- Israeli conflict, and more generally in social injustice. Alcalay's name, which is half Hebrew and half Arabic, epitomizes the conflict that he feels exists within contemporary Israeli politics; a sense of wanting to belong and not belonging at the same time. Many of the contemporary Israeli poems he translated were written by Oriental Jews, and reflect, like Tikvah Levi's "A Purim Sequence," a sense of alienation from society, a feeling with which Alcalay empathizes.

Alcalay's own poetry showed incredible sensitivity towards the Palestinians while there was less sympathy for the Jewish settlers who were compared to a "mad donkey that heedlessly destroyed an Arab girl's straw doll."

Alcalay concluded his speech by saying, "the face of wickedness is the face of my education," and I am retreating from it. Exhorting the audience to action, the poet answered a few questions before the audience and speakers adjourned to the back of the room for refreshments. The second and third parts of the Jewish Art's Festival will concern Jews in art and in theatre respectively.

CULTURE CALENDER

by Naomi Leiser

School might have started, but since midterms are still weeks away and papers not due for awhile, it shouldn't be too difficult to take a few hours and get away from it all. In New York, it's not always so easy to do so, however, since there is simply too much to do in too little time. One can't simply wake up one morning and plan on spending a relaxing afternoon in the museum, for one must first choose which exhibit to see and at which museum. Since there are well over twenty museums and several hundred galleries, choosing the exhibit can easily become the day's activity.

That is why I have poured over hundreds of newspapers and magazines for several hundred hours to compile this list of must sees for this month in New York.

"Photography Until Now," an exhibit which covers the past one hundred and fifty years of photography, will open Sunday February 18 at the Museum of Modern Art (West 53rd St. between 5th and 6th Ave). This exhibit was organized by John Szarkowski, head of the photography division at MOMA, and is expected to offer an interesting and innovative new perspective on the evolution of photography.

"The Lute Player, A Caravaggio Rediscovered" is an exhibit that is small in size, yet both impressive and important. It will contain one recently discovered Caravaggio, a stolen painting only recently rediscovered, and several pieces that have not been exhibited in years. Caravaggio, a sixteenth century Italian genius, is now being shown at the Met (83rd and 5th).

Shakespeare's "Merchant of

Venice," with Dustin Hoffman is playing now at the 46th Street theatre, and its run has been extended to March 10. Directed by Peter Hall, the play has been hailed by critics for its superb directing, casting, and acting.

The Doctor's Dilemma, by George Bernard Shaw, is playing at the Roundabout theatre. Shaw, known for his dry, sharp wit, is somewhat out-dated but remains both funny and meaningful to this day.

Henry V, the movie, is a brilliant film version of Shakespeare's play with England's newest young talent Kenneth Branagh. The movie is well acted, with beautiful photography, and succeeds in bringing Shakespeare's play to life for modern audiences, instilling it with a contemporary meaning and message.

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Exerpts From Student's Memoirs Of Russia

The Initial Encounter

by Shoshana Levine

It was October of my junior year in high school. With two more tedious months of the semester looming before me, I had already begun envisioning myself soaking up the rays of the Florida sun during my upcoming ten day mid winter vacation. One day I was summoned to the principal's office. After several minutes of idle conversation, the principal inquired about my future vacation plans. After mentioning my tentative plans, he dropped the bombshell.

"How would you like to travel to Russia to visit Soviet Jews?" My immediate reaction "Well, it sure beats Miami Beach" was quickly replaced with more intense feelings and thoughts about what such trip would entail. I had heard stories of people who had travelled to Russia on secret missions to spread Judaism. I had never known exactly what they did once they were there. Besides, those people were always experienced rabbis or prominent leaders of the Jewish community

"The game began...he knew I was lying and I knew that he knew I was lying."

and not immature, uninformed high school juniors. The mere thought of experiencing communist Russia firsthand was enough to evoke my excited curiosity, yet hundreds of questions flooded my mind. Who else was asked? Who would we be visiting and what would we bring them? How would we prepare and for how long would we go? Most importantly, what would my parents say? I imagined myself breaking the news to them that night at dinner. "Abba, Ima-can I go to Russia? My father, an ex-navy doctor and the adventurous one in my family would respond immediately with enthusiasm "That sounds great!" My mother, the more cautious one, would say "Wait just a second, I'm not so sure," and proceed to wring me for all the necessary and unnecessary information. As these thoughts were prevalent in my head, all visions of sun-filled Miami gradually faded from my mind.

The trip was not simply one of pleasure. The purpose of the mission, as I referred to it, was to visit Soviet Jews, to bring them kosher food and religious articles and to teach them more about their heritage. And of course, to do so as clandestinely as possible so as not to end up in a Siberian labor camp. There would be 12 of us together-nine students and three teachers. By splitting up into three groups once we got there, we would be able to get the maximum amount accomplished. My parents' reaction was as I had expected and after researching all the details, even my mother appeared excited about it.

Over the next six weeks I spent most of my waking hours coding names and addresses into my calculator watch and gath-

ering together the articles that I would be taking along. It was not until I was sitting back in the plush spacious airplane seat and the 'no smoking' sign switched off, that I had the chance to really begin thinking about what I was about to experience. My excited anticipation soon transformed into anxiety. Glancing furtively around the small thirty-five passenger plane, and taking note of the fact that many of the seats were unoccupied, and that the seats that were filled were occupied by unsmiling, grim faced individuals, I began to experience fear. I suddenly became extremely conscious of every word I was saying to my travelling companion, and I found myself eyeing every person on that plane with suspicion and distrust. I spent the rest of the flight conjuring up images in my mind of these people as secret agents and Russian spies, following me around Moscow, monitoring every word I would say, and ultimately arresting me for anti-Soviet propaganda. I envisioned my frostbitten starving body, rotting away in a cell in Siberia, all because I visited Yuri Fiskin and brought him a package of kosher vacuum packed meat.

Suddenly, I was jolted out of my rather unpleasant reverie when the plane landed roughly on the runway of the Moscow international airport. With the force of the landing still ringing in my head, and while trying to get my to begin beating regularly again, I gathered my belongings and prepared to disembark from the plane. I was not, however prepared for the reception that greeted us. As I exited through the small door of the plane, I found myself completely surrounded by rows of stony faced individuals-in full uniform. My eyes travelled from the top of their black fur hats (complete with ear flaps) down the length of their army uniform, taking in everything from their stripes and medals displayed on their jackets to the Russian made M-16's resting on their hips. There were two rows of these soldiers covering the entire length of the tunnel leading from the plane to the inside of the airport. As I slowly plowed my way through that aisle of soldiers I searched each one's face for any sign of emotion-for any sign of life. Each one stood erect like a statue looking neither to the left nor the right, identical to the one standing by his side. Once again, a quick image of my Siberian prison cell flashed into my mind.

When I finally entered the airport, I found myself standing in a small sized quietly empty dimly lit room. Because I had expected the brightness, noisiness and bustle of activity that are evident in all international airports that I'd ever come across in my life, the silence and emptiness took me by surprise. There was no warmth emanating from that room. No sign welcoming us into this foreign country. No "I Love Russia" signs or posters of the Moscow

skyline. There was not even a picture of Gorbachev. For a second I imagined the brightly decorated Kennedy airport where the "I Love New York" signs and the picture of Reagan are the first things to greet me whenever I step out of a plane. Even the DeGaulle airport in France had been more pleasant, having had a big welcome sign in different languages, displayed at the entrance. So what if the French people had made fun of our feeble attempt to speak their language and had responded to us rather rudely. At least they spoke to us at all. Here in Moscow there was nothing but silence. The overall affect was eerie and unsettling, and my feelings of fear and suspicion were as strong as ever. From now on, I told myself, proceed with caution.

After I'd completed my survey of the room, and my initial impressions of Russia were still vivid in my mind, I looked around for instruction of where to go next. Up ahead, a black and white sign was visible and I was relieved to see that it was in English. Passport Control, I read to myself. I saw the other members of my group begin to make their way over to the booth behind the sign. As I stood patiently waiting in line for my passport to be controlled, I wondered why the line was moving so slowly. How long could it possibly take to have your passport stamped? I thought back to the previous summer when I travelled to Israel and I'd been standing in a similar line at Ben Gurion Airport. That was the only line in Israel that I recall moving so quickly. The entire stamping procedure was 'chick chick' and the only reason that it may have seemed longer was that my excitement about being in Israel was so strong and I couldn't wait to get out of the airport.

Finally, I reached the control booth and silently pushed my passport and customs declaration through the small round hole in the glass window. After checking my passport, the man behind the glass looked and stared at me intently for a full two minutes. As I began shifting uncomfortably, feeling very self conscious, he turned away and began scrutinizing my picture in my passport. Once again, he gave me a mesmerizing stare and waited a while before shifting his eyes from my face to the picture. This entire procedure continued for quite awhile with the stranger looking intently from my face to my passport, back to my face and so on. As long as I kept reminding myself that his purpose was to intimidate me I was okay. After I started giggling uncontrollably out of sheer nervousness, Boris (as I referred to him) picked up the phone and dialed without lifting his eyes from my face. At this point, not only did I stop giggling but I shut myself up completely.

Finally, after what seemed like eternity, he slipped my passport back through the opening in the glass and began his

staring contest with my friend Tammy who was behind me in line. I then headed towards the baggage claim. Being that there had only been approximately twenty people on the plane, it did not take me long to claim my luggage.

