



THE YESHIVA UNIVERSITY

Observer



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Review
Page 15

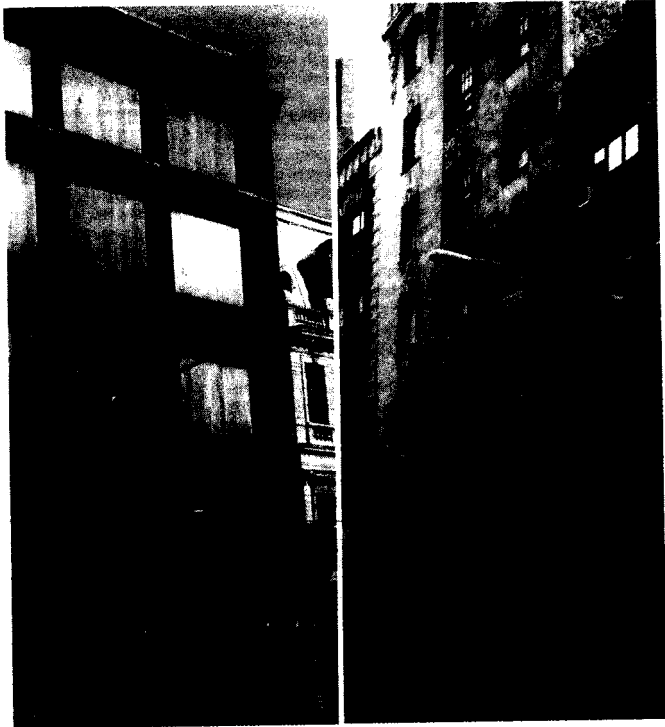
THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

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Two Buildings Purchased for SCW



YU expands the overcrowded Midtown Campus with the purchase of two buildings

Ayelet Grun
News Editor

Within the past year, YU has bought two buildings for SCW in the Midtown area.

The decision was made by the University's Board of Directors in light of a substantial increase in enrollment. "The school is growing, so the facilities need to grow," explained Efreim Nulman, University Dean of Students.

Citing "a tremendous interest in SCW and its growth," as the impetus for purchasing the buildings, Nulman noted that the Board of Directors felt that they had "an obligation to meet the sudden growth" of SCW.

The first building, located at 241 East 34th Street, between 2nd and 3rd Avenue, was a Cineplex Odeon movie theatre, called 34th Street East. The red brick building is four stories high and is situated between a bicycle shop and a private residence. Cineplex Odeon has a valid New York City building permit for the facility until June 30, 1998. YU will gain access to the building once the city permit has expired.

The Theatre's doorman noted that Cineplex Odeon's offices are still functioning and that its employees continue to work there until the summer. When asked if he knew who bought the building, he replied

that "I think it was NYU or some university like that in the area."

The second building purchased by YU is located on 150 East 35th Street, between Lexington and 3rd Avenue. The nine-story building is located right around the corner from the Midtown facility, two buildings down from the Resource library. Built on a residential street, the facility was once an apartment building.

YU is hiring architects to look into both buildings and make recommendations on how to turn the buildings into functional facilities.

YU does not know how the buildings will be utilized at this point. "We want to give people a full opportunity" to express their needs before the University decides what to do with the buildings, said Nulman.

Nulman added that the YU is planning to consult with the Student Life Committee before making any decisions concerning the buildings. Due to zoning laws and New York City building regulations, it may take YU a long time to open the buildings to students. The experience with Schottenstein Residence Hall, which was originally supposed to be opened last year but required further renovation, illustrates that there is no telling when the renovations will be completed and the buildings opened.

Faculty Members Complain of Low Salaries

Aviva Laufer
Observer Staff Writer

Since the early 70's, members of the YU undergraduate faculty have been complaining of "extremely low salaries," and claim that they "are much lower than salaries of faculty members at comparable universities."

Within the last two years some undergraduate full professors that have taught for 30 years or more began receiving salaries in the vicinity of \$60,000. But most of the faculty still receives a salary within the \$30,000

and \$40,000 range.

Several faculty members claim the annual salary increases they receive are not sufficient to bring them up to par with current standards at comparable institutions. As one SCW professor put it, "YU faculty are overworked and underpaid."

As a means of voicing their claims, many YU undergraduate professors have become members of the American Association of University Professors (AAUP) over the years. This national organization has been in existence since 1915 and has about 45,000 members nationwide. The AAUP han-

dles complaints from faculty members fired for holding controversial views and investigates unfair procedures. Its main purpose is to ensure academic freedom.

Professor Joan G. Haahr, Professor of English at YU, organized a YU chapter of the AAUP in 1995. She is currently the chapter president. The YU chapter of the AAUP was intended to serve as "a forum for discussion of faculty issues and to work toward improving teachers' salaries and working conditions as well as broader academic issues." As Haahr explained, "YU must compensate

see Salaries, page 6

We are not Immune: AIDS in the Orthodox Jewish Community

Susan Jacobs
Executive Editor

Imagine knowing that you are terminally ill, but being unable to tell anyone for fear they will reject you. Imagine tearing labels off bottles of medications in your medicine cabinet so that no one will guess your

malady. Imagine the fear that when you die you will not receive proper burial because the *Chevre Kadisha* refuses to prepare your body. Imagine you have AIDS in the Orthodox Jewish community.

Thousands of Jewish New Yorkers are suffering and dying of Acquired Immune Deficiency Syndrome, and many of them

have no one to talk to about their fear and pain. There are 15,000 Jews in the New York area infected with HIV of a total of 250,000 infected New Yorkers. There is no way of knowing how many of the infected Jews are Orthodox, but there are enough of them to warrant the formation of an AIDS foundation specifically geared

towards the issues of Orthodox Jews with AIDS.

The Tzvi Aryeh AIDS Foundation was formed in 1993

see AIDS, page 2



Observer

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editorials

Where was YU?

Recently all the largest and most active Jewish organizations in this country convened in Indianapolis, Indiana for an annual convention called the General Assembly. The Assembly was of such importance for Jewish American attitudes towards Israel that Prime Minister Benjamin Netanyahu attended. It was of such importance for Jewish American policies in this country that President Bill Clinton gave a live televised address to the convened organizations. It was an event not to be missed. But Orthodox Judaism in general, and Yeshiva University in particular were nowhere to be found.

Two YU undergraduates did attend as representatives of other organizations, but there was no official presence from the university, and that begs an important question. Why is YU absenting itself from opportunities to create dialogue with the wider Jewish community?

Pluralism is the political buzzword in American Jewish politics these days. The Reform and Conservative movements are up in arms about the perceived

religious elitism and intolerance conveyed by Orthodox Jewry. Hours upon hours of the General Assembly were devoted to this topic, and the Orthodox Jews who attended were the vast minority. Where was YU?

The lack of an Orthodox presence at events of this nature strengthens the claim that Orthodox Jews are intolerant. It also absents the Orthodox community from decisions that will impact all of American Jewry, including the distribution of American funds for Israel. Not attending this event gives national Jewish organizations the right to presume that Orthodox Jews either do not care about important issues, or will not present formidable resistance to measures that may contradict our beliefs.

YU missed a great opportunity to present itself as an active member in this national Jewish dialogue. Hopefully the university will not repeat the mistake in the future.

Ignorance is Not Bliss

SCW exists in Murray Hill, Manhattan, New York City, New York State, United States of America, North America, Planet Earth. Yet SCW students are unaware of and apathetic to what is happening in any of these places. To many of these women, the world is synonymous with the four university walls.

A college student is at the point in her life where she begins to step outside the security of the school and into the outside world. Presumably, a college education is supposed to prepare a student for life in the outside world. A YU education in particular, is supposed to prepare a student to take an active role in that world. But how can a person be a leader in a world she

does not know or understand.

It is not terribly difficult to be informed. Stick around for a few minutes after ER and watch the news. Subscribe to a newspaper or magazine, or if that is not possible, read the front page of "The New York Times" while waiting for the elevator. Another alternative to receiving the newspaper, is looking up top news on the Internet.

It is commendable, that whenever anything takes place in Israel, SCW students tend to be very well informed. But knowing what is happening in Israel is not enough.

As educated and intelligent women, the students of SCW have no excuse for ignorance.

Computers in the Dorms

It's that time of the year again. Those weeks between midterms and finals when almost everyone in SCW has at least one paper due. When every computer terminal in the lab is occupied. When students type and revise until the Midtown Center closes. When those students who have not completed their papers by closing time, or study better later at night, are not able to finish their work.

It is very well known that the Midtown Center closes at

1am. That is not likely to change. But there are two buildings that remain open all night, Brookdale and Schottenstein Residence Halls.

Put computers in the dorms.

At least one study hall in the dormitories should be equipped with computers. That way, students could work comfortably at any hour and be able to complete their assignments on time.

AIDS and Judaism

continued from page 1

in response to the death of a young Orthodox man who died of AIDS. "Nobody talked about it," said Tovah Ehrlich, one of the foundation's coordinators. Like many families coping with AIDS in the Orthodox community, the young man's family did not tell friends or relatives that he was ill. "They didn't know he was sick," said Ehrlich. When he died, the family did not publicize the funeral, choosing to bury him privately, with little attention. "It's not just the person who's sick," she said. The stigma of AIDS affects family and friends, long after the infected person has died.

Helping AIDS Patients

Tzvi Aryeh provides a hotline for AIDS patients to call for support or to answer questions. Approximately 20 people call per week from as far away as California, London and Israel because currently no other organization exists to deal with from Jews who have AIDS.

Tzvi Aryeh never asks how patients became infected with HIV. "Rav David Feinstein said we have the same obligation regardless of how the person became sick," said Ehrlich. "We don't care. We don't ask. We don't pass judgement. They're sick and they need us."

Often people call for support, and the chance to speak to someone who will understand them. "It's hard to realize what it's like living a lie," said Ehrlich. "[AIDS patients] are stressed out about everything. It's not good for a sick person. No one is helping them. We are their support system."

Sometimes patients have religious inquiries. Because no one can know they have AIDS, they are afraid to approach a local rabbi. Tzvi Aryeh will either connect the person to a rabbi who does not know them, or will make the inquiry on their behalf.

A common inquiry is if Jews who died of AIDS may be buried in an Orthodox cemetery. Jews dying of AIDS will sometimes ask their attending physician to falsify the cause of death on their death certificates because of the fear that they will

not be properly buried. There is no prohibition against burying AIDS patients in an Orthodox cemetery. Halachically (according to Jewish law), AIDS is treated no differently than any other disease. However, Chevra Kadishas (burial societies) sometimes reject bodies of patients who died of AIDS for fear of infection.

When the members of a Chevra Kadisha read a death certificate that says a young man died of pneumonia, the automatic suspicion is that the real cause was AIDS. Ehrlich noted that hepatitis is actually far more contagious to people who handle dead bodies.

"We don't pass judgement. They're sick and they need us."

- Tova Ehrlich,
Tzvi Aryeh AIDS
Foundation Coordinator

Tzvi Aryeh pairs up AIDS patients with "buddies" who visit on a regular basis, giving the ailing patients friends to speak to about their illness. Tzvi Aryeh also connects homebound AIDS patients to groups that deliver food for **Shabbat and holidays**.