With my two oversized suitcases, extra large carry-on knapsack and pocketbook in my cart, I proceeded on to the notorious

"I silently prayed that I'd make it through and give all the right answers without losing my cool"

customs. We had been briefed in depth about this part of the trip. Glen Richter, the head of the SSSJ organization that had sent the group of us on this mission, had presented us with scenarios depicting all that could possibly go on during the customs check. He had warned us that we would be questioned endlessly and we would have to answer each question carefully so as not to give away the real purpose of the trip. For all they knew, we were a group of students touring Russia merely for educational and recreational purposes, since going for the purpose of visiting people and spreading Judaism and Zionism is illegal.

Taking a deep breath, I approached the customs line. The official was tall, blond and blue eyed, and built straight out of the Rocky movie that we had seen the night before our trip. I chose to stand in that particular line, not because of Herman's good looks, but because I recalled a final warning that Glenn had given us right before we boarded the plane. "Don't get stuck with a female customs official." He had said. "The women are always nastier and more cautious and won't let you get away with a thing."

Mrs. Belhesson, one of my teachers who was a chaperone on this school sponsored trip was in front of me on line. As I watched her being interrogated and the stranger went through her suitcases, I silently prayed that I'd make it through and give all the right answers without losing my cool. Just one small slip up could get all twelve of us who were on this mission together, into trouble and deported from the country.

Before I knew it, my turn in line had arrived, and I was ordered to open my suitcases so that Boris (as I referred to him too) could begin going through my things. Unlike Passport Control, this procedure was not conducted in silence. And thus the game began. He would ask a question and I would respond. He knew I was lying and I knew that he knew that I was lying, but as long as I answered each question and was consistent with my answers, I would be fine. He inquired about every object that he discovered in my bags, be it food, religious articles, medicines, or the books that I had brought for the Soviet Jews to whom these items are inaccessible. The food, I explained, was for a special diet that I was on,

and the five pounds of matza was the bread substitute. The books, both Hebrew and English, were my own from school. When asked why I needed an entire library for only ten days, I began mapping out for him an imaginary schedule of finals waiting for me back in school and all the studying I had to do for preparation. When he asked about the several pairs of Tefillin and Tzitzit, I explained that they were for my own personal worship. However, he knew better, and rather smugly (as if to say, "Ha-I got you now") asked "Aren't those only for men?" Thinking quickly, I countered, "Some of us aren't living in the dark ages! I'm a Jewish woman of the eighties and I'm studying to be a rabbi!"

The question and answer period continued on for a considerable amount of time. I emerged as a rabbinical student on a weird thin wafer and meat diet, who has heart trouble and is generally neurotic about illness, hence the supply of Tagamet along with all other types of medication that were found in my bags. When there were no more questions left for him to ask, and I saw the contents of all my bags (which had been so carefully packed) lying in piles outside of the suitcases, I had absolutely no clue as to what he would do next. I glanced around the room and noticed that the other students and teachers on our mission, whose suitcase contents were pretty identical to mine, seemed to be going through similar interrogations. One boy had even been pulled aside and strip-searched.

As I silently counted my blessings that my ordeal seemed to be over, I noticed Boris begin roughly throwing things back into my suitcase. I also noticed that not everything was being returned. Every book, magazine and newspaper in both Hebrew and English, instead of being replaced in my suitcase, was being placed in a pile on the side. When I asked what he was doing, the Soviet official informed me that these items were being confiscated since I was forbidden to bring them into the country. As I began to protest (I vaguely recall threatening to return home and explain to President Reagan exactly why I was unable to study for finals, which would inevitably lead him to take action against Russia) he

"I packed up the rest of my things, shot Boris my most hateful glare and muttered 'Dovsedanya' under my breath"

began shouting at me. At this point, Mrs. Belhesson, who had been witnessing the entire even, took my arm and whispered in Hebrew, "tafasta", enough-give it up.

So I packed up the rest of my things, shot Boris my most hateful glare, muttered "Dovsedanya" under my breath, and walked straight out of that horrible airport. As ten of us

Continued on page 19 col. 4.

An Interview With

by Deena Yellin

YELLIN: Recently the University has received a lot of attention in the Jewish media over the issue of a beit din comprised of various denominations. What is your position on this issue, and do you feel "under siege" as some newspapers claim?

LAMM: One would imagine from the kind of reports one reads in the press, both here in America and elsewhere that I am really under siege—a replay of the embattled university presidents of the 70's with canon firing on all sides. That's nonsense. That, unfortunately, is typical journalistic exaggeration. What Rabbi Charlop told

"Within limits we are a pluralistic Yeshiva—we give the right to students and faculty to voice their opinions"

the reporter who first used the term was that Modern Orthodoxy is under siege, in the sense that it's being criticized both from the left and the right. That's not the same as saying that I personally am under siege. Are there people who disagree with me? Yes. Are there people who disagree with me in the University? I hope so. I've always been very proud of the fact that within limits we are a pluralistic yeshiva that we give the right to faculty and students to voice their own opinions.

Those limits have not been breached. So, if there are those who don't agree with my point of view, fine. I have no objection to that. As long as no one stops me from having my opinion told. And as long as everyone understands that it's my job, as it were, to hold the torch and to establish policy for the University as a whole. Everyone has a right to disagree, but it should be done civilly, respectfully, tolerantly and collegially. So there's no feeling of being under siege in that sense.

What is the problem? Part of the problem is revealed, interestingly in your question. You asked me about a "mixed" beit din. I'm not in favor of that. I'm very much opposed to a mixed beit din. A beit din composed of Orthodox and non-Orthodox rabbis has no halachic legitimacy. It one doesn't accept Halacha, how can he function juridically in an halachic entity? It would be the same as saying, someone who is a Mexican citizen and has not sworn allegiance to the Constitution should be elevated to the Supreme Court of the United States. It doesn't work that way. So of course, I'm against a "mixed beit din."

"A beit din composed of Orthodox and non-Orthodox rabbis has no halachic legitimacy"

The plan that was presented to me by Prime Minister Shamir, which I helped to develop, is very very far from becoming a reality at this point. It's still at the discussion stage. I insisted that the beit din has to be Orthodox, it has to be a

halachically valid beit din. The function of this beit din is to preside at the giyur of American gerim who want to go on Aliyah; but no one else. There may be people who come to Judaism from non-Orthodox channels. If they want to go on Aliyah—and I assume there will be precious few of such people, because we can't even get committed Jews to go on Aliyah these days in sufficient numbers—then a panel consisting of Orthodox,

"We can't even get committed Jews to go on Aliyah these days in sufficient numbers"

"This is the first instance in which we will have gotten the Conservative and Reform to assent to giyur kehalacha"

Conservative, and Reform Rabbis will interview the candidates. If they find that he or she is legitimate and sincere, they will recommend this person to the beit din which then has the right to proceed. So, if anything, this is the first instance in which we will have gotten the Conservative and Reform to assent to giyur kehalacha. This is the outline of the plan. The details are something I can't go into now because it's not real yet. Even if it does become real, it's not I who will be involved but Rabbinate Groups. I'm just the one who was approached and favors the idea.

"This is the first instance in which we will have gotten the Conservative and Reform to assent to giyur kehalacha"

BIOGRAPHY OF DR. LAMM

by Debby Aharon

Dr. Norman Lamm, president of Yeshiva University since August 1976, has been able to manifest his personal accomplishments as rabbi, philosopher, teacher and author into his achievements in the community. He has shown tremendous sensitivity towards the needs of the University as he is a former student and faculty member, a parent and a distinguished alumnus. His scholarships and interests leave few areas untouched and have earned him a prominent position in the Jewish community.

Dr. Lamm was raised and educated in America. He attended the Mesivta Torah Vodaath High School before entering Yeshiva College to pursue a liberal arts education, majoring in chemistry. In 1949, Dr. Lamm graduated with the summa cum laude award from Yeshiva College and was class valedictorian.

While at YU, he studied under two scholarly giants Dr. Samuel Belkin, who aided him in choosing the rabbinate rather than science as his career, and Dr. Joseph B. Soloveitchik.

Upon graduation, Dr. Lamm continued his scientific studies at the Polytechnic Institute of

YELLIN: Can you elaborate on what the role of the woman is in the Centrist Orthodox, Torah U'Mada structure?

LAMM: It should almost be self-evident. You cannot violate Halacha. The role of woman cannot violate Halacha any more than the role of man can violate Halacha. Within the halachic structure, though, there is place for movement.

YELLIN: What kind of movement?

LAMM: There is no monolithic role for a woman within Judaism. Several models are possible.

"There is no monolithic role for a woman within Judaism"

For example, look at the Chassidic world which itself is only one segment of Jewish life. If one looks at how women historically were treated by Ger Chassidim and how they were treated by the Rishner Dynasty and how they were treated by Satmar, those are three different models of the place of the woman in Jewish life. In the Rishner group, women had very much of a respected role; in Ger, they were preferably anonymous and invisible; in Satmar, again, they assumed a different kind of role. So, granted the satisfaction of all halachic claims, one can see several roles for women in Jewish life.