The organization works within the Orthodox community to promote AIDS awareness. They have designed a pushka (charity box) that they place in Jewish stores to make customers aware that there are Orthodox Jews suffering from AIDS. But some communities are still not willing to confront the issue, and will not allow Tzvi Aryeh to place their pushka where it will be seen.

Ehrlich said the Orthodox community is not alone in its denial of AIDS. "We're not unique. There is no less stigma for Conservative and Reform Jews." Communities that have the hardest time confronting AIDS are communities of faith (religious groups) and upwardly

see AIDS, page 3

Roth Institute Scholars

Honors Program in Biomedical Research at Albert Einstein College of Medicine

Application forms are available in the Office of the Dean and on the SCW and YC web pages.

Applications should be submitted before final examinations of the fall semester to Dr. Lea Blau, Department of Chemistry.

Drive My Car



leslie ginsparg

I sit on the downtown Q train. I am all showered and ready for Shabbat and yet beads of sweat roll down the side of my face. One drops lands on the ends of my hair, curling the blow-dried straight locks.

Shabbat is 45 minutes away. NEXT STOP GRAND STREET

I stare vacantly at the advertisements lining the top of

the train. A picture of a car catches my eye. I look at the '98 model, but soon that image is replaced. A vision of my car cruises through my mind.

"I love my car. I miss my car." Sandra Bullock says that in "Speed." What a great line. I relate. The thing that I hate most about being an "out-of-towner" (and trust me, there are a lot of things I hate about living in NY), is not having my car.

NEXT STOP ATLANTIC AVENUE

Public transportation just doesn't agree with me. Take the LIRR, it just does not like me. Otherwise, why would it always leave without me? How many Friday afternoons have I run down 34th Street with my wheely bag (little green suitcase on wheels) in tow, struggling to make my train.

At 5th Avenue, I realize that my morning was so hectic, I forgot to eat.

At 6th Avenue, my wheely bag flies off the curb, violently twisting itself and my wrist to the side. I run

with the bag skidding behind me until I can stop and steady it.

At 7th Avenue, I see that big, evil clock, taunting me with its digital numbers racing closer and closer to my train's departure time.

I run down the escalator. I skip the never-ending ticket line. I'll buy a ticket on the train. Please let me make the train. As I reach the track, the train pulls away. My empty stomach is completely cramped up and my legs are buckling underneath me. I lean on the railing and struggle to catch my breath. I'm all showered and ready for Shabbat and yet my shirt sticks to me. In a few minutes, I call my friend and tell her I'll be coming later. I missed the train again.

NEXT STOP PROSPECT PARK

The subway system is a little better. That's because it doesn't have a set schedule. So no matter how late I'm running (and yes, I am always running late), I'm never late for the train. Of course, I can still be late for Shabbat. So I rush down the subway steps. I run my metrocard through the turnstile. I run my metrocard through the turnstile again. Insufficient fare. I get in line behind nine people, none of whom have to be in Brooklyn before Shabbat. I add money to my card.

I run my metrocard through the turnstile. I run my metrocard through the turnstile again. I curse metrocards, turnstiles, subways, New York and early Fridays.

I hear a train and so I tear down the steps to the platform. It's a B, I need a Q. I glance at my watch. I crane my neck over the tracks, praying for a light at the

end of the tunnel. I tap my foot. I look again because, yes, looking for the train will make it come faster. I am going to prove that one day.

NEXT STOP NEWKIRK, TRANSFER TO THE D

The Q arrives. Three stops later I sit down. I sit on the downtown Q train, scrunched between two people on an orange plastic seat, and I envision myself on an empty highway, relaxed behind the wheel. I sit tightly clenching my bag and think about all the wallet and coat thrown carelessly in the passenger seat. I am still wearing my coat and I want to take it off, but even though I am uncomfortable, it just seems like too much trouble.

NEXT STOP AVENUE J

I miss my beautiful 4 door, red Geo Prism. I miss the freedom of going where I want to go, when I want to go. Not having to beg people for rides, rely on public transportation, argue with cab drivers or wait for car services that are never going to come. I love my car. I miss my car.

My friend told me that there are some people who leave the dorm more than an hour before Shabbat. There are people who actually get to the train on time. They don't go tearing across town dragging their luggage behind them. They don't get to the train station with wallowing knees and a cramped up stomach, dripping with sweat and panting as they watch the train pull away. I don't like those people.

NEXT STOP AVENUE M. Avenue M is my stop. I made it in time for Shabbat, but I cut it too close. Next week, I won't be so rushed. I'll be sure to leave earlier.

Confessions of a Jew in December



susan jacobson

"Have you seen the holiday windows at Lord and Taylor?"

"Yeah, the ones at Macys are also really pretty."

"I was near Rockefeller Center and I saw the tree. It's gorgeous."

That is the essence of a conversation I overheard recently on a van among SCW students.

My first reaction was to wonder

why SCW students would care at all how the non-Jewish world commercializes its most popular religious holiday. But then I thought for a moment, and I looked around me at the trendy stores and their ostentatious decorations. I had to admit that some of them really were attractive. That was a big admission for me.

In my neighborhood in my hometown of

Charleston, West Virginia my house has always been one of the few that is never grandiosely decorated for that other holiday in December. Growing up, I always felt a bit isolated in school as every writing assignment, every art project and every fun activity from Thanksgiving until winter break had something to do with that holiday. Every once in a while my teachers would turn to me and the other one or two Jewish students in class and ask us to talk about Chanukah. I was usually allowed to draw a menorah instead of a tree in art class, and I steadfastly avoided the colors red and green. On a spelling test in first grade I was the only student who learned to spell "Hannukah," while the rest of the students learned to spell the name of that other holiday.

But I still hated December. No attempts at sensitivity from my teachers could prevent that. I groaned inwardly every time I went to a store and was given warm holiday wishes from a cheerful clerk. I tried hard

to appreciate my friends' thoughtfulness when they gave me cards or gifts that were red and green.

But things are different now. At SCW, December 25 means crowded stores and gaudy decorations, and that's about it. When I hear friends discussing plans for Chanukah and worrying if their candles will burn long enough in the dorm, it's hard to even remember how much I used to hate December.

As I pass decorated storefronts, I no longer cringe with annoyance. Somehow it's easier to appreciate the holiday that trasfixes the non-Jewish world when I'm not being smothered with it. I don't think I'll ever look forward to "the holiday season," but I think I've finally stopped dreading it. I'm not planning to take a walking tour of Fifth Avenue, but I think I'll understand if my friends do.

AIDS and Judaism

continued from page 2

mobile communities. American Jews tend to fall under both categories.

Tzvi Aryeh was introduced to SCW recently when Tali Stein, SCW '98, ran a day-long booth in the Midtown Center lobby, advertising the foundation and promoting AIDS awareness. Stein is currently attending a training program sponsored by Tzvi Aryeh to become more involved in the foundation. "I feel it's very important for me to get involved. It's important that Stern College students be involved," she said. "We have a lot to give to the organization, coming from our background."

Living With AIDS

Rivky Guttman (not her real name) is a 35-year-old Orthodox woman living with HIV. She is divorced and has a four-year-old son. When she found out she was HIV positive nearly three years ago, "It was like the end of the world. I felt like I'd just die right there." She didn't die, but her life has undergone a lot of changes.

"It doesn't mean you're going to die right away. I learned to fight it," she said. Faith in G-d and constant prayer helped Guttman.

She couldn't tell anyone about her illness, and sometimes feels that she is living two lives. Tzvi Aryeh has helped her deal with her illness. "They're always there

for me. I know where to turn. I know they will be there."

Guttman has told her mother and a brother about her illness, but no one else.

"We're not bad people. We're just sick."

- orthodox woman with AIDS

"They wouldn't understand. You know you're going to be rejected." Guttman herself had trouble believing that Jews could get HIV. She soon learned that, "religion has nothing to do with it."

"Boruch Hashem, I'm here," she said. "If I hadn't been tested I might not be here." She is optimistic about the possibility of a cure and is determined not to be destroyed by AIDS.

Guttman visits her doctor every three weeks to monitor her viral load, the level of HIV in her system. Her T-cell count, the white blood cells that fight infection, are also checked. In between visits to the doctor, Guttman daily takes doses of the three AIDS medications that have come to be known as "the cocktail." The drugs are Zerit, Viracept and DDJ. "They help you, it's amazing," she said. "If you see me, you don't think I have AIDS."

Asked how the Jewish community should respond to victims of HIV, she answered, "They should respond with support. We're all victims in this. I wish they would understand. We're not bad people. We're just sick."

Itamar Wartenberg, also aged 35, became infected with HIV in the early 1980s. A hemophiliac, Wartenberg had received tainted blood transfusions. The phenomenon was not uncommon at the time. Most hemophiliacs were considered at risk for AIDS because of blood contaminated with HIV. Of hemophiliacs tested for AIDS, only about three percent who had been exposed to tainted blood products tested negative. Wartenberg, who lives on Long Island and is the son of a rabbi, was not one of the lucky three percent.

Wartenberg did not experience any symptoms of AIDS for 12 years after he was diagnosed. In 1996, however, he spent 48 days in the hospital and was near death. Doctors estimated he had only a week or two to live. Now, more than a year later, he is still fighting the disease. "I have been given an opportunity to live," he said. "I can't believe it sometimes. It's a miracle I'm alive."

Because he contracted the virus through a blood transfusion, Wartenberg was not ashamed to let others know of his illness. "Maybe I should be the one to break the ice," he said of promoting AIDS awareness in the Orthodox community. "I don't have the shame. I don't think [Orthodox Jews] know the magnitude of

the situation.

"It doesn't mean death. It doesn't mean people are bad," he said.

Tzvi Aryeh has been helpful to Wartenberg. In the early 1980s, there was no one for him to turn to. His parents, although supportive, had difficulty discussing the situation, and rabbis didn't know how to address the issue. Tzvi Aryeh has provided connections to other Jews with AIDS, and to Orthodox Jews willing to listen to his concerns. "I was very relieved there was someone out there who understood me, who I could be open with."

He spoke of the vulnerability even Orthodox Jews have to AIDS. "I daven three times a day, and that didn't protect me."

Wartenberg, like Guttman, is thankful that he is still alive. Wartenberg's younger brother, also a hemophiliac, died of AIDS at age 14. "There are so many blessings that have come my way. Don't feel sorry for me," he said. "Some people don't have family support. My parents are very supportive."

He is also thankful to the members of his community who have prayed for him. "I could not have done this without a multitude of friends praying for me," he said.

For more information about Tzvi Aryeh call (212) 866-6306 or email the foundation at TzviAryeh@aol.com.

Email for Itamar Wartenberg can be sent to wwdotcom1@aol.com.

NEWS

Milner's Mart Open Sunday Mornings

Gila Rosenthal
Observer Staff Writer

The **Adopt-A-Buddy** committee sent students to help with the Bronx Federation's Thanksgiving Dinner on Thursday, November 27. On Sunday, November 23 students spent the morning packaging meals for the elderly. For those interested in helping out, there will be another opportunity on Sunday, December 21.

On December 15, 8:30 p.m., there will be an **AIPAC** information session about Israel.

Alpha Epsilon Delta and **Sigma Delta Rho** will be hosting a lecture on Tuesday, December 2 at 8:00 p.m.

Bina Yeteira, SCW's weekly parsha publication, will be putting out a special Chanukah edition the week before Chanukah. Anyone interested in writing for the edition should contact Gila Rosenthal. Sponsors are still needed for the regular editions. Contact Ayelet Grun for information.

The annual **TAC Chanukah Chagiga** was held on December 10 at 8:00 p.m. On Thursday, December 11, 7:45 p.m., a Chanukah concert will be held in the Main Campus' Lampport Auditorium and will feature Dedi and Mordechai Ben David. To buy tickets contact Yael Berger, Shira Friedman, Debra Jeff or Tova Silberman.

The **Dramatics Society** has almost completed casting for its non-musical production. They are looking for an aspiring actresses under five feet tall. Anyone interested should contact Meira Schneider.

The **European Club** co-hosted a Shabbaton on December 5-6 together with the Sociology Club.

The **Fencing Team** held tryouts on Tuesday.

November 25.

The **Fine Arts Society** sponsored a speaker on Monday November 24. The artist Jeffrey Packard gave a slide presentation of his work. On Tuesday, December 9 at 8:00 p.m., they sponsored a night at the theater and saw "The Last Night of Ballyhoo." On December 12-13 they will be co-hosting a Shabbaton with Besamim.

The **Fun Club** went on a tour of Greenwich Village on December 8.

On Tuesday, December 2, the **J.P. Dunner Political Science Society** sponsored a lecture by Susan Stern on the topic "Jews in Germany."

The **Psychology Club** hosted a lecture given by Yitzchak Shachter on December 3.

TAC's Shiurim Committee sponsored a lecture by Hanoach Teller on Tuesday, December 9. Rabbi Hochberg's shiur takes place on Wednesday evenings at 8:00 p.m. in room 301.

The **Tebillim Club** holds 15-minute gatherings every Tuesday in the SCW Beit Midrash, 3:00 p.m.

The **YU Medical Journal** is looking for writers. Anyone interested in writing a thorough, well researched article about the recent topics in today's science and medical field, should contact Laurie Gewirtz.

SAGA will be running a Tu B'Shevat seder on Wednesday, February 11 during Club Hour. They will be co-sponsoring a Shabbaton on January 24. **SAGA** and the Bronx Zoo would like to thank everyone for a successful Adopt-A-Polar Bear-Raffle. The winner, Sarah Friedman, SCW 98, named the bear Sam McGee, after a poem about a bear who tried to make it to the Arctic.

Leah Lubetski
Observer Staff Writer

Students who stay in school over the weekend can now purchase food on their dining cards on Sunday mornings. On November 2, for the first time this year, Milner's Mart opened for business on Sunday morning from 10 a.m. to 2 p.m.

Among the foods that Milner's sells are: coffee, tea, bagels, cream cheese, yogurt, juice, tuna, dry cereal, muffins, oatmeal and pastries. The bakery items are delivered fresh Sunday morning, while the rest of the food comes from the SCW cafeteria. Any food that remains at 2 p.m. is sent to the SCW cafeteria or is sold during the week in Milner's Mart.

According to Shira Smith, SCW '99, who works at Milner's Mart during this time slot, the fastest-selling foods are bagels and bottles of Frappuccino, Starbucks' iced cappuccino.

The extended hours are geared to help students, especially out-of-towners, who return to school Saturday night. Previously, these students had to go out to buy breakfast or lunch, while din-

ner was provided by the school cafeteria.

Shira Stieglitz, SSSB '98, thought it was a "great idea" to open Milner's Mart on Sunday because the cafeteria is not open in the morning and it is "more convenient" to buy breakfast in the building.

Sarah Harris, SCW '2000, who lives in Memphis and returns to the dorm on Sunday, said that the new hours, "show sensitivity to out-of-town students."

Yochie Birnbaum, SCW '2000, thought it was, "a very nice idea" to extend Milner's hours, and hopes that the menu is expanded to include fresh fruit.

The new hours on Sunday have been a great success. Adina Gerwitz, SSSB '99, one of the Milner's Mart managers said that, "sales have doubled" since they opened additional hours on Sunday.

Many Schottenstein students have voiced the opinion that they would like a food service store on Sunday.

A convenience store is planned for Schottenstein, but will not be ready to operate until sometime in the spring.



To accommodate out-of-town students, Milner's Mart is now open on Sundays

Personnel Changes at the OPCS

Sarah Balch
Observer Staff Writer

Personnel changes in the Office of Student Placement and Career Services (OPCS), have raised concern among students.

The OPCS provides assistance to graduates seeking employment. Additional services provided include career guidance, summer internship and part time job listings, and sponsorship and participation in career fairs. Students have the opportunity to meet individually with counselors to learn about different career paths and the best ways to achieve success.

Adrienne Wolff, after a stay of eight years, and Marjorie Rubins, after two years, left the OPCS, leaving Naomi Kapp and Professor Ira L. Jaskoll, Associate Dean of SSSB, at the helm. Two new advisors have already been signed on and are expected to begin working at

OPCS within the next two and a half weeks. When asked how the changes would affect services provided by the office, Jaskoll

"The office will remain open to all students.

We are committed to working harder in order to get the job done."

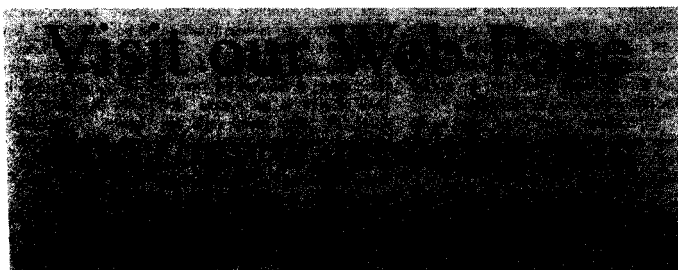
- Professor Ira L. Jaskoll, Associate Dean of SSSB

stated that, "The office will remain open to all students. We are committed to working harder in order to get the job done." Expressing regret over the loss of Wolff and Rubins, Jaskoll

remained optimistic. "New people introduce different perspectives and ideas on how to improve established practices," he said. Both Jaskoll and Kapp say they are dedicated to putting in the necessary time to ensure a smooth transition. "Students can always reach us by phone and should feel free to stop by with concerns or input," said Kapp.

By and large, the student body appeared unaffected by the personnel changes. Estee Sandler, SCW 2001, said, "I needed some help deciding on a major. There was no problem getting an appointment."

Many students were unaware of the changes at the office. When told of the departures, one senior expressed sadness, "The people in the Office of Student Placement and Career Services are really great and I'm really going to miss them."



NEW!! NEW!!
Pizza Cave
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Open House Attracts 500 Prospective Students

Schottenstein Hall and Art Annex Make Good Impression

Bethanie Lieberman
Observer Staff Writer

The SCW annual open house, sponsored by the Office of Admissions, attracted an unprecedented number of prospective students and their families on Sunday, November 16. The program began at 9:30 a.m. with registration, breakfast and greetings, followed by an orientation focusing on SCW's three academic categories: liberal arts and sciences, Judaic studies, and business and finance.

From 10:30 a.m. until 12:30 p.m., visitors were given the opportunity to attend their choice of presentations on the various majors offered at SCW and the technological advances in SCW related to them. Offered concurrently, was the Academic Marketplace, an annual open house program featuring representatives from every major that SCW offers. The Marketplace provided an opportunity for those with questions or concerns about academic options, graduate programs and career planning to get the information they needed. At 12:30, lunch was served, followed by a panel with an open floor for audience questions. Mincha, and then optional student guided tours of the facilities, completed the afternoon.

Transportation was provided for parents and prospective applicants who were interested in seeing Brookdale and Schottenstein Halls, and the Art Annex. Aside from the regular YU vans that departed and returned to the school building at regular intervals, a red double decker bus from a local tour company was rented for the occasion.

According to Dean Ethel Orlian, about five hundred prospective applicants and family members attended the Sunday morning

program. In anticipation of the number of visitors, both Koch Auditorium and the basement cafeteria were set up for the open house. In the past, only Koch Auditorium was used, and chronic overcrowding resulted. The problem was alleviated by the dual location. The greetings in the beginning of the day were simultaneously available to visitors in both locations via televised broadcasts of all speakers from one location to the other.

The system was utilized again later in the day for the question-answer session. The televised panel was comprised of the deans, as well as representatives from the Departments of Admissions, Judaic Studies, Sy Syms School of Business and The Office of Student Services. The session in Koch Auditorium was led by Mr. Michael Kranzler, Director of Admissions, while Neil Harris, Director of Student Financials, led the panel in the basement cafeteria. Kranzler directed each question to the panel member most qualified to answer it, either personally, to those members located in Koch Auditorium, or through the monitor, to those located in the basement cafeteria. For the most part, questions focused on areas such as the Joint Israel Program, quality of student life, the admissions process and athletics.

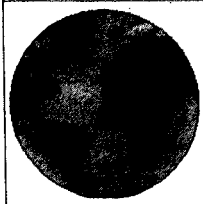
This year, the faculty presentations and the Academic Marketplace were conducted simultaneously for the first time. Usually, they are offered in separate time slots. Dean Orlian felt that this change gave everyone "a sense of freedom" and allowed people to "pace themselves." Visitors were able to pick and choose from a wider spectrum of activities than last year, and the pressure to visit as many presentations at the Academic

Marketplace as possible was minimized by each faculty presentation being offered at several different times. Additionally, this new system "helped distribute the crowds nicely," said Orlian.

The newest additions to SCW's campus, namely the Schottenstein Residence Hall and the Art Annex located across the street, attracted much attention from prospective applicants and parents. Many of the girls were intrigued by the idea of having their own room in a college dormitory. The recently finished lounge, shul and beit midrash also created quite a stir. As one girl put it, "I wish my house could look like this!"

The Art Annex was very well received as well. One father, who recently visited NYU with his daughter, remarked that he was relieved to discover that SCW has art facilities comparable to, if not better than, those of NYU.

Orlian feels that the large turnout of prospective students at the annual open house is due to SCW's unusual opportunities. In addition to the comprehensive academic offerings that continue to grow both quantitatively and qualitatively each year, the extracurricular activities provide a different kind of bonus. In most colleges, observant students find obstacles to extracurricular involvement because events or deadlines coincide with Shabbat. Male competition can unfairly close other opportunities to equally qualified females, especially in smaller schools. In SCW, Orlian pointed out, more women have the ability to not only participate in club and society functions, but to assume positions of leadership as well.



Campus News

from Around the
Country

(U-Wire)

Senator Robert Torricelli, D-N.J., introduced a bill known as the "Campus Hate Crimes Right to Know Act of 1997" that would require universities to include acts such as vandalism, harassment and simple assault in their crime statistics. Currently, federal law requires colleges and universities that receive federal aid to report hate crimes resulting in aggravated assault, murder or rape, but excludes gender or disabilities as part of the definition of hate crimes.