What I would like their role

to be in Torah U'Mada, is the maximum amount of those who choose their own individual way, provided that certain things are kept in mind: A

"The family comes first, before the individual, and that is true of men too"

primary principle should be that the family comes first, before the individual, and that is true of men too. This is particularly important in an era when we still have to make up demographically for the Holocaust in which one million Jewish children were killed and many more didn't come into being, and at a time when the rest of the Jewish community is experiencing negative population growth. It's terribly important that family be put as first priority before the satisfaction of our own wants. This can be achieved by having large families and by making sure that we pay attention to the

"We should give maximum opportunity to women to make their contributions to Jewish life"

family. But beyond this, we should give maximum opportunity to women to make their individual contributions to Jewish life. I think this is the appropriate approach for women in our camp. I would like to see the maximum number of young people choose their own models, whether professional or business, and give them as much Jewish education as

possible. But they must remain family oriented.

They have to remember that more important than any career is their duty to establish a family. And it is a simple biological fact that it's the women who bear the children; therefore, that has to be kept sacred or sacrosanct.

What happens, of course, is that to satisfy both of these, most young women have to make up their minds that they're going to be "supermoms." I see it in my own family. Women want to study, work, have a social life, discharge communal obligations, but above all have a husband, children and raise a Jewish family. It is very difficult, more so for a woman than for a man. This is the real justification today for the Bracha "Shelo Asani Isha." I don't envy a woman growing up today. With all the role ambiguity, the choices that are open to them, and all the needs that have to be satisfied, it's difficult, but it can be done. That applies to the general role of women.

As far as Jewish education is concerned, I think Stern College is headed in the right direction,

"The Rebecca Ivy Division of Jewish Studies at SCW today is better than it ever was"

YELLIN: Do you see any limits for women in Jewish education?

LAMM: No, not in a generation where they go into every area at the same level of advancement as men. I don't see any artificial limits being imposed. I think there are preferences. Considering the amount of time that would be given to the study of Talmud, women who want to go into advanced work would probably do a lot better specializing in Tanach, Jewish History, or Machshava. Because Talmud requires a constant application that they may not be able to achieve if they want to carry it into adult life, or life beyond college, when they have to manage a family and be primarily responsible for the family as well as their education, they would probably be better off going into an area that they can

and we're giving our students the maximum opportunity to learn as much as they can. It's not perfect, no institution in human life is. But we're trying to perfect ourselves, and we're trying to improve. The Rebecca Ivy Division of Jewish Studies at Stern College today is better than it ever has been before, the students are getting quality instruction, the opportunity to learn as much as they can. If changes have to be made, they will be made as soon as we discover what has to be done.

And then there's place for women on the graduate level, in Bernard Revel.

"Considering the amount of time that must be given to the study of Talmud, women who want to go into advanced work would probably do better specializing in Tanach, Jewish History or Machshava"

YELLIN: In a recent interview with Lifestyles Magazine you stated that the University is going through a period of budget cutting due to financial constraints. How will that affect Stern College?

The President

handle more part-time. The same applies to a woman going into medicine. I would recommend her going into dermatology or ophthalmology or radiology as opposed to Ob-Gyn or internal medicine or cardiology, where she has to be on call all the time. It's purely a practical matter. But, I would not ban women from going into anything.

YELLIN: What is your view on those who advocate women's semicha?

LAMM: I think it's earlier than they think. I'm opposed to it. I haven't heard anyone in the

"I would not ban women from going into anything"

Centrist Orthodox camp who advocates it. Maybe there's one lone voice, but no significant opinion. I am unhappy when women conceive of their Jewish role politically and ceremonially instead of substantively. Most of the fellows who get semicha here aren't going into the pulpit rabbinate. And I'm not sure it's such a good thing that they're

"I am unhappy when women conceive of their Jewish role politically and ceremonially instead of substantively"

getting semicha. Semicha really means to be able to function as a rabbi. With women, in addition to halachic problems, there are role problems. I believe in gender differentiation. Yahadut definitely believes in gender differentiation in many areas. There's a Cohen, a Levi, a Yisrael, and the fact is that although all are equally precious in the eyes of Hakadosh Baruch Hu, they are different. A Cohen gets the first aliya, even though a Yisrael is a bigger Talmid Chacham. He gives me

"The (gender) differentiation should not be used oppressively, but neither should it be absent"

a bracha. I don't give him a bracha. We live with that. That's part of the nature of Yahadut that people have different roles. The same thing is true of men and women. That differentiation should not be used oppressively, but neither should it be absent. It should not be used to deny a woman the right to a Jewish education. There are so many roles in Jewish life for a woman to play. Semicha is not really necessary for them.

YELLIN: In a recent interview with Lifestyles Magazine you stated that the University is going through a period of budget cutting due to financial constraints. How will that affect Stern College?

LAMM: There is a period of decline that is setting into all universities. You read about it



in the education supplement of the New York Times and elsewhere. Government is cutting back as it did in the early 70's. It's affecting the medical school; it's affecting all fields, and because of that, the budget is

"There is a period of decline that is setting into all Universities"

getting out of whack. When that happens, there is no cause for alarm, but there is cause for everyone being cautious and not wasteful of the university's resources. We don't ever want to get in the situation again when we have to borrow, and I don't want to borrow. Will it affect Stern College? Not in any immediate sense. We're going to try to do the best we can for Stern

"There is cause for everyone being cautious and not wasteful of the University's resources"

anyway. As you know, we are limited geographically in what we can do. Here we can buy another house, and can build another facility. It doesn't even exist in Murray Hill; and if it does, it's outrageous. That's part of the price of being in the heart of the city. What Stern gets on one hand being so close to the center of action of New York, it loses in another respect

YELLIN: Is the administration looking to expand in any way?

LAMM: We always look. We always find that it's so exorbitant that it just doesn't make sense. It's not rational. I wish we could. Unless there is a very severe softening of the market in that area of New York City, which there isn't right now, we're not going to be able to find much space. We do hope, somehow, to help relieve the crowding of the dormitory, especially

"Unless there is a softening of the market in that area we're not going to be able to find much space for SCW"

informally and I get two opinions. One is "I wish we could get out of here to something more relaxed and more leisurely." Other students prefer the passion and rhythm of the City and want to remain where they are. If we want to stay here, we have to put up with these problems. If we want to go elsewhere to a more suburban area, we have to put up with other problems. At any rate, it should not be too far from the main campus; it should be within easy travelling distance. But, for the present, we stay in Murray Hill.

"We do hope to relieve some of the crowding of the dormitory"

YELLIN: How would you respond to the complaint that SCW is low on the University's agenda?

"We can't build anymore in Murray Hill. It's one of the most expensive areas in the world."

LAMM: Mostly by denying it. It's not really low on the agenda. Again I refer to the geographical dimension. We just can't build anymore in Murray Hill. It's one of the most expensive areas in the world. Unless we move out to a suburban area that pressure of space, the lack of lebensraum, as the Germans call it, is going

YELLIN: Short term, certainly. Long term, I don't know. I frequently talk to Stern students

to be a permanent feature of our existence. What we're trying to do is to make it as comfortable as possible within the strictures of space. That's why we redid the library. We really

"Unless we move, the lack of space is going to be a permanent feature of our existence"

are trying, and if we're not trying hard enough, students will notify us. I have no doubt of that. But, we are trying to do whatever we can within our limits.

"I would like more people to take advantage of what SCW offers—there's no place in the world that offers what SCW does"

YELLIN: What is your vision for SCW in the coming decade?

LAMM: It's hard to answer because I'm grappling here with the tension between ideal and the real, between the vision and the hard realities. I would like SCW to have a larger enrollment, but a more comfortable one. I would like more people to be able to take advantage of what SCW offers. There's no other place in the world that

"I would like to get the women more involved in student government"

offers what SCW does. We're absolutely unique in that respect. I'd like to have more young Jewish women coming to Stern and being able to take advantage of it in a more relaxed, uncrowded fashion. Can it be done in Murray Hill? I don't think so.

I would like to get the women more active in student government, which I understand they

"I would like to see a stronger bond between faculty and students"

are. But, it could stand some improvement. I would like to see a stronger bond between faculty and students. I would like to improve the amount of guidance that we give the students at SCW. I would like to increase the number of majors that we give on campus without going off campus for a shaped major. That again depends on resources and the size of the student body. Having more students does not necessarily mean we will benefit financially, but it does mean we have more possibility for a wider network of courses. Then, they can be broken up into a different number of classes, lectures, subjects, different courses. A smaller student body limits. So, if we had the opportunity, I'd like to increase the student body significantly, thereby giving students a greater choice, a greater array of majors.

YOU DON'T NEED A MAGIC STAFF TO LEAD THEM TO THE PROMISED LAND

The Jews of Russia are desperate. The ethnic nationalism sweeping across the Soviet Union brings daily tales of anti-Semitic beatings and killings. Last week The New York Times reported that Russians murdered and dumped a man into a river, bound head and foot, just because he was a Jew.

Reports say the situation will get even worse. To vent their hatred, blood-thirsty Russians are planning a pogrom for May 5. The anti-Semitic organization Pamyat began holding large public rallies in several cities, including Moscow. Suddenly, Jews are fleeing to Israel for their lives, not merely their freedom.

But you can help them.

Yeshiva University is raising money to get Jews out — **quickly**. We're asking every student, faculty member, and administrator to give at least 18 dollars to relocate Russian Jews to the Promised Land.

This lifesaving effort occurs this Monday, February 19. Student volunteers will collect money in the dorms; professors, administrators and employees should give their donations to Ceil Levinson in Dean Rosenfeld's office.

Together we can save our brothers' lives. Please give 18 dollars on Monday.