- Bonaventure, NY

To a large extent, women today face the same employment prospects as women who graduated a decade ago: a gender wage gap, jobs concentrated in traditional "women's" fields and less purchasing power than men. The Bureau of Labor Statistics reports that women working full time today, earn only 75% of what men do. For women of color, the prospects are even worse. African American women earn only 64% of what white men earn, and Hispanic women earn only 53%.

-Colorado Daily

Pennsylvania State University members of Collegians Helping Aid Rescue Mission (CHARM) held a sleep-out Friday night in front of the Wesley Student Center, Pennsylvania. Throughout the night, they collected over \$700 in charity from passer-byers.

-Daily Collegian, Pennsylvania State University

The Organization of Arab Students in Stanford, in conjunction with the Stanford Israel Alliance, handed out petitions discussing the stereotypical portrayal of Arabs in the film, "GI Jane." The scene in question is the concluding sequence where Demi Moore's character and the other Navy Seals land in the Middle East and kill a squad of Arabs. Part of the controversy surrounding "GI Jane" arises from the fact that the film was produced by Miramax film, a subsidiary of Walt Disney Company. Walt Disney has produced several films that some felt contained anti-Arabic stereotypes, including "Aladdin," "Father of the Bride 2" and "Operation Candor."

-The Stanford Daily

Schottenstein Public Spaces Dedicated

Miriam Eljas
Observer Staff Writer

Schottenstein Hall's public spaces were formally dedicated in a recent ceremony. Early Sunday morning, November 9th, students awoke to the sounds of crowds gathering in the first floor of SH and saw waiters dressed in black tie suits passing around champagne.

The Ivry family and friends, YU administration, and student leaders had gathered for the dedication of the Yisrael Yitzchak Beit Midrash and the Ivry Student Center/ Beit Knesset Ateret Rivka. E. Billi Ivry, Secretary of the Board of Directors of SCW, dedicated two SH rooms in the memory of her parents, Yisrael Yitzchak and Rivka Ivry, by affixing mezuza to the door posts of each room.

On the day of the dedication and luncheon, the Ivry Student Center was arranged with numerous tables set with floral pieces in honor of the event. During the luncheon itself, relatives and friends came to the podium to speak about Yitzchak and Rebecca Ivry's legacy of "Torat Chaim" and why they are so beloved.

Dr. Alfred Ivry, nephew of E. Billi Ivry, spoke of Yitzchak

Ivry's love of talmud Torah (Torah study) and of his grandfather's extensive knowledge of Jewish texts and traditions. "Grandpa devoted his life to understanding Bible and Talmud," said Dr. Ivry, and mentioned Yitzchak Ivry's book, Yalkut Yitzchak, a commentary on the Torah.

YU president Rabbi Dr.

Billi Ivry's efforts for SCW and spoke of the importance of her donations in relation to past, present and future generations.

Ivry herself spoke at the gathering and explained her interest in SCW. As a young woman she said she felt deprived of a real Jewish education on par with that of her brothers. Ivry sought to provide for other young women

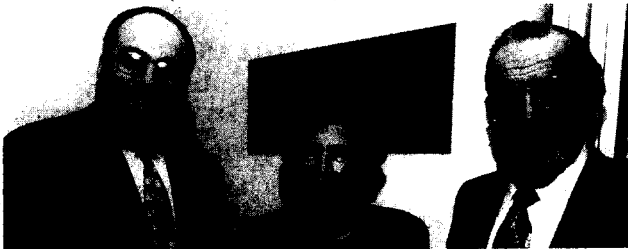
Bernard Revel Graduate school for Judaic Studies and the Cordozo School of Law and SCW.

SH resident, Aliza Ricklis, SCW '98, said, "This generous donation ensures that Schottenstein will be one of the important student centers of Stern."

The room is affixed with large artistic windows and large lamps for night-time study. Upon walking into the Yisrael Yitzchak Beit Midrash, Glassman remarked that due to the room's elegant style, "the atmosphere created there makes you enjoy studying."

The Ivry Student Center/ Beit Knesset Ateret Rivka, found on the first floor of SH, follows the same architectural style as the Beit Midrash, but includes deep mahogany wood paneling, paintings and a fireplace located beneath sets of donated books.

While most SH residents were not invited to the dedication, Director of Development for SCW, Joan Apple, alluded to an upcoming celebration in January for all Schottenstein residents and donors to get to know one another through "tea and scones."



Rabbi Ephraim Kanarfogel, E. Billi Ivry and Rabbi Dr. Norman Lamm outside the newly dedicated Beit Midrash

Norman Lamm thanked E. Billi Ivry for her generous donation and said that "the spirit of your parents will live on. The memory of them will thrive in an atmosphere where people will act with the values your parents held dear."

Rabbi Ephraim Kanarfogel, Chairman of the Rebecca Ivry Department of Judaic Studies, addressed the crowd as well, and spoke about the need for a mezuza and the importance of a Beit Midrash in a young woman's life. Dean Karen Bacon acknowledged all of E.

what she was unable to have in her day. The new dormitory provided an opportunity for her to assist SCW in its academic endeavors while at the same time she could honor her parents and help young Jewish women. "I think it is a beautiful thing that has been done for us," said Kim Glassman, SCW '99.

Ivry has contributed to YU over the course of the last 50 years in numerous ways, including her role as the first female member of the YU Board of Trustees. She has supported various YU institutions such as the

Teacher's Salaries

continued from page 1

senior faculty for the many years of low salaries."

Disparity Among Salaries

During the high inflation in the 1970's, salaries were either increased at minuscule amounts or not increased at all. Haahr stated that a possible long-term affect may be that professors will not be able to afford to retire since their pensions will be so low.

YU faculty members' salaries are negotiated when they are hired, with salaries based on the standard of the time. In some cases, newly hired teachers receive higher salaries than those who have been teaching at YU for many years, since each is hired at the current rate. Salary increases have not yet sufficiently met current standards. As attested by YU undergraduate professors, "faculty morale is quite low" because "YU hasn't treated its faculty very well."

The tensions surrounding low salaries reached new heights in 1987, when faculty members organized a union. They elected a representative who met with the university's administration to negotiate faculty salaries. YU fought the union. The case was taken to federal court and was eventually presented before the United States Supreme Court. In a five to four decision, the Supreme Court ruled against the union. The majority opinion claimed that the faculty of a private institution could not belong to unions because they are considered managers, and workers.

Failure to Recognize AAUP

YU does not officially recognize the YU chapter of the AAUP. In 1982 YU was censured by the AAUP for a violation of academic process. The university had fired tenured faculty members after Belfer Graduate School closed and did not help those professors find new jobs.

Despite the university's lack of recognition, Haahr said that the YU chapter of AAUP has been quite successful in several areas and continues to actively pursue its goals. The chapter has impacted a salary increase, although the rate now seems to have slowed down. They are in the midst of trying to form a council, which will cover all branches of YU. This would enable each branch to discuss their concerns with other branches.

A Category I Institution

In the July 1997 issue of *Academe*, the YU AAUP chapter newsletter, YU is ranked as a

Category I institution. Universities "granting at least thirty doctoral level degrees annually, in three or more unrelated disciplines" hold this status. However, salaries issued to YU undergraduate faculty members resemble those issued to teachers in smaller Category IIB institutions.

The newsletter states, "Despite average salary increases of 8% and 6% respectively

during the past two years (1995-1996, 1996-1997), the salaries of most Yeshiva University undergraduate faculty continue to lag far behind faculty salaries in other institutions, both in the New York region and nationwide. YU undergraduate faculty in the higher ranks (Professors and Associate Professors) earn considerably less than their colleagues, not only at "peer" institutions, i.e. those with similar endowments and student bodies, but at far less prestigious and less affluent institutions than YU."

The newsletter concludes, stating "YU's long term faculty deserve better from the institution whose academic success derives in great part from the contributions they have made."

Dean Bacon explained that although YU is listed as a Category I institution, the undergraduate colleges in YU resemble other Category IIB institutions. YC and SCW do not grant doctoral degrees, as required for a Category I institution. Only YU's graduate programs grant doctoral degrees. Only when placing all institutions together, does the university qualify for Category I status.

"The undergraduate and the graduate programs are anomalous," said Dean Karen Bacon. All other institutions in Category I have combined undergraduate and graduate programs whose faculties teach in both. Despite the seemingly low salaries received by YU undergraduate professors, overall, Bacon said that the faculty remains dedicated to YU because "they believe in the students" and they believe that they "will make a difference in the world." Dean Bacon added that, "one of the strengths of the college is the commitment of the faculty."

Dr. William Schwartz, Vice President of Academic Affairs at YU, claimed that at assistant and associate Professor levels, YU is actually "not behind at all." While he admitted that the salaries of senior professors are still behind, he said that "huge strides in trying to enhance professor salaries" have been made.

Schwartz noted that even in salary increases for YU undergraduate faculty, YU has made "substantial strides compared to other universities across the country." Two years ago YU increased salaries by 8%, while the national average was 2% to 3%. Last year, the salary increase was 6% while the national average remained at 2% to 3%.

Bacon stated that faculty salaries are "related to the financial health of the institution" and increasing them is a priority.

Schwartz agreed, stating that, "we're trying to maintain the momentum," however, "it must be consistent with physical resources."

SCW Students Attend OU Women's Dinner

Miriam C. Grossman

Observer Staff Writer

On Monday evening, November 3, SCW student leaders including club presidents, committee heads, and various student council board members attended a dinner given by the Women's Branch of the Orthodox Union at the Tarrytown Hilton. Although close to 60 student leaders were invited by the student councils and the Office of Student Services, many could not attend because midterms and Career Fair coincided with the dinner.

The Women's Branch, which is in its 75th year, encouraged the student leaders of SCW to become involved with their organization. The dinner was the culmination of a three day lecture series for delegates of the Women's Branch during which fundraising methods and ways of relating to the community were discussed.

They paid homage to Aaron Feurstein, of Malden Mills, and a YU alumnus. After one of his clothing factories burned down in December of 1995, he continued to pay his employees while he rebuilt the operation. Feurstein said the corporation

is responsible to the workers and the community, and should be loyal to them. When the corporation fulfills these responsibilities, the workers, in turn, will return the loyalty. In fact, Mr. Feurstein's employees were instrumental in rebuilding the operation quickly and for increasing production in the one plant that didn't burn completely. Feurstein said, "As you find yourself in situations that are devoid of ethical value, do everything in your power to be a *mentch* (man)."

The Women's Branch also installed its new president, Marilyn Golomb Selber, a SCW graduate (Class of '66) and a recipient of the Stern College Alumnae Association Samuel Belkin Award for Professional Achievement in 1986. She is also the mother of Rachel Selber, 'SCW 2000. Elizabeth Isaacs Gilbert, the first Dean of Women at SCW, introduced her. Selber has always been involved with Women's Branch and accepted the position in memory of her late mother, Eve Golomb, who was also active in the organization during her lifetime.

Sophie Ebert, the outgoing president, and grandmother of Yedida Goldman, 'SCW '99, also spoke at the event.



Geraldine Schottenstein Hoffman and Jay Schottenstein cut a ribbon, officially dedicating Schottenstein Hall



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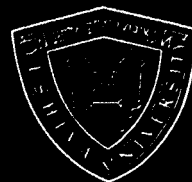


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	11:30 a.m.	TEACHING BIBLE: PROPHETS Rabbi Nachum Muschel
MONDAY	6:00 p.m.	MORAL DEVELOPMENT Dr. Yitzchak S. Handel
	7:50 p.m.	EDUCATIONAL METHODOLOGY AND DIDACTICS Rabbi Chaim Feuerman, Ed.D.
TUESDAY	6:00 p.m.	RESEARCH IN JEWISH EDUCATION Dr. Alvin I. Schiff
	7:50 p.m.	COGNITIVE PROCESSES AND METHODS IN JEWISH EDUCATION Dr. Aharon H. Fried
WEDNESDAY	6:00 p.m.	SOCIOLOGY OF THE AMERICAN JEWISH COMMUNITY Dr. Chaim I. Waxman
	7:50 p.m.	SCHOOL LEADERSHIP: PROBLEMS AND PRACTICES II Rabbi Chaim Feuerman, Ed.D.
THURSDAY	6:00 p.m.	TEACHING BIBLE: PENTATEUCH Rabbi Joshua Bakst
	7:50 p.m.	TEACHING JEWISH HISTORY Dr. Robert M. Shapiro

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Are SCW Students Tuned in to the News?

Molly Saiger
Observer Staff Writer

Are SCW students in tune with what is going on in the world around them? More poignantly, do they care to be? Only 64 students in SCW subscribe to The New York Times, and approximately the same number of SSSB students subscribe to The Wall Street Journal.

It is understandable that in a Jewish college, most conversations and interests would lie within the Jewish context or matters concerning Israel. But when only 30 students attended mayoral candidate Ruth Messinger's speech, many people in the SCW community were shocked.

With approximately 900 students in SCW, what does this say about student awareness and concern for the city in which they live? Dr. Ruth Bevan, head of the Political Science Department, agrees that there is a big problem at SCW. "It is amazing to have students live in the middle of a cosmopolitan city and be so insular, in many cases beyond an interest in that outside world. It is sheer illusion that they will always be these protected children. Just the other day I had a student say, 'I just don't get the point of politics, and I don't care what happens in China.'"

Rena Loew, SCW '98, stated, "There is a group of people at Stern who are naïve about what goes on outside of their immediate world."

In order to graduate SCW,

one is required to take at least nine credits of social science. This category includes economics, history, political science, psychology and sociology. Talie Stein, SCW '98, observed that, "many students choose not to take courses in history or political sci-

"There are people at

Stern who know what is going on. It is those

people who help to elevate the reputation

of the stereotypical Stern student."

-Nikki Paley, SCW '99

ence because they don't want to have to write term papers. Pretty pathetic."

A first time political science student, Karin Dimant, SCW '98, stated, "I used to read the paper every once in a while, but now I try and skim through the Times daily. It is really important to be up-to-date, worldly, and educated. You should not just read the news when you know something has happened in Israel."

This sentiment is echoed by a Judaic Studies major who commented that, "In general, SCW students are not familiar with

world politics and current events, but somehow when it comes to Israel, everyone tunes in."

Another student mentioned that many of her friends, if asked, would say that they have heard of Rwanda or Bosnia, but they would not know what was at the root of the conflict. In some cases, they would not even know where the country is located.

Is this a SCW phenomenon, or is it reflective of students outside of the Jewish world? One student suggested, "At this age, people tend to be egocentric, concerned with school, relationships and personal interests. They just don't seem to make the time to worry about others far away, or issues that seem far away."

There are many students who are culturally, socially, and politically aware of what is going on. However it seems that these students, when asked, agree that there is a real lack of involvement in the secular domestic and international world. Nikki Paley, SCW '99, commented, "I think it is unfortunate that the students at Stern who are politically and culturally aware, are in the minority. But the minority still exists," she said. "There are people at Stern who know what is going on. It is those people who help to elevate the reputation of the stereotypical Stern student. But sadly, the majority is still more aware of the sales at Macy's than the starving populations in Brundi."

The Most for Your Money

A Look at Phone Company Prices

Ayelet Grun
News Staff Writer

The commercials confuse us, each company implying that they have the best offer for your long distance and local calling. Each discount the companies tout, leaves customers wondering which plan and which company they can trust to guarantee them the cheapest phone service.

It goes without saying that the surest way to receive a low phone bill is to minimize the amount of phone calls made and the length of each conversation. Yet those who need to use the phone on a frequent basis would like to pay the lowest price for phone calls.

The three main phone companies, AT&T, Sprint and MCI offer various plans for individual situations. Rates for businesses are different from residential rates. For residential fees, these companies offer different plans depending on the amount of long distance versus regional calls one makes. Some of the companies offer deals with other airline and credit card companies to reward customers for loyalty to their company.

While the plans listed below are not the only existing plans, they are the most common plans that the companies offer. There are many more phone companies than are mentioned in this article, yet the ones chosen are the most prevalent.

AT&T, the largest telephone company in the United States, has three different plans for individuals making substantial local and long distance calls.

The Basic One Rate Plan is simple. Interstate calls within the United States are 15

cents per minute, every day of the calendar year. Calls made within the individual's state cost only 6 cents per minute.

For those making more interstate calls than intrastate, AT&T offers its Simple Rates Plan. The plan charges users 25 cents per minute on Monday through Friday, from 7 a.m. to 6:59 p.m. At all other times during the week, interstate calls are 10 cents per minute. AT&T charges 8 cents per minute for intrastate calls on this plan.

The One Rate Plus Plan offers customers a 10 cents a minute charge for all hours of the year, yet includes a \$4.95 monthly fee. Regional calls under this plan are 6 cents per minute.

AT&T offers its customers calling cards, yet adds a 30 cent surcharge to the price of the phone call itself. The total price of the phone call using a calling card will depend on the individual's particular plan.

SPRINT

Remember the Sprint commercials? Their prices are not as easy to follow as the pin they show falling. Like the AT&T Simple Rates Plan, Sprint offers customers a rate of 25 cents per minute from 7:00 a.m. until 7:00 p.m., Monday through Friday. For all other times of the week, there is a 10 cent charge for interstate calls. Within each state, calls cost a flat rate of 10 cents for calls

made between 7:00 a.m. to 7:00 p.m., Monday through Friday, and 5 cents per call at all other times.

Calling card prices for Sprint have a 90 cent connection fee. Calls cost 35 cents per minute during the weekday and 10 cents per minute on the evenings and weekends. Calling from a pay phone adds 30 cents to the regular price of the call.

MCI

The bad news about MCI is that their regular charges are exactly like AT&T's and Sprint. The good news is that they offer a special discount for Sunday. Under the One Savings Plan, MCI charges 25 cents per minute for interstate calls made between 7:00 a.m. to 7:00 p.m., Monday through Friday. On evenings and Saturday, the company charges 10 cents a minute. The extra discount comes on Sunday, when MCI charges only 5

per minute from Monday through Friday, 7:00 a.m. to 7:00 p.m. for long distance calls. The company charges 9 cents per minute at all other times.

Another plan charges 25 cents per minute until 6:00 p.m., Monday through Friday and 10 cents per minute for other calls made during the evenings and weekends. LCI offers 10 cents per minute for regional calls on this plan.

All calls are billed in one-second increments so that no rounding is done in the billing cycle. LCI provides a free calling card, with charges of 30 cents per minute for phone calls. There is no surcharge added to the price.

An 800 number is offered free of charge, although customers must pay 30 cents per minute for all calls made using that number.

LCI notes that all calls made on Federal holidays are 9 cents per minute and calls made on other American holidays (Mother's and Father's Day, New Year's Day, Independence Day, Thanksgiving Day, and Valentine's Day) are only one cent per minute for 30 minutes.

AMTEL

Amtel's plan is 11.9 cents per minute for calls made within the United States. The 15-cent per minute charge for regional calls is higher than any other company listed in this article.

A phone call made from a calling card costs 17 cents per minute, with no surcharge added if the call is made from a private phone.

BELL ATLANTIC-NYNEX

NYNEX does not offer any interstate or international calling plans. For calls made within New York, the company charges 10.6 cents for calls made between 8:00 a.m. to 9:00 p.m., Monday through Friday, 7.5 cents for calls made between 9:00 p.m. and 11:00 p.m. during the week and 3.6 cents for calls made between 11:00 p.m. to 7:59 a.m.



7:59 a.m.

There is a 40-cent surcharge for calls made with a calling card in addition to the cost of the call.

Calling Israel

Most companies charge between 62 and 65 cents per minute to call Israel. Sprint's cost for calling Israel during peak hours (8:00 a.m. to 5:00 p.m.) is as high as \$1.10 per minute. A \$3.00 service fee is added to the price as well. EconoPhone offered the lowest price, charging 54 cents per minute for calls made during peak hours (7:00 a.m. to 3:00 p.m.) and 38 cents per minute at all other times. There are Jewish organizations and Yeshivot that offer rates to Israel as low as 18 cents per minute using calling cards purchased from the particular organization.

Special Promotional Offers

The only companies that offer discounts with other businesses are the larger companies. AT&T offers access to the Internet and the World Wide Web. Sprint has a Cool Rewards Program that provides coupons for long distance phone call charges and travel coupons. MCI donates 4-5 frequent flyer miles for every long distance phone call on the following airlines: Delta, Northwest, American and Southwest.

LCI

The LCI Difference Plan charges 15 cents

One of Jerusalem's Best Kept Secrets

Rachel Linsider
Features Editor

This year, Israel celebrates its 50th anniversary as an independent state. Many people are unaware, however, that even before the turn of the century, the land was already well on its way to being settled. Women played a key role in this process.

In 1895, a group of pioneering Jerusalem women founded a small, two-room shelter to house the mentally ill. Named "Ezrath Nashim" (Women's Help Society), it grew to become the first psychiatric hospital in the Middle East and, later became a world-class geriatric and psychiatric center.

During the 60's and 70's, the late Rabbani Sarah Herzog, wife of Israel's first Chief Rabbi and mother of Israel's President Chaim Herzog, played a vital role in the emergence of Ezrath Nashim as a world-class institution. She recruited Americans and others to become lifelong supporters. After she died, the hospital's name was changed to Sarah Herzog Memorial Hospital/Ezrath Nashim, in honor of her unique contributions. Today it is known simply as Herzog Hospital/Ezrath Nashim.

SCW Involvement

While the hospital serves men and women patients equally, women have served in leadership since its inception. Women have been involved in The Friends of Herzog Hospital groups, located around the world, in voluntary and paid professional capacities. For the past year and a half, SCW students have worked for the American Friends of Herzog Hospital, located in New York City, not far from the SCW campus.

With 330 beds, Herzog/Ezrath Nashim is the third largest hospital in

Jerusalem (after Hadassah and Shaarei Zedek.) Non-sectarian, it is the only independent, not-for-profit, voluntary hospital in the city. It conducts extensive research, including projects with major pharmaceutical companies from Europe and the U.S. It is a teaching hospital affiliated with the Hebrew University Hadassah Medical Center, and also provides extensive retraining of professionals with medical backgrounds from the former Soviet Union.