The Student Freedom Fund

Book Review — Torah For Torah's Sake

Torah For Torah's Sake
In the Works of Rabbi Hayyim of Volozhin and His Contemporaries
By Rabbi Dr. Norman Lamm
Ktav/Yeshiva University 1989
Hardcover \$25.00
Softcover \$14.95

by Nechama Goldman

"Torah for Torah's Sake" by Dr. Norman Lamm is an exploration of the writings and ideas of Rabbi Hayyim of Volozhin. Rav Hayyim lived in the mid-19th century, a time of political upheaval and bitter fighting in the Jewish community. Norman Lamm not only gives his reader Rav Hayyim's ideology but he paints a complete and explicit picture of where these ideas emerged from and how the leaders of the time shaped the future of Torah scholarship.

Lamm questions the role of the intellect in religious experience and carries the reader into opinions, analysis, sources, and history from the Talmud through to Rav Hayyim's time. Torah learning for its own sake, without leading to greater religious or spiritual existence, is a profound and interesting concept.

Lamm opens the book with a background chapter tracing the period that evolved into bitter polemics between the

Hassidim and the Mitnaggdim through to the Vilna Gaon's time and beyond to Rav Hayyim, the star pupil of the Vilna Gaon. He skillfully draws the history both religious and social, that pervaded the Jewish community in the 19th century. In the first chapter Lamm clarifies the differences in the schools of Mitnaggdic and Hasidic thought and eradicates common misconceptions that have been associated with the two. For instance, he eradicates the stereotype that Hasidism is cemented in the mystical, spiritual experience while Mitnaggdism is purely rational. He introduces the leaders of each of the schools such as R Shneur Zalman, founder of HaBad Hasidim. R Shneur interacted politically with R Hayyim and their religious intellectual philosophies were not dissimilar. At the time of R Shneur and R Hayyim, the Jewish community was in dire straits. Ignorance and poverty pervaded the Orthodox world and there was little opportunity for intellectual growth. Hassidim and Mitnaggdim recognized the seriousness of the resulting problems but approached them from different perspectives. The former school of thought honed in on the inner, spiritual experience found in prayer and intent while the

latter school focused more on Halacha as a structure to live by and Torah study as an intellectual mean to it's own end.

R Hayyim tried to neutralize the great and bitter conflicts between the Hasidic and Mitnaggdic communities. He tried to meet the Hassidim within their own territory by directly addressing his problems with them, moving away from the realm of politics and polemics. His most severe criticism of the Hassidim concerned their leanings towards antinomianism. He specifically focused on the neglect of the halachot of prayer. This was a serious of contention the Mitnaggdim with the Hasidism who believed in praying only when proper kavanah had been inspired regardless of when the correct time for prayer was. Rav Hayyim fought Hasidic prayer because it was a manifestation of Hassidim emphasis on the experiential dimension of Judaism.

Rav Hayyim's main work, Nefesh HaHayyim, was published after his death. The first part deals with man as a microcosm of the world. He is created in the "Image of God". R Hayyim there discusses the Kabbalistic Sephirot and describes man's role in self-sovereignty in the world.

The second part of the work

is devoted to R Hayyim's concept of prayer. The nature and function of prayer as he sees it is based upon the proper conception of God. The next section deals with the theological section of Nefesh HaHayyim which is the metaphysical basis for R Hayyim's outlook. He incorporates Kabbalah into his approach of Zimzum, God's constricting Himself to create and relate to the world.

Part four concerns the concept of Torah L'Shemah and it's definitions emanating from the spectrum of Jewish Hashkafah. The preface to part four contains many of Rav Hayyim's feelings and thoughts in regard to the Hassidim. He condemns those who take "purity of thought" to a point where they will not perform a religious act unless it's accompanied by sincere motivations. True intent is important but the act itself contains kavanah inherent in it's existence. Thus, overemphasis of the spiritual well being may lead to situations in which acts are performed haphazardly like blowing the shofar on Passover and eating Matzah on Sukkot.

Lamm decides to examine the topics addressed in Nefesh HaHayyim in separate chapters in the book, continuing throughout with extensive footnotes and thorough background explica-

tion of the ideologies of Rav Hayyim and his contemporaries. He concludes the book with several brief chapters dedicated to synopsis of other important literature published in the Jewish community at the same time.

The controversy of practice versus, study, is one of the issues taken up in a later chapter in the book. The argument stems from various Talmud texts which discuss whether practice or study is greater. According to Rabbi Tarfon, practice is greater while Rabbi Yossi and Rabbi Akiva maintain that study is greater. R Hayyim was trying to re-establish the superiority of Torah against a background of ignorance. Torah had been subverted to spirituality and practice by the Hassidim. He asserts that Torah study is supreme to all mitzvot including prayer. He treats prayer as an intellectual Torah exercise. Contrary to the emotional and spiritual devekut which the Baal Shem Tov (the Besht) counseled during study, R Hayyim defines devekut during prayer as conditional upon one's intellectual state.

R Hayyim's perception of Torah is that of direct participation in the nature of divinity, elevating man beyond his existence. *Continued on page 14 col. 1.*

THE HILLEL ROGOFF MEMORIAL LECTURE

DR. GEOFFREY HARTMAN

Professor of Comparative Literature
Yale University

TOPIC:

The Literary Study of Midrash

Wednesday February 21, 1990 8 p.m.

Louis Koch Auditorium

Stern College for Women, Yeshiva University

245 Lexington Avenue (at 34th Street)

CAMERA Speaks At SCW

Continued from page 5 col. 1.

An especially potent form of media is television. Feldman said that it is much more difficult to be aware of the inaccuracies on television because the images are displayed and absorbed too fast to be analyzed and reviewed. Television is also more emotional and thus more dangerous. Feldman spoke about PBS and their policy of "Balance over Time" or as she puts it "synthetic symmetry." PBS claims that they air equal amounts of pro-Arab and pro-Israeli shows. According to Feldman they only pretend to do so, the debates and discussions they present are almost always unfair. The Arabs always outnumber the Israelis.

CAMERA was established in 1982 to "monitor and respond

to biases in Middle East reporting." According to Feldman it was started in response to an article reporting that the Israelis had killed 600,000 South Lebanese in the Lebanese invasion. There were not even 600,000 people living in South Lebanon at the time of the invasion.

Feldman emphasized that the students of SCW are more knowledgeable about the Middle East situation than most students. They therefore have a responsibility to demand accurate reporting. She spoke with the students about several incorporate, this goal into their studies with papers and speeches. She also suggested that SCW provide a course dealing with news coverage in the Middle East.

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Lubavitch Celebrates The Rebbe's 40 Years Of Leadership

by Sarah Abitbol

We join world Jewry in celebrating the 40th anniversary of the dynamic leadership of the world-wide Chabad Lubavitch Rebbe, Menachem Mendel Schneerson, shlitá.

The Rebbe is the seventh in the dynastic lineage of Lubavitcher leaders. The Chabad-Lubavitch movement was founded in the 18th century by Rabbi Shneur Zalman of Liadi (1745-1812), author of the basic work of Lubavitch philosophy, the Tanya, and the Shulkhan Arukh, Code of Jewish Law.

The Rebbe was born in 1902 on the 11th of Nissan in Nikoiaev, Russia. From early childhood, the Rebbe displayed a prodigious mental acuity and by the time of his bar-mitzvah, he was considered a Torah prodigy. In 1929 he married the second daughter of Rabbi Yossef Yitzchak Schneerson, the late Rebbeitz Chaya Moussia. After the death of Rabbi Yossef Yitzchak Schneerson on the 10th of Shevat, the Rebbe reluctantly ascended to the leadership of the Lubavitch movement. It's institutions soon took on new dimensions.

During the past century in the Soviet Union, the Lubavitch played the major role in keeping the fires of Judaism alive in the

most oppressing and excommunicating times. The Rebbe has established more than 20 institutions for Jewish learning and dozens of emissaries have taken up residence there. As soon as developments will allow, Jewish institutions under the aegis of Lubavitch will begin to mushroom throughout the USSR and Europe.

The outreaching philosophy of Chabad Lubavitch is based on the pasuk, "you shall spread forth to the North and the South (Genesis 8:14)." This pasuk was not only translated into action in the USSR, but all over the world, from Melbourne to London, Casablanca to Los Angeles and Hong Kong to France. These institutions monitor the pulse of Jewish life in their respective communities and contribute to their spiritual vitality and stability.

The Rebbe's concern is not only apparent to adults, but also and most importantly to children. As the Rebbe has often said, "We dare not rest until every Jewish child receives a Jewish education." Therefore, literally tens of thousands of classes in Chabad Lubavitch centers and synagogues around the world created a flow of devotion and commitment to Judaism among those who were

previously alienated.

The Lubavitch, mitzvah mobiles or the "Jewish tanks to combat assimilation" offer mitzvot "on the spot for people on the go." These tanks encourage their visitors to participate in a mitzvah and prompt them to draw closer to their Jewish heritage.

Every Sunday morning huge crowds gather at the Lubavitch World Headquarters and patiently wait to meet the Rebbe and receive a blessing. The Rebbe gives each individual a crisp, new one dollar bill to be given to the charity of their choice. This custom attracts people from all walks of life who sometimes travel thousands of miles just for this momentary, yet profoundly special, unforgettable encounter.