Herzog incorporates separate but inter-related departments of Geriatrics, Psychiatry and Neuropsychogeriatrics. Its specialties cover the gamut of health care in these areas, including acute care, arthritis, osteoporosis, physical, speech and occupational therapy, Alzheimer's, Parkinson's, chronic depression, brain research, genetic studies, and others. In recent times, Herzog received worldwide coverage in media such as The New York Times, Wall Street Journal, Time, and Newsweek, for its breakthroughs in Genetics. The hospital also runs a very active Community Mental Health Center in Jerusalem, handling an average of 16,000 patient-visits yearly.

"Caring with Compassion" Above all, Herzog Hospital is known for the remarkable way it succeeds in combining advanced medical care with a sensitive and warm touch. Since its origins, it has been true to its slogan of "Caring with Compassion." The caring atmosphere is what has attracted many people to the hospital, including Dr. Mac Shaibe, who is now a Board Member of American Friends of Herzog Hospital. In 1970, after Shaibe and his wife had suffered the loss of a child shortly before their anticipated Aliyah, Shaibe's wife was suffer-

ing from severe depression and was accepted into Herzog Hospital for treatment. Shaibe discovered that, "Herzog is one of the few hospitals that delivers quality care compassionately. From the cleaning lady to the director, each one responded with personal care and human understanding. When a mentally ill person who is totally incapacitated enters, he or she is received not as a nuisance, but as a gift."

While the hospital itself is located in Jerusalem, there are Friends' offices located throughout the world, including America, Canada, England, France, South Africa, and The Netherlands.

Regarding the work of SCW students on behalf of the American Friends, David Cohen, Executive Director, commented, "The Stern students have all been of a high professional caliber, while serving with care and concern in the finest tradition of the women of Herzog/Ezrath Nashim over the past 103 years. We are proud to be associated with them, and invite all SCW students to take an interest, express their initiative, and help spread the word."

For more information, call American Friends at 212-499-9092



The founding women of Ezrath Nashim/Herzog Hospital

World News Briefs

Treaty Against Production of Land Mines

On December 3, 1997, 120 nations gathered in Ottawa to sign a treaty that bans the global production and use of land mines. The ceremony, which took place near Parliament Hill, was labeled a "Victory for Humanity." The nations also agreed to provide the resources and money in order to clear 100 million antipersonnel land mines. The United States, Russia and China all participated in the talks, but refused to sign the treaty. Clinton believes that the removal of these mines would be detrimental to U.S. troops stationed in Korea. There was much criticism that the U.S. decision was a military one, rather than a humanitarian one.

A Loan That Made History

After long and tense negotiations, South Korea had to swallow its pride and accept a fifty-five billion-dollar package of loans from the International Monetary Fund, in order to restore their financial system. This will be the largest international economic rescue in history. It is predicted that it will take at least two years to recover from the economic disaster. The money loaned is to help South Korea pay off huge debts and restore the financial system. In return, Korea must cut public spending, open the market to more foreign goods, and prevent the expansion of monopolies. Lim Chang Yuel, the Minister of Finance and Economy, stated, "I have come here to beg for the forgiveness of the Korean People. Please understand the necessity of the economic pain we must bear and overcome."

Reno's Anticipated Decision

December 2, 1997 - After a long-awaited decision, Attorney General Janet Reno rejected the designation of an independent prosecutor for investigating fundraising calls made by President Clinton and Vice President Al Gore. However, she stated that the entire investigation was not yet officially over. Some believe that she altered her standards in order to help Clinton. In response, Reno stated, "I have decided that the allegations against President Clinton, Vice President Gore and former Energy Secretary Hazel O'Leary do not at this time warrant the appointment of an independent counsel. This decision was mine and it was based on the facts and the law, not pressure, politics or any other factor."

To Learn To Teach

Rena Kralowski
Observer Staff Writer

Recalling his own college and post-college years, Rabbi Aaron Cohen reminisces about the time his friend asked to borrow his microwave to prepare rice. Having followed Rabbi Cohen's instructions to cook the rice for twenty minutes, his friend could not quite figure out why the rice came out so crispy. The two shared quite a laugh when the problem was discovered: the friend had neglected to add water!

Rabbi Cohen knows what it is like to be a college student, and his teaching reflects that. Students describe Rabbi Cohen as a teacher who relates to them very well and truly cares about them on a personal level. He opened the course this semester with an invitation to all his students to come for Shabbos.

Rabbi Cohen finds teaching at SCW rewarding and stimulating. He enjoys the interactive "give and take" that has his students actively participating in his classes. Beyond the actual teaching experience, which Rabbi Cohen finds exhilarating, he also enjoys the element of preparation that is required to make each lesson so successful. Part of the reason Rabbi Cohen chose to teach at SCW is the high and exacting level of both the teachers and the students at SCW, and he appreciates the resulting need for careful preparation.

Students respond accordingly to Rabbi Cohen's engaging teaching style. Zemira Baron, SCW '2000, enthused, "This is my favorite class. Of all my courses, I participate the most in this class, which...is a function of [Rabbi Cohen's] personality." She commented that Rabbi Cohen explains the subject material with extreme lucidity and precision, which are vital for a proper understanding of the topics covered. She also values the fact that Rabbi Cohen presents the students with all the related sources.

Rabbi Cohen teaches two courses: one on the Festivals in Jewish Law and another entitled Women in Jewish Law. Rabbi Cohen chose to focus the latter course on the fundamental principles related to *halacha l'ma'aseh* (practical law). Regarding the course on Jewish Festivals, Rabbi Cohen narrowed down the wide scope of material and selected issues that he felt are most practical.

Rabbi Cohen, who grew up in Toronto, now lives in Brooklyn. He has a one-and-a-half-year-old son who has proven to be very popular among Rabbi Cohen's students. The toddler was the star of a high school Shabbaton that his father chaperoned, and the next day when Rabbi Cohen returned to school, another class clamored to see pictures. Rabbi Cohen innocently complied and was quite literally taken aback by an instant rush of stampeding girls.

Rabbi Cohen brings vast experience to his teaching. He holds a BA in economics from YC, an MA in medieval Jewish history from BRGS and an MA in school psychology from City College of New York. In addition to having spent several years studying in Israel at Yeshivat Kerem B'Yavneh, Yeshivat Har Etzion (Gush) and the Mirer Yeshiva, and in Mesivta Tiferes Jerusalem on the Lower East Side, Rabbi Cohen has received *smicha* from RIETS. He has served in rabbinical positions in the Young Israel of Fifth Avenue, the Jewish Center of 86th Street and the Young Israel of Forest Hills. He draws upon his teaching experiences from the Jewish Center of Manhattan, JSS in YU, Shevach High School, and Bruria High School.

One SCW student summarized her classmates' feelings toward Rabbi Cohen's course: "This class is exactly what I was looking for; it's concrete, and everything we learn is so practical. I definitely plan to take another course [by Rabbi Cohen]."

News of the Weird Voices in the Elevator

Kayla Pliskin
Associate Features Editor

It is unusual to see someone talking as the elevator door opens when only one person is in the elevator. But that is exactly what I found myself doing one afternoon on the way to class.

I put on my coat, slung my backpack over my shoulder, and headed out the door. I experienced a surprisingly short wait before the elevator arrived. The doors slid open. I entered, and they shut behind me. Looking about, I discovered that I had the elevator all to myself. "This should be a fast ride," I thought cheerily.

Humming to myself as the elevator descended, I mullied over the list of things I had to do that day: read English Lit (floor ten), begin working on my paper (floor nine), call home (floor eight). I jumped at the sound of loud static. "My backpack must have hit the emergency call button," I thought. Having previously experienced such an incident, I prepared to apologize and explain the mistake to the security guard who picked up.

"Is this Stern?" said the foreign accent.

"Excuse me?" I replied.

"I have a call from someone who wants to be connected to Stern," continued the voice from the wall. (Floor seven.)

"This is an elevator," I tried to seriously explain.

"A student from Israel wants to talk to the Stern office. Can I put the call through?"

(Floor six.) The operator obviously did not understand English so well. Or maybe, she wasn't expecting to hear the word elevator.

"This isn't the office," I tried to clarify, "You're calling an elevator!"

As the car traveled to the lobby, I attempted to explain to the operator the humorous event that was transpiring.

I don't know if the operator ever quite realized where she had called. But I do know that as the elevator arrived at the ground floor and the doors opened, students waiting to enter beheld the sight of a girl talking to the wall.

Strangest of all was the fact that students started loading themselves onto the elevator seemingly oblivious to the fact that I had not exited and was in fact, in the middle of a conversation.

Despite the mild shoving I received, I managed to get the office number from the guards and give it to the operator before heading off to class.

I don't know which telephone lines were crossed or what happened to the girl who wanted to reach the office. But I often wonder.

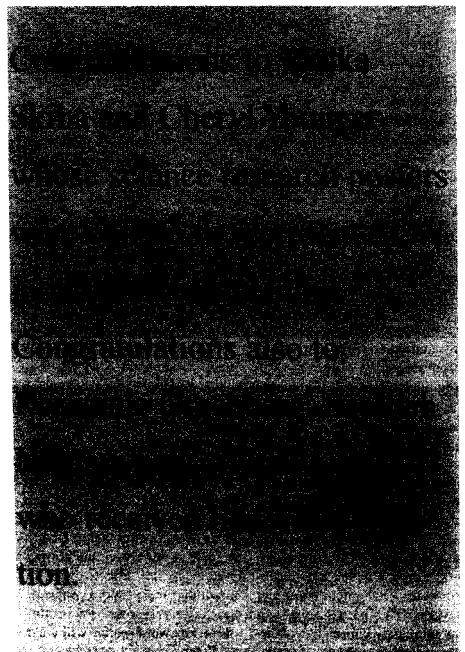
True story. Did anything out of the ordinary ever happen to you? If so, contact the Observer with your "News of the Weird."

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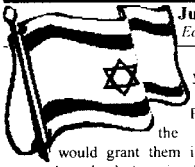
the Register on your side



ISRAEL, HISTORY & TODAY

Fifty Years Ago: The UN Partition of Palestine

part three of an occasional series



Julie Stampnitzky
Editorial Editor

For almost thirty years, Zionists in British Mandatory Palestine anticipated the time when Britain would grant them independence in their homeland. A main obstacle to their hopes was the competing claims of non-Jews living in Palestine. In August 1947, the United Nations Special Committee on Palestine proposed dividing the region into two states, one to be for the Jews and one for the Arabs. The General Assembly of the UN approved their recommendation on November 29, 1947.

This was actually the second time that Palestine was to be partitioned, since in 1922 the portion of the Mandate east of the Jordan River was made into the kingdom of Transjordan. The territory allotted to the Jews in the new plan consisted of three pieces joined only at the corners: the entire Negev, a narrow strip along the Mediterranean coast, and the eastern half of the Galilee. This territory had a population of 500,000 Jews and 450,000

Arabs. Jerusalem, located in the midst of an Arab segment, was to be an international city. The two would-be states were described by some as being "entwined like fighting serpents." The plan was less generous than the partition proposed by the Jewish Agency in 1946, but was more favorable than any previous offer made to the Zionists.

The UNSCOP's partition plan was passed by a vote of 33-13. Its opponents included Great Britain and 11 Muslim states; the US and the USSR favored the plan. Great Britain announced their intention of pulling out of Palestine by May 15, 1948. The proposed Palestinian state, however, could hardly be regarded as viable, since there was no governmental body to take control. The British were aware that King Abdullah of Jordan intended to annex the portion of the proposed state that was on the west bank of the Jordan.

The news of the successful vote prompted rejoicing among Jews, who saw their goal of a state finally within reach. The Arab reaction was both immediate and violent. On November 30, fighting broke out, killing seven Jews. Almost 1000 Jews were killed by Arab violence during the undeclared war from December 1947 to April 1948.

Library On-Line

Michelle Waldman
Observer Staff Writer

It is difficult not to notice the 18 brand new computers installed this year in the Hedi Steinberg library of SCW. Modern and technologically advanced, these new additions promise to revolutionize the research habits of all SCW students.

They boast an installed CD-ROM network capable of accessing numerous websites that include Telnet, which connects to other library files at other colleges; MLA, an English literary research tool; and Netscape, which opens up other addresses and allows the user to locate resources at another library in the metropolitan area.

Perhaps the most impressive addition is YULIS (Yeshiva University Library and Information Services), a computer catalogued program of all resources of YU libraries. This program promises to completely reform the use of library resources.

YULIS was donated under a specific grant from the Jesselson family to implement an on-line library system. This distinct system was chosen after a considerable amount of time with the attention of YU faculty members, ranging from legal counselors to academic computing masters. "This particular system was ultimately chosen," explains

the Dean of University Libraries, Ms. Pearl Berger, "because it was one of the few options with Hebrew capabilities, along with the other standard English features, that also adheres to national standards."

Berger exclaimed, "In order to provide the best quality of service possible, an on-line system was necessary." Exactly

numerous sources per requested topic."

The students themselves, however, have varied reactions to this new acquisition. According to Melissa Weinberger (SCW '98), a novice, "it seemed pretty easy" to use. Miriam Tawil (SCW '98) felt, "It will be easier than using a card catalogue." Yet, others find it confusing, time-consuming, and inaccurate.

Adina Lauer (SCW '00) expressed strong negativity. "I don't know what to do. It was so much easier with the card catalogue." She was frustrated at not knowing how to use the new system but suggested posting instructions by the computer.

New computer system modernizes YU

why was this system deemed so necessary? How will it change the way YU students use the library?

Once a student has entered into the system by pressing on YULIS, all she needs to do to initiate a search for a source is to click "Search" on the toolbar. Items on reserve are listed according to author, title, subject, and instructor.

One librarian claims that at first students are very timid but when they proceed, "they are very pleased with the results." Dean Berger cites that YULIS's biggest benefit over the former system is its "effectiveness in providing many more ways of accessing resources. For example, a 'key word search' will yield

ers in order to alleviate the necessity of relying on the librarians for guidance each time. Overall, even Lauer viewed YULIS as an important addition that will help advance SCW students in a computer-dominated era.

The librarians say that the new system requires extra work to file all the resources on-line. Yet, they are excited about the accuracy it affords. Titles are still being placed on-line. "This has been a challenge, but they [the library staff] are definitely meeting it," boasted Ms. Berger. Future improvements? She hopes to see books, journals, and full text on-line resources added to the library. But, for now, she is quite satisfied.

ATTENTION STUDENTS PLANNING TO STUDY IN ISRAEL:

Scholarship applications for the Alisa Flatow Memorial Scholarship are now available for the 1998-1999 academic year.

Alisa Flatow was killed in a terrorist attack in Kfar Darom in April, 1995. The scholarship, established by Flatow's family, is geared for students planning to spend a year in Israel studying Judaism.

Deadline for application receipt is February 9, 1998.

**For more information see
<http://www.ou.org/alisaflatow>
scholarship**

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VOICES

TURN

Ayelet Grun, news editor

Memories of a Colorful Man

My grandfather died when I was 14.

I used to visit him about every other summer in his tiny apartment in Haifa. The last time I saw him, he gave me a kiss and told me to have a safe trip. I hugged him and promised to come visit soon.

Even though I only saw my grandfather for a few summers, the lessons he taught me will last me for the rest of my life.

My grandfather taught me about caring, about dedication and about love. To me, he represented strength and courage during times of indigence and anguish. I admired him for the little things he did and was awed by the respect others gave him. He never mentioned any of his achievements, but I knew he was a man who made his mark on the world.

During World War II, my grandfather became one of the earliest experts on tanks. As a high general in the Russian army, he once took apart a tank and put it back together again. He never told anyone about the incident until he was quite old.

My grandfather lived with his family in a shack in Haifa for four years since he could not afford any more. He was a hustler who put food on the table by bargaining in the black markets and pulled mice out of drains to help the water run.

When he worked in the Israeli tax office, he was the one whom everyone loved—he refunded tax dollars to people who paid too much.

My grandfather was not perfect, and I know that. He used to discipline my cousins with a belt, and pull their ears when they were disrespectful. He was tough and had to have things his own way.

When my grandfather loved someone, he loved with them with a passion. He would shower the person with gifts and praise them to no end. Yet when my grandfather hated someone, he showed it. He would show his dislike for the person and insult him outright. He was straight and truthful, and let everyone know that.

My grandfather had a quick tongue and a passion for being right. If there was something he did not know, he pretended he did. He would sit in his brown leather chair opposite the television set and tell Israeli politicians appearing on *Mabat* what to do. He argued about politics, the future of the *Medinah* and about the Egged bus schedule. He haggled over everything and found loopholes in the system that he used to his benefit.

Yet I will always remember the way he used to hug me and the way he would wink at me from the corner of his eye. I remember his sense of humor, and the way he told me that he loved me. I can recall each gift he would bring me from the shuk, and cherish the only letter he ever sent to me from Israel.

Once, at the age of seven, my grandfather had me carry a live fish from the shuk to his apartment. He skinned it over the kitchen sink, and placed the fish's eyes in front of me on a round plate. He proceeded to make gefilte fish out of the rest of the sea creature. I didn't eat fish for seven years after that incident.

I remember the way he would show me off to his friends in shul and the way he would show me sights I never knew existed. I remember his love of Torah and the important role *chesed* played in his life.

A few hours before he died, my grandfather got out of his hospital bed to feed a helpless man in his room. He flirted with a nurse and told everyone that he knew he would not make it to the end of the day.

That was my grandfather and those were the lessons he left the rest of the world.

Julie Stampnitzky
Editorial Editor

Hate Goes High-Tech

There is a tendency among some users of the Internet to assume that whatever appears on a webpage is true and accurate. While a reader of a book or newspaper, however, can assume that what appears is overseen by editors, on the Web this is often not the case. The same ease of access that allows us to publish the Observer online is a boon to individuals and groups seeking to spread lies, intolerance, and hate.

The most comprehensive index to sites put out by these groups can be found at <http://www.hatewatch.org>.

The list of sites compiled here, divided into categories such as white supremacy, skinheads, Holocaust denial, black racism, etc., is truly sickening. I'm not going to comment on specific sites, because I hope that everyone reading this will go find out for her- or himself. Get informed; hiding your head in the sand like

an ostrich is not an option.

A Jew's Slaying, on page 15

Call it "dog bites man," in Israel, the slaying of a Jew is not as newsworthy as that of an Arab. A case in point is the murder of Gabriel Hirschberg, killed by a Palestinian gunman while walking through the Muslim Quarter late at night together with a friend, who was seriously wounded in the attack. Hirschberg, 26, had recently emigrated from Hungary and was a student at Ateret Cohanim Yeshiva. The attack was chronicled in a New York Times article of November 21 appearing on page 15, "A Jew's Slaying Fuels Tensions in Jerusalem's Muslim Quarter." The article stressed the tensions created in the Moslem Quarter by the presence of the "right-wing" yeshiva, acknowledging that "many Arabs see the Jewish presence as an intrusion." Curiously, the November 28 issue of the Jewish Week did not even mention Hirschberg's death.

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TURN

Nitzan Pelman

Are Orthodox Jews Elitests?

Being a proud Orthodox Jew at a conference comprised of 4,400 Jews should be an exhilarating experience. Yet, an underlying anti-Orthodox sentiment at the Council of Jewish Federation's 66th annual General Assembly diluted my pride. An assortment of Jewish leaders, laymen, professionals, and students from the United States, Canada, and Israel flooded Indiana's capital for a six-day conference in November. As all denominations in Judaism were represented, a diverse atmosphere was instantaneously created.

A gathering of such magnitude has various purposes and goals.

Generally, the GA provides an ambience that is conducive to gaining a greater and more accurate understanding of the fundamental predicaments that lie at the core of the larger Jewish community. The conference serves as a unique opportunity for a plethora of differing people to address, discuss, and even debate the myriad of poignant issues relevant to the Jewish people, be it domestic or international. Among these "differing Jews" there is but one common denominator: namely, they are concerned about our people. Through their deeply rooted devotion and communal activities their lives are spent making a substantial difference within the Jewish world.

Some attempted to accomplish this task by meeting with other professionals in their particular fields, sharing their ideas about programs and institutions that have been successful or disastrous. Others reaped from the seemingly endless array of prestigious speakers and sessions held throughout the conference ranging from "How to successfully fund raise" to "Jewish solidarity."

The most frequently discussed topic was Jewish unity and its connection to the conversion bill in Israel. Prime Minister Benjamin Netanyahu, Yaacov Ne'eman, Israel's Finance Minister and Chairman of the Committee on Jewish Unity, and President Bill Clinton were among the many speakers to address this pressing issue. As an Orthodox Jew, I find myself torn. It is heart wrenching to think about the conflicts and angst that have arisen over this arduous predicament to which no immediate solutions offer themselves. Although I did not experience any direct animosity from people in alternative denominations, I understood all too clearly that Orthodox Jews are not viewed in a positive light. From the pointed questions asked at sessions, to the subtly negative rhetoric expressed by speakers and performers alike, it was evident that for most of the attendees, Orthodoxy appears to be uncompromising, stubborn, and unsympathetic.

Regardless of the validity of this notion, the dearth of Orthodox representation was appalling. A tiny percentage of the attendees were Orthodox. A total of two students from all of Yeshiva University's undergraduate program attended the conference, and not one Rabbi, Professor, or teacher was there to represent the faculty despite the fact that many other institutions and programs were adequately represented.

It is understandable that myths and fictitious assumptions will be perpetuated if they are not given the opportunity to be disproved and invalidated. How can Conservative, Reform and Reconstructionist Jews think that we are moral and kind people if we are not there to show them this truth? Are we only good to our own kind? If the lines of communication are down, I see no options other than a continuum of the enmity that has reached its pinnacle. One method to dissolving unfounded prejudices is to expose each side to the others. If we are so sure that Orthodoxy is the correct pathway towards pure *avodat hashem*, then we should not be frightened to stand among others who may differ theologically. If our communities became fluid and we actually established a working relationship, I believe that the hostility I felt at the GA would subside and my pride would be restored.