The Rebbe meets his chasidim and all Jews on shabbos and at "Farbregan" at which he speaks publicly. The Rebbe's farbrengen has been described as "a unique blend of intellectual profundity and joyous celebration; an uplifting experience that enlightens and motivates." When the Rebbe speaks on weekdays, his talks are transmitted live via satellite to Chabad-Lubavitch centers and to Cable T.V. stations around the world, bringing the Rebbe's message



Menachem Mendel Schneerson - The Lubavitch Rebbe.

into millions of Jewish houses.

A simultaneous translation of his talk in Yiddish is provided for the T.V. audience. The Rebbe often talks of the obligation of all humankind to adhere to and live by the "seven Noahide commandments," the universal code of morality and ethics given to all at Sinai. This, the Rebbe insists is of the utmost necessity to bring sanity and stability into a complex world.

The Rebbe's brilliant insights into the human experience and world events, his genuine com-

passion for others, his strong leadership and profound, endless flow of genius have made him a legend in his lifetime and won him admiration and respect from all those who have come to know him.

May it be, that through each and every Jew's effort in performing Torah and mitzvot, we will all merit the speedy redemption by the Messiah, especially in this year 5750 which Hebrew letters, tet, shin, nun, symbolize the words, Tehei Shenat Nissim - this will be a year of miracles.

Book Review

Continued from page 13 col. 1.

tential confinement. This is an indication of R Hayyim's vast respect for intellectual dimensions of Judaism. Torah equals Divinity. It elevates man beyond the physical and allows him to exist in higher realms and higher worlds. While R Shneur says that prayer is an independent source of revelation, R Hayyim feels that Torah is revelation and prayer is only an aspect of Torah.

There are three definitions of L'shmah that R Hayyim propounds as essential although the three are not equal and this becomes important when it comes to understanding his approach to Torah L'shmah. The first is the "functional" definition performing for the sake of the mitzvah. The second is the "devotional" definition which is performing an act out of love for God. The third is the approach unique to R Hayyim, the cognitive definition-Torah for Torah's sake. Meaning, Torah study is unique, "the goal of the act of intellection isn't located in any external telos," be it heightened awareness of God or special practical effect but in the cognitive act itself. There are no external gains leading to tangible rewards in the study of Torah. Torah itself is a transcendent reward for one who dedicates himself to its pure study.

Interestingly enough, Rav Shneur Zalman comes closer to the Mitnagdic views and is more appreciative to purely intellectual aspects of study than other Hassidim. He feels that the exercise of devekut or yichud between man and God is a process of interpenetration between the student and object

he studies. The study can penetrate and become one with inherent Torah. The mind of the learner encompasses and is encompassed by his subject matter. The study of Torah is an act of communion with God. The study to attach one's soul to God thorough the comprehension of Torah is via the intellect.

R Hayyim explains that Torah for Torah's sake is the intellectual comprehension of Torah. The purpose of Torah study is purely cognitive, an increase in knowledge and understanding. Torah is anautonomous, meta-physical entity. It is an organism identical to an indivisible Deity. Torah L'shmah isn't like art for art's sake, it excludes the satisfaction of the demands of practicality and the subjective individual's quest for intellectual pondering. Torah L'shmah is for it's own sake, for the objective sake of the mystical organism known as Torah without reference to one's own desires no matter how altruistic. The mystical end of man's influence as a microcosm is achieved through intellectual endeavor. Torah is an entity that comprehends and transcends the intellectual and conceptual but the primary way it can be penetrated is through analytical intellect.

In contrast to the Hassidim who came down negatively on the definition of Lo L'shmah, R Hayyim felt that learning Lo L'shmah leads to L'shmah since cognitive L'shmah is impossible to reach right away. Lo L'shmah leaves one in the natural world, while L'shmah endows man with a supernatural status.

It is important to note that Torah study is not an intellectual pastime. The functional defini-

tion of L'shmah is required even though subordinate. The functional and devotional elements of Torah study are an integral part of L'shmah. Thus, the definition of L'shmah is the cognitive intellectual definition with the functional and devotional.

The last chapter of the book deals with scholarship versus piety. The study of Torah according to R Hayyim is an objective devekut rather than the subjective one of Hassidim. The very act of intellection in Torah is an act of piety. One need not concentrate on devekut when studying because inherently in the act itself is devekut. His concept of piety comes at a time when the mussar movement has begun to spread. He was afraid that "piety" would become a replacement for scholarship. Therefore, he was unwilling to bend the disciplined activity of intellect. He does not allow for subjective flights of devotional sentiments even if this led to Kabbalistic experiences that enhanced knowledge. His Halakhah and Kabbalah were two totally different entities. He didn't allow Kabbalah to be thought of as the source of Halakhah. Everything is dissociated from the pure act of learning. The devotional literature was a waste of time and could detract from the study of Torah. He felt that devotional studies were not to improve character as the Mussarists proposed but to inspire the study of Torah. This was a different bent than the Hassidim advocated. Basically, R Hayyim felt that the provinces of scholarship and piety are strictly separate. Separate and unequal in it's supremacy, the pure study of Torah was and continues to be unimpeachable.

Rabbi Metzger Speaks on Kiddush Hashem And The Yom Kippur War

by Sharona Cunin

On Wednesday, February 14, the Yahrzeit of Mrs. Esther (Spector) Ben David was commemorated by a lecture given by Rabbi Alter B.Z. Metzger, entitled "Kiddush Hashem and the Yom Kippur War."

Esther Spector attended Yeshiva University High School for Girls in Manhattan, where she was one of Rabbi Metzger's students. She then attended Teachers Institute For Women of YU, where she received her Hebrew Teacher's Diploma. She met her husband, Benny Ben David through Mizrahi Hatzair, and they got married after Esther got her teacher's diploma. In 1972, Mr. and Mrs. Ben David, together with their three young sons made aliyah to Israel, and settled in Ramat Magshimim, a settlement in the Golan Heights. A few months after the U.N. ceasefire following the Yom Kippur War, a Syrian shell exploded and killed Esther Ben David, on February 11, 1974, as she was running for shelter during an air raid attack.

In his speech, Rabbi Metzger described Esther's extraordinary qualities of vitality, love for people, and especially her love for Eretz Yisroel. He also emphasized the importance of perpetuating and putting into practice the lesson that can be learned from Esther's death. Rabbi Metzger explained that there are two kinds of Mesiras Nefesh. One is the ultimate and final act of giving up one's life to sanctify G-d's name and

perpetuate His word-the kind of sacrifice which Esther Ben David eventually, albeit unintentionally, made. There is another type of Mesiras Nefesh however, a type that Esther practiced all of her life. She put her soul, her entire being into every act that she did, whether it be many years of involvement with Mizrahi Hatzair (a Zionist youth movement), teaching at the same time as working on her Master's thesis, and taking care of her three sons, or moving to a border settlement in Israel. Every person she came in contact with was effected by her warmth and energy. The amount of people that she touched in her tragically short life (she was in her mid-twenties when she was killed) is evidenced by the hundreds of people alone that attended her memorial service in the Koch Auditorium at Stern College on March 3, 1974, and the fact that she was buried in an area on Har Hazeitum that is reserved for martyrs.

Esther Ben David's motto, Rabbi Metzger concluded, was "Lo hamidrash haiekur, elah hamaaseh," it is not speaking about things, but rather action that counts. This, he said, is the message of commemorating, and the importance of perpetuating Esther's memory, namely, that we continue Esther's fight against "The Amalek" in this world, and maintain a level of zeal and fervor in all that we do for the Torah and Eretz Yisroel, as did Esther Spector Ben David.

SCW In The 80's—The Decade In Review

by Paula Needleman

Although there has been much growth at Stern College in the past decade, as with most institutions the trouble spots experienced at SCW in the beginning of the decade still exist.

Brookdale Hall has been overcrowded since the beginning of its inception. In 1985 there were complaints when 545 women resided in the dormitory. In 1988 the overcrowding became such a problem that it affected the selection of dorm counselors. Previously, dorm counselors had been selected from graduate students. The new dorm counselors were selected from seniors and space was saved. In 1989 the Admin-



istration considered offering off-campus housing because an increased freshman class was anticipated. The dorm was already filled to capacity with all 565 beds occupied. No changes were made to alleviate the overcrowding.

In 1983 the Student Council instituted a policy of fining students who violated the dress code. The students went so far as to re-establish the Student Court in order to enforce the dress code. In 1989, SCW instituted the rule of no pants being allowed in the school building. Thus far, no fines have been imposed although the rule has not been strictly enforced.

Problems with cafeteria service have existed since the decade began. In 1982, the idea of a meal plan was discussed, but it never came to fruition. The Food Services Committee was formed in 1985, but a meal plan was rejected. In 1989, a Dining Club was established in answer

to student request as a pseudo meal plan.

The Early Admission's Program has been an issue at SCW since the administration began to admit early admission freshmen. In 1986, the committee for Student Representation on Academic and Student Affairs discussed the issue of Early Admission freshman. The concern over the importance of the senior year of high school as a vital growth experience, sixteen year olds bringing down the level of learning in the classroom and a college atmosphere catering to students of such a young age continue to be asked with no foreseeable answers.

In November 1983 was the groundbreaking ceremony for the Max Stern Athletic Center. The center was completed in 1985. SCW students had hoped to use the facility; however, they were furious when they were not permitted to exercise in the gym and weight-room or to run on the track. Their complaints went unanswered. Women can enter the center's lobby and play in the game room at any time, but this is poor consolation. When construction of the swimming pool began, SCW women thought they might be entitled to use it. Again their hopes were dashed. Athletics seem to belong only to the male population of Yeshiva University as the eighties blatantly disclosed.



Dramatic changes have taken place in the Hedi Steinberg Library in the last decade. In 1986, a petition was signed by the students concerning the inadequacy of the library. The major complaints were too poor

a selection, out of date books and lack of space. The library was not a conducive atmosphere for studying. Recent renovations in 1989 have endowed Stern with a spacious, comfortable library. The collection of books is slowly growing into a respectable assortment.



In addition to the growth around the campus, there has been a growth in student consciousness throughout the years. SCW students have been active on behalf of Jews consistently throughout the decade, with Soviet Jewry at the forefront of student concerns. The women of SCW have actively participated in the struggle to free Soviet Jews. On December 7, 1981, SCW students were involved in a vigil protesting the three year extended sentence of Anatoly Sharansky. On December 8, 1982, Avital Sharansky spoke at SCW of her experiences. On November 11, 1985, Rabbi Weiss conducted his Gemara class in front of the Soviet Mission where Avital Sharansky was holding a vigil.

November 18, 1985, the day prior to the Geneva Summit, the SSSJ of SCW held a day-long vigil. Throughout the day booths were set up for letter-writing, adopt-a-family and to selling "chain-link" bracelets. The day culminated in a lecture by ex-refusnik, Leonid Feldman.

For at least the last three years students have travelled to Washington D.C. to rally on Capitol Hill for Soviet Jewry. SCW students have also been active in their support for Israel. On January 5, 1982, the students participated in a rally at the U.S.

embassy. They protested a United Nation's vote for sanctions against Israel and the Reagan administration's attack on Israel's position. In May 1989 students from SCW attended a lobby in Washington and talked to Congressmen at the same time Shamir came to America to meet with Mubarek.

SCW started a society for Religious Zionists in September 1989. On December 17, 1989, they, along with students from all over the city plastered Manhattan with posters raising consciousness about Aliyah and the complacency of American Jews through thought provoking slogans.

In response to the plight of Ethiopian Jewry, YCSC and SCWSC sponsored the annual Chanuka concert and the proceeds of the concert went to the aid of Ethiopian Jewry.

A quick look chronologically at the last ten years provides a perspective into the growth of Stern on a wide and varied spectrum.

In 1980, the faculty arranged a "teach-in." The "teach-in" was held in protest of faculty salaries. The goal was to publicize the faculty's financial plight and to gain student support.



In 1981, Yeshiva University arranged programs with various schools in Israel thereby making it easier for students to spend a year learning. The program has been very successful and students continue to spend a year at the various institutions in Israel. In 1982, 34th Street

gained a post office between Lexington Avenue and Park Avenue. During the same year the entrance to the school building gained a new mural which illustrated the theme of Torah U-Mada, with the New York cityscape representing the secular world and the cityscape of Jerusalem representing the religious world. The merging of these two represents the synthesis of these elements within the University. The mural was painted by students in the advanced painting class.

In 1983, the English Society was started "to promote the discussion of literature and ideas". Also in 1983, the Pre-Health/Science Club began and has had continued success.

In September, 1984, an Accounting Department was established at Stern to replace the previous shaped major. Accounting firms began to conduct on campus interviews.

Milner's Market opened on November 11, 1985 to help young women interested in business gain technical on-hand experience. SCW students continue to be responsible for ordering and selling the merchandise sold in the Market.

Shimon Peres and Mrs. Anwar Sadat were honored at the 1987 Chanukah Dinner and a Board of Directors was established for Stern. A Writing Center was set up to provide aid for students at all skill levels in improving analytical, grammar and creative writing abilities. The Sy Syms School of Business was established.

In the summer of 1988, the Orange Lounge was refurbished. History and Chemistry Clubs were established in the fall semester of 1988. A Beit Midrash program was set up for the fall semester of 1989 and a Hebrew Honor Society was established. The decade culminated when Brookdale Hall received a new awning progress!

Continued from page 13 col. 3.

Street News

but unaffordable luxuries.

Street News has not only aided the homeless but it has begun to help to educate the general public as well. The plight of the homeless has increased dramatically since the mid 1980's. People are so used to seeing the homeless that they have become desensitized to the human side of the situation.

The common defense stems from asking, "Why should I give my hard earned money to a person who refuses to work?" Others ask "Why should I bother if my money is going to buy drugs and alcohol?" or "If I gave to every beggar on every street, I'd be poor."

Street News helps alleviate these citizens concerns. They know that when they buy the

publication from money directly aids and abets in the success of a person trying to re-establish stability in his life. Society can now come back into contact with the homeless and treat them in a manner that leaves both the buyer and seller with a feeling of satisfaction and pride. A growing number of employed homeless are being recruited by current sales representatives. Due to it's success, Street News might be taken to other cities like Chicago and Washington where the homeless problem has grown to unbelievable proportions. In truth, there is still much to do in order to erase the homeless problem, but Street News appears to be a step in the right direction.

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For our March Observer
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Bittersweet Sounds From The Music Box

by Banji D. Latkin

Appearance versus reality or what you see as opposed to what is really there. The film *The Music Box* is a perfect illustration of this concept. The main character, who at first appears to be an innocent old man, in reality is cruel and heartless. The film had a strong impact on me because of how it dealt with the "fine line" between good and evil. It took a while before I was able to differentiate between the two.

The movie is about a woman who defends her father in a court case which, if lost, could lead to his extradition from the United States. Michael J. Laslow, played by Armin Mueller-Stahl, is accused of lying on his citizenship application. His lie covered up the fact that he was a former member of the Arrow Cross, a division of the Nazi Special Section (the SS). Laslow's character, despite his dispicable background, is a sweet, harmless old man, whose blue eyes charm the audience.

When he receives a letter from the government telling him that they know he lied on his application for American citizenship, and that he was a war criminal, the old man tells his daughter, Ann Talbot (played by Jessica Lange), that he has no idea what they are talking about. "This is my country," he exclaims, "I have been living here for thirty

seven years." She reassures him that it was just a mistake and everything will be alright.

Laslow's daughter agrees to be his lawyer, in what appears to be an open and shut case. In order for Ann to defend her father properly, she must research his supposed background as a Nazi. As Ann begins to uncover the truth, she bursts out, "He is not a monster. I am his daughter. I know him better than anyone." Jessica Lange is a very convincing actress and her father's innocence seemed to be a sure thing, in her eyes as well as in mine.

In one key scene, Mickey, Laslow's grandson, and his mother, Ann, are having a discussion about Laslow's trial. He tells his mother that he has a secret between him and his grandpa. He reveals to her that he was told that the Holocaust never happened. Mickey is tucked into bed by Ann, and she then storms out to confront her father. Her immediate conclusion is that Laslow is the one who put such ideas into her son's head. The audience automatically feels that Laslow is guilty. We were then startled to find out that it is not Laslow but Talbot, Ann's father-in-law, a respected lawyer, who informed his grandson that the Holocaust was an exaggeration.

Grandpa Talbot has a very subtle way of making Laslow's

association with the Nazi party clear. At Mickey's birthday party, Talbot casually tells Laslow to assist their grandson with his new toy train because "you people have a lot of experience running trains." The indifference with which Talbot, as an American, treats Laslow's part in the war, is frightening and emphasized by the casualness with which the actor makes his remark. While the implications of this statement may appear crystal clear when written on paper, its hidden meaning, when stated on film, was not readily apparent.

The movie proceeds without a clear indication as to the innocence or guilt of Laslow. On the way to his trial, the camera closes in on the people standing on the courthouse steps. These people weren't adamantly protesting his living in America or how he should be hung for the crimes he committed, these bystanders were protesting his apparent prosecution. They were holding signs such as "six million lies," propaganda that the Holocaust never happened. This occurred in a movie that is set in twentieth century America.

The witnesses begin to recall their experiences with Michael J. Laslow, alias Mishke. Time

Continued on page 17 col. 3.

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Torah—Multiple Methods In A Multi-Faceted World

by Sharona Cunin

Today's world is rapidly changing and continues to do so at an ever faster pace every day. The recent radical political changes and a thawing of the Cold War, as well as many advances in medical and technological science are but a few examples of world developments that both directly and indirectly effect our lives. As many aspects of our society change, the Observant Jew is faced with an increasing number of questions and dilemmas regarding his existence in the modern world, while still remaining within a Torah framework.

There are three basic ways in which a person can respond to these challenges. Two of the possible ways involve taking a position at either extreme. One may completely isolate and insulate himself from all aspects of the general society, both intellectual and social. At the other end of the spectrum, a person may divorce himself, in varying degrees from Judaism and Torah observance. There is one other path, however. This way of thinking attempts to integrate the seemingly divergent worlds of secularism and Judaism into what can be called a "shvil hazahav," a "golden mean." This meshing of Torah and chochmah, or as Rabbi Samson Raphael Hirsch stated, the blending of Torah with "Derech Eretz," is possible, and crucial for our existence and growth as Jews.

This goal of synthesis can be seen in a multitude of works from the earliest Rishonim to the writings of contemporary Rabbonim. The Rambam (Maimonides) for example, stated in Yeshoda Hatorah, that a person can study virtually

everything in this world and recognize G-d's greatness in everything he sees, thereby increasing his love and devotion to G-d. The Maharal of Prague once wrote: "The other wisdoms are a ladder, over which he may ascend to the wisdom of the Torah."

These views are also evident in a verse from Pirke Avos, Ethics of our Fathers, which states: "Better, and more beautiful is the learning of Torah when it is combined with Derech Eretz." Rabbi S. R. Hirsch translated Derech Eretz to mean a secular profession. But Rabbi David Hanaggid, the grandson of the Rambam, stated that the phrase Derech Eretz meant "Yishuv Haolam," meaning, one should be involved in all the chochmos that are needed to build the world. Rav Ahron Soloveitchik related the idea of Derech Eretz to a verse from Parshat Vayatzte regarding the ladder in Jacob's dream. Derech Eretz, Rav Soloveitchik said, literally can mean "the path of the earth," which can refer to the rotation of the earth (which occurs every day) as well as its revolution (a gradual process), which the earth simultaneously carries out. Our way of life should also be a combination of gradual progress and every day behavior—just like "the Eretz." The Torah says in Vayetzte 28:12 "...a ladder was set up on earth and the top of it reached to heaven..." Again the idea of some sort of synthesis is alluded to in the deeper explanation of this possuk. We should always aspire high, like the heaven, in the fulfillment of our spiritual goals, and yet take care of our daily needs as well, maintaining a firm stand on concrete "earth."

Upon examination, the combination of Torah and choch-

mah can be looked upon in three basic ways—as the means for studying G-d's creation, as the means for studying Torah (both of which hold the object of study as the important point), and for the purpose of developing our G-d given faculties to our fullest capabilities. As told by Rabbi Sholom Carmy, Rav Joseph B. Soloveitchik was once asked for his opinion regarding a person going to college. He answered by stating, "What kind of a question is that, do you use a telephone and a car? Those things that are made available should be used in their proper way." The man continued by asking, "But can't one get misled by the humanities, for example?" Rav Soloveitchik responded by saying that one can also be misled or potentially harmed by cars, airplanes, and many other modern "tools." But it is important to remember that they are tools, and if we have them, then we are virtually required to use them for what we should and have to do.

Indeed, Dr. David Shatz points out that if one believes that human faculties and reason lead us mainly to error, one must face the old question of why a good G-d would have created us in a way that fosters illusion and misconception. Rav Kook, in fact, held that one must exercise all our faculties because they all have in them "a spark of holiness." Dr. Shatz also commented that part of learning itself means not only acquiring truths, but also training one's mind, to think and appreciate things by, enabling one to see mekorot in a different light, and often gain insight. This idea gives further meaning to the concept of utilizing our G-d given faculties, including for spiritual purposes.

Following up on the theme of utilizing one's tools, Rabbi Sholom Carmy emphasized the value of general chochmah even in studying Torah. Rabbi Carmy gave an example, stating that often in the formulation of a Gemarah, one would not be using all the available tools if he did not have an education. (This is similar, he said, to a doctor not using insulin to treat a diabetic patient when it is readily available.)

Another sort of argument that is used to justify the study of chochmah is that secular disciplines study G-d's creations, and anything G-d created is worth studying. However, some use this argument only to justify studying the natural sciences, while discouraging study of the humanities. Rav Ahron Lichtenstein however, opposes this approach. He emphasizes that it is important to study all of G-d's creations, not only the physical, material ones, such as chemistry or computers, but also the study of literature, history etc, which examine G-d's highest creation—man, who was created "Betzelem Elokim," in the image of G-d.

It is important to remember that the goal and primary focus of everything we do is always the keeping and understanding of the Torah and "Darchei Hashem" ("Ways of G-d"). This is one possible explanation, according to Rabbi Hirsch, for why the commandment of Tzitzit, which symbolize that G-d is everywhere and should permeate into every facet of our lives, is related in the Torah right after an incident with the Jews in the desert, which is desolate and seemingly devoid of all spirituality. It is our obligation, said Rabbi Hirsch, to always remember and search for G-d in the

world of business, careers, and general society.

I believe that this goal of integration, of incorporating G-d and the Torah into all of our studies careers, and activities is one that is imperative for our survival as individuals, as well as a nation, in this complex world. Some may say that studying general knowledge and finding correlations, insights etc to the various "sifrei kodesh" is merely looking for ways to justify the Torah through the (seemingly) primary secular knowledge. I feel however, that the truth is really to the contrary. Getting closer to G-d through "ahava," or even more so through "yirat haromimut"—recognizing and being in awe of G-d's glory, is the highest level a person can attain in their relationship with G-d. It seems that man perceives the world through a kaleidoscope, with every person seeing a slightly different view, depending on how one controls the instrument. The best way to try to fully understand the object being viewed, is by examining the object through all the different perspectives. I think that the same is true for achieving closer and higher levels of spirituality and relationship with G-d; namely, that we should look at and analyze the different components of this world, and then work towards a unification of the reasoning, knowledge, and insights we have gained to attain the ultimate Dveykut (closeness) with G-d and the Torah.

I would like to thank Dr. Shatz and Rabbi Carmy for their much appreciated help in gathering information and helpful comments.

Dean Bacon Speaks To History Class

Continued from page 6 col. 3.

credited properly for their ideas. She also express the opinion that SCW's midtown Manhattan location has been advantageous to the College by allowing it to develop as an entity of its own away from the dominating presence of the University as a whole.

The students felt that Bacon was fascinating. Rivka Evans, a freshman, said that "a lot of Dean Bacon's opinions were intriguing and unexpected." Evans also said that Bacon was

"one of the best speakers that could have been chosen" for the class. Betsy Harris was pleased that Bacon "was not defensive about her life choices" but still recognized that others might make very different decisions. Kayla Kaplan, a freshman, commented that "Bacon is the perfect example of a Jewish feminist, in that she chose to come to SCW for the religious environment and pursued a career."

Music Box

Continued from page 16 col. 3.

after time, the witnesses identify the youthful picture of the accused man as their tormentor. He continues to defend his innocence.

This film upset me because I could not see into Michael Laslow's evil side; his kind and gentle qualities overpowered the viewer's perception of his true self. In addition, the scenes where Talbot would discuss Nazis like they were friends of the American people and the scenes where people completely denied the Holocaust were painful because they distorted the truth in such an offhand, casual way that the audience did not react with horror. The Music Box was disturbing because it's propaganda was believable, both literally and emotionally.

Corrections In December Issue

"YU Ceases To Divest" should read "YU Divests In South Africa."

Faculty "Snippets" did not represent the opinion of The Observer but was based on interviews with SCW students.

Pollard Speaks At SCW

Continued from page 1 col. 1.

should be hung. The whole case, according to Henderson, "stinks of foul play" with invisible strings being pulled counter to what the American legal system stands for.

Pollard spoke after her father. She kissed him, publicly thanked him and attributed her strength to his support for her over the past several years. "He kept my sanity... gave me strength—I don't know what I wouldn't have done without him. I feel blessed by Hashem." She then told the audience that she enjoys speaking particularly to a collegiate crowd because of their potential for effective activism.

Pollard is not yet thirty. Her traumatic experience made her look both young and old, the boniness of her body and transparent skin frightening on such a youthful face. Her concern for her husband was evident. She constantly mentioned him and described his present condition.

Her primary emphasis was on the humanitarian issue that cries for justice in her and her husband's case. This concern with humanitarianism had been what caused her husband to become involved with Israel to begin with. He sensed the injustice and

anti-semitism preventing vital information from getting into the proper channels.

Pollard touched on many topics, from her personal experiences in jail to the political situation in Washington, her lack of a trial, her feelings for Judaism and Israel despite all that went on and her plans for the future which included aliyah. Her speech had a chatty tone as she told the audience anecdotes about some of the lawyers who had represented them including a Lebanese, anti-Israeli Arab whom she fired and who subsequently returned to haunt her. She has not given up hope that her husband will join her one day soon on free ground.

"Justice for the Pollards" was the organization started by Henderson to bring proper awareness and financial assistance to the Pollard case. Pollard pleaded with her audience to help her and her husband in their continued search for justice as Americans and Jews. A question and answer period followed the lecture during which many expressed their concern for the plight of the Pollards.

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STREET NEWS Offers Solution To A Long Term Problem

by Liz Botterman

New York City is often called the richest and most exciting place in the world. For millions, it is the center stage for culture, entertainment and success. Shockingly, one need only peek through this facade to discover the dark truths lurking in the alleys of the city. The streets are teeming with humanity who have no where to live. People who have fallen below the poverty line or are ex-mental patients, who have been released, deemed "fit" to survive on their own, are sleeping on the streets. A group of young New Yorkers have taken up the plight of these unfortunate citizens and are searching for a solution. The answer they have found is Street Aid, a non-profit organization that produces Street News, the monthly newspaper prepared and sold by the homeless.

Street News first appeared on city streets in November 1989. The publication, composed of articles written by famous people such as Sting, Lisa Bonet and Paul Newman, deals with the problems facing society today. Homelessness, drug abuse and racism are examples of the topics explored. A section entitled "job training and work opportunities", allows its readers to find jobs throughout the city. The paper is funded by various organizations which want to do their share in alleviating the problem of the

homeless.

What is most noteworthy about Street News is that it is sold to the public by the homeless. The sales representatives can often be seen working diligently selling papers on the subways and streets. A copy of Street News sells for \$.75 to the general public, fifty cents of which goes directly to the sales representative. Another five cents is put into an apartment deposit fund for that person. The remaining \$.20 is spent on printing costs and carrying bags.

The success and fame of Street News is attributed to the city's word of mouth system, endorsements by local television and radio stations and by the hard working staff who are pushing their product. Street News now employs over 800 homeless men and women, of which 200 can currently afford their own apartments and meals.

Street News was started by Hutchinson Person, the present editor, and by his assistant Wendy Koltun. Both were veterans of past fundraising activities for the homeless. They began to question the effectiveness of past fundraising events. "We started to wonder what raising millions of dollars for soup kitchens would do for the individual in the long run. They'd get a meal but then what?" Street News looks like a possible solution for a long term problem.

The goal of street works is to give the homeless person a job and a chance to regain his self respect. According to one employee, Street News gives him a reason to get up every morning. "It was the break I needed to get back on my feet." For the multitudes of people who have been out on the street, Street News is the vehicle by which they can integrate with and become a member of society once again.

Numerous myths and misconceptions surround the reasons of why the homeless are out on the streets. Many contend that the homeless panhandle on the streets because they want to or because they are too lazy to go and get a job. In reality, these explanations are not always true. Sometimes the homeless resort to the streets out of sheer desperation. They are laid off from jobs or are injured and lose their life savings to medical expenses. They refuse to go to the city shelters because of lack of privacy and because of the horror stories told of attacks and rapes there. A vicious cycle begins for a homeless person attempting to find a job. Some places will not hire him because he has no permanent residence or he may eventually be fired because he never changes his clothes or never takes a shower. For numerous homeless people, these normalities are not options

Continued on page 14 col. 2.

Jakobovits

However, one of the unique roles of the Jewish nation is to look out for and set an example for the entire world. Due to a feeling of vulnerability and betrayal, the Jewish community worked on recouping their own resources.

Jakobovits asserted that today is the time to once again wear the tefillin, "and they shall be frontlets between your eyes." The tefillin symbolize the glory of Israel in the face of the world. Only then can we re-establish the pride and reputation of the children of Israel.

"The time has come to recapture the totality of the Jewish vision, and not just a narrow piece of it," he concluded. "We must see beyond today to reclaim that totality and to take those who have disengaged themselves from their religion and to reclaim them into our destiny. Only then will we be able to appeal to the

Continued from page 1 col. 3.
world and receive an answer without having the period in the wrong place."

Rabbi Jakobovits, who was knighted by Queen Elizabeth in 1981, is a highly respected educator and author on religious law and Jewish Medical Ethics and lectures extensively throughout the world. Initially, in 1949, he was appointed as Chief Rabbi of Ireland, where he remained for nine years until he abandoned that position to assume the leadership of the Fifth Avenue Synagogue in New York City. After spending nine years in New York, he was appointed as Chief Rabbi of the United Hebrew Congregation of the Commonwealth of Nations, thus presiding over more than two hundred congregations in the United Kingdom, Australia, and New Zealand. Additionally, since 1979, he has served as president of the Conference of European Rabbis.

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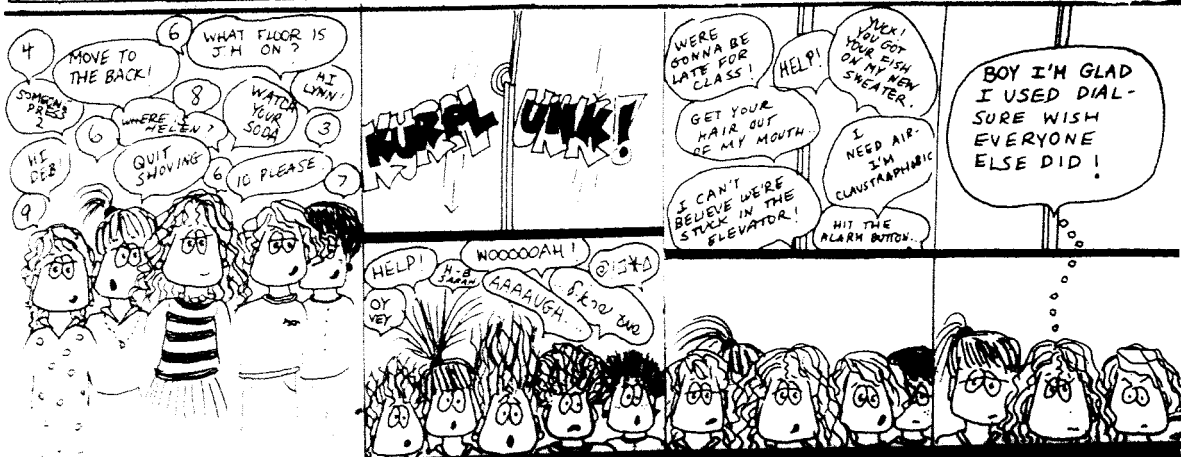
Memoirs

Continued on page 9 col. 5.

gathered outside waiting for our last tow friends to emerge, trading our experiences thus far. I prayed that the worst was over. Now I had ten short days to really make a difference and give over all that I could to the Jews in Russia who are deprived of the basic things in life, be it religious, spiritual or materialistic, that I unfortunately take for granted; though armed without my seforim I still had my mind and soul and all the

knowledge and feelings stored within, to help me achieve my goals for this mission. And those things could never be confiscated by a Soviet customs official.

When the remaining two students finally emerged, we all boarded the bus that had been waiting for us during the four and a half hours we had spent in the airport and proceeded onward to our hotel.



CHANI / BY CHANI RUTTNER

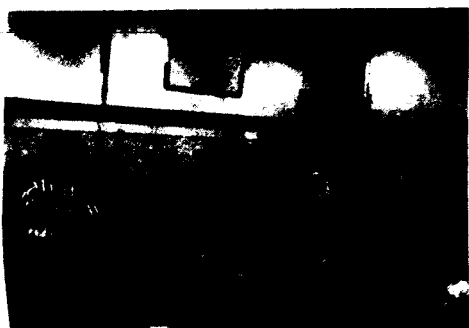
SPORTS TRIVIA

by Esti Weber

Answers to the quiz should be submitted as soon as possible to Esti Weber room 17F. The first Stern College student to correctly answer the quiz will receive a prize and will be mentioned in the next issue of **The Observer**.

1. What is the name of the only "all sports" daily newspaper?
2. How many consecutive games have the New York Knicks lost in the Boston Garden?
3. Who hit the first home run in Yankee stadium?
4. Name the first baseball player to have seven consecutive '200 hit seasons.
5. Who is currently the commissioner in basketball and who did he replace?
6. The 55 points scored by the 49ers in this year's Superbowl was a record in football history. What team earned the second largest number of points in a Superbowl?
7. Name the only Swedish player on the New York Giants.

Congratulations to Debby Aharon who won last month's quiz.



Faculty take on York College.

Lobby

Continued from page 1 col. 1
us," said Chana Rosenthal, a lobbyist from Stern. "I think he was afraid to hear what we had to say, since he would have had no way of properly justifying his anti-Israel propositions."

The day concluded with a wine and cheese reception co-hosted by the Student Coalition and the Union of Councils for Soviet Jewry. Many Congressmen were invited to this reception, and some even attended. Exhausted, the students boarded the buses and began their long trip back.

Mindy Spear, the co-

Security

"He knows all about the communities surrounding the campus, and knows every police officer in the area," said Rosengarten concerning Summers' qualifications for the job.

A new Assistant Chief of Security has also been appointed in addition to Sommers. Frank Morris, who will be filling this position that has been vacant for the past few months, also brings twenty years of experience, and has worked extensively with Sommers.

In addition, basic structural changes have taken place within the Security Department. Previously, the Security and Safety Department and the Facilities and Management one were independent of each other. However, in order to reduce unnecessary duplication of services, and to strengthen both departments, the Security Office has become incorporated as a subunit of the office of general management. The director of Facilities will be responsible for the newly integrated

Continued from page 4 col. 2.
services, while the specific security issues will be headed by Sommers and Morris. "This new structure will result in tighter more efficient service," explained Rosengarten.

Presently, Sommers and Morris are busy analyzing the basic security issues at YU. Having spent many years working in Manhattan, Sommers feels well acquainted with problems that affect college campuses around New York City. "Our main concern is for the safety and security of the student body," Sommers stressed. "We must constantly focus on the security of the buildings, and closely monitor those people who have access to them. We must also build up an increased level of safety awareness among the staff." Both Sommers and Morris look forward to working with Yeshiva University, and expect full cooperation from the student body to increase the security on both campuses.

There is still so much we can do." "This year most people believed that the issue of Soviet Jewry was dead," said Glenn Richter at the end of the day. "We proved that it's still very much alive, and that is a huge Kiddush Hashem." For Leah president of SSSJ at Stern, felt that the lobby was a success, though there could have been more interest from the Yeshiva University students. She attributed the disinterest to a general lack of awareness of the Soviet Jewish situation. "What we did was important, and we definitely accomplished," she said. "However, we can't just sit back now.

Bruckheimer, a junior at Stern, the lobby had an added advantage. "It gave me a taste for bureaucracy that I'd never been exposed to before. I finally learned a little about the workings of our government."

"The time has not yet come to abandon the world's third largest Jewish community," said Andrew Treitel, the Associate Chairman of SCSJ at Columbia University. "The Soviet Jews need us to lobby Congress to pressure the Soviet Government to implement our points, and to allow these Jews the right and freedom to be Jewish, un intimidated and proud."



YU students at SSSJ Lobby.

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