**Write a column for the
Observer and give your two
cents on life. Submissions are
being accepted for "yourTurn."
Drop off suggestions at BH 4C
or email them to
observer@ymail.yu.edu.**

Web Page Feedback

Kol hakovod for getting aboard the Web! Now we're no longer completely dependent on spotty mail service to read the Observer -- and our friends across the US and in Israel who are also SCW alumnae will have the potential to read time-

ly news of Stern.

May you grow from strength to strength.

Glenn & Lenore (nee Wolfson, SCW class of '67) Richter

Yearbook Years Late

It has been approximately sixteen months since I walked down the aisle at Madison Square Garden to have my bachelor's degree conferred upon me by Dr. Lamm. I remember what an emotional moment it was for me to complete this milestone in my life and I began to look ahead to the graduate school education I was to begin in the fall. Understanding that six to eight months must elapse before I was to receive my diploma in the mail, I waited patiently for it to arrive. And it did, within the given time frame. However, I continued to await the delivery of my yearbook, for which ads were raised and money was paid by each graduate. A yearbook not only allows a person to relive wonderful moments he/she shared at the institution from which he/she graduated. It is also the completion of a business transaction for which one party paid a certain amount in return for a certain piece of goods. As of yet, the graduates of 1996 have held up their part of the deal - and the yearbooks have not been delivered. A simple

phone call to an office at the Main Campus has revealed that the yearbooks have not even gone to press yet. Sixteen months has passed and not only have the yearbooks not been delivered, but they have not even been published. Someone should be embarrassed. Where is the editor? Did she graduate and end her duties there? Who is responsible for this irresponsible behavior? Need I complete my graduate studies for me to only then receive my college yearbook? The unprofessional manner in which this has been handled bewilders me. Had there been a letter sent to all graduates explaining the tardiness of the yearbook and when the expected date of delivery might be, this matter could be slightly forgivable. But this is not the case. I implore you to have the graduating class and future classes made apprised of this situation to prevent it from happening in the future.

Miriam (Mann) Wallach
SCW '96

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ARTS

The Museum of Jewish Heritage:

An Important Lesson for Everyone

Dassi Zeidel

Cultural Arts Editor

Most museums dealing with the subject of the Holocaust feature pictures, testimonies and religious articles taken from that time period. The United States Holocaust museum in Washington D.C. and Yad Vashem in Jerusalem fit this description. A new museum in New York City doesn't entirely fit the description.

The Holocaust is but one of three main focuses at the Museum of Jewish Heritage: A Living Memorial to the Holocaust, which opened to the public on Monday, September 15th. The three themes of the museum correspond to the three floors, each representing a different facet of Jewish history. The museum's floor plan illustrates the facts in a clear, easily understandable manner. The exhibits start at a specific point on each floor and wind around to an escalator at the other end, leading to the next floor.

Rita Lerner, co-chair of the Associates Division and the Board of Overseers, describes the museum as "a full circle, the full story of the Jewish people." She says the U.S. Holocaust Museum in Washington D.C. is "wonderful" but the new rendition in New York City is "more well rounded."

The Entry Rotunda is perhaps the most powerful aspect of the museum as it draws one into its ambience and environment. An eight-minute video, set on wide screens in a dark room, features Jewish life one century ago, which is the theme of the first floor. In the video, Jews of all ages and backgrounds talk about what being Jewish means to them.

The remainder of the first floor is devoted to the presentation of artifacts from the 19th century collected from Europe, North Africa and the United States. Prayer books, Kiddush cups and charity boxes as well as more exotic items such as marriage clothing and the walls of a Sukkah, with religious prayers and customs printed elaborately across them, are displayed.

The events of the Holocaust, complete with timelines, pictures and testimonies on video are portrayed in an orderly fashion on the second floor. What is most striking about this section of the museum is its authenticity and the light it sheds on a subject that has been ubiquitously written about and displayed. The exhibit on propaganda contains placards and political comics used by the Nazis in their efforts to brainwash Germans to think of Jews as parasites. The testimonies on video contain heartfelt stories from Jews and Gentiles. They manage to give a name and face to the people who lived through the atrocity of the Holocaust.

One of the final touches of this floor is the

gallery of photographs, accompanied by a book containing short biographies, of the people who perished in World War II. In keeping with the theme of "A Living

Memorial to the Holocaust," the book states the wishes of the museum to show these people as they lived and not as they died.

Jewish history dating from after the Holocaust to the present is the theme of the third

floor aptly titled Jewish Renewal. Some of the events included are the birth of the State of Israel, the establishment of America as a new center of Jewish life and the plight of Soviet Jewry. Photographs of Jews as they live today dress the walls. Among them are Hasidic children playing in Jerusalem, a woman visiting a relative's grave in Israel and young people volunteering at a homeless shelter in the United States.

Lerner hopes that people who visit the museum walk away with a "feeling of hope, a feeling of understanding, a feeling that they've learned something." The most important thing to be gained from the museum is

for people to "educate themselves and educate others," Lerner attests.

Lerner has been involved with the Museum of Jewish Heritage almost since its inception. "I read an article in the New York Times that they were building a new museum. So I called them; I was willing to do anything to help." Now Lerner, who works as a volunteer, is involved mainly with fundraising for the museum. She also helps organize programs for Kristalnacht and Yom Hashoa.

Tickets for the Museum of Jewish Heritage should be ordered by phone a week in advance for a specific date and time. The museum is located at 18 First Place, Battery Park City, Manhattan and can be reached from most bus and subway lines. The museum is open from 9AM to 5PM Sunday to Thursday; 9AM to 2PM Friday and the eve of holidays. It is closed on Saturday and Jewish holidays. Tickets are \$7 for adults; \$5 for children and senior citizens. Children five years and younger are admitted free of charge. Tickets are subject to handling fees and are available at all Ticketmaster Centers through Ticketmaster Charge by phone by calling (212) 307-4007 or outside New York City at (800) 307-4007 and at the Ticketmaster Website, www.ticketmaster.com. Group discounts are available.



"The museum, I believe, will be an important center of memory, and of remembrance, for both the Jewish people and the American people."

Elie Weisel

THE Observer
ARCHIVES

28 years ago in the Observer...

Sarah Cate

Observer Staff Writer

Can you imagine a time when the decision about the dress code would be up to the students, rather than the administration? In December of 1969, the decision about the dress code was up to a vote as to whether the student body or the dean would make the decision. A poll, developed to determine the opinions of the students about the dress code, revealed some trends that one would not necessarily assume would come from students of the 60's.

36.6% of the student body participated in the poll in 1969. The poll divided the results into two categories: one in favor of the student body making the decision about the dress code and one in favor of the dean making a decision about the dress code.

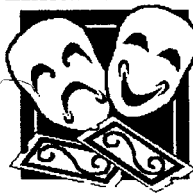
Of the students who were in favor of the student body mak-

ing the decision: 55% of the students wanted to wear slacks in the school building, but not to classes. 22% of the student body wanted to wear slacks to classes, and 17.3% did not want slacks at all.

Of the students in favor of the dean making the decision about the dress code, 31.5% favored slacks in the building, but not to classes, 5.8% did not want slacks at all, and 16.7% did not specify any requirement.

The overwhelming result of this poll was that the majority of the students wanted the student body to make the decision about the dress code.

As of 1997, the student body has nothing to do with such policy decisions. In fact, the rabbinical faculty of SCW debates such issues, but the final decision is ultimately up to President Rabbi Norman Lamm.

A Praiseworthy
Performance for
the Folksbiene

Dassi Zeidel

Cultural Arts Editor

They sang, they danced, they laughed. They spoke in a language foreign to most people of this generation. 1997 marks the Folksbiene Yiddish Theater's 82nd season with its performance of "The Blacksmith's Folly." The play, written by David Pinski, an American-Yiddish writer, is a timeless love story about Yankl, a womanizing blacksmith, and Tamara, a beautiful orphan cared for by her respected aunt and uncle.

For Yankl and Tamara it is love at first sight. Yankl vows to give up his shady past for the privilege of marrying this lovely young woman. They agree to marry. All is well until the jealous, husband-bashing Rivke attempts to steal Yankl away for herself. Her husband, Rafoyl, is dismayed. He loves her no matter how badly she treats him. As the situation unfolds, friends and family intersect with their own ideas and opinions, creating an atmosphere of closeness among these characters who might normally have nothing to do with one another.

Heading up the cast, are veterans of the Yiddish Theater, Zypora Spaisman and Mina Bern. Spaisman, as usual, gave a stellar performance as Tamara's

aunt, Frume. Bern had the audience laughing with her performance of the endearing shadchan Khaye Peshe. Her anecdotes, deadpan humor and playful pushiness are reminiscent of a beloved grandmother. I.W. Firestone, who has been with the Folksbiene for 14 seasons, displayed a witty sarcasm as Yankl's father, Simkhe, that complemented Bern's role.

In the role of Yankl is Hy Wolfe who has been seen in other Yiddish productions such as last year's "The Maiden of Ludmir," as well as a range of television appearances including "Law & Order" and "Guiding Light." Wolfe gave sympathy to a character who was probably undeserving. Rachel Botchman's strong voice and angelic look captured Tamara's innocent yet powerful persona.

Overall, a lighthearted musical comedy with many dramatic moments, the play was well acted and enjoyable to watch. Although it was written over 50 years ago and is set in a small village in the Ukraine, circa 1906, this story can be entertaining during any age.

The Folksbiene, meaning "People's Stage," was founded in see Blacksmith, page 15



Miss Saigon: Moral Message or Melodrama?

Sarah Cate
Observer Staff Writer

Miss Saigon, now in its seventh year on Broadway, is the melodramatic love story of a young Vietnamese girl and an American soldier. The story opens as the young girl, who the audience knows only as Kim, has become a prostitute because her family has been killed in the Vietnam War. Her virgin status makes her a desirable commodity in the whorehouse where she is employed. The ensuing scene would make even the experienced theatre attendee slightly uncomfortable. Between the explicit gyrations of the prostitutes and the soldiers' comments, the scene is one continual embarrassment.

The American soldier, Chris, is a disillusioned young man who no longer takes pleasure in the physical pleasures in which his fellow companions engage. His friend, John, buys Kim for him for a night and after much protestation Chris accepts Kim. After a few moments they have fallen completely in love for no apparent reason. This was one of the major flaws of the play; Chris and Kim did not seem to share any common characteristics or any common background. After a night spent together they had made up their minds to spend the rest of their lives as one.

The ensuing action pulls the plot together, but the whole play is tinged with a slight sense of melodrama. The flashbacks are helpful in understanding Chris and Kim's relationship and they seem to provide a better sense of the time period and its turmoil and uncertainty.

The talented young cast is what really holds the play together. DeeDee Lynn Chong, who is making her Broadway debut as Kim, gives a poignant performance, complemented by her



tremendous voice. Matt Bogart, who portrays Chris, is also making his Broadway debut, with a solid background in regional theatre. He too has an incredible range, but he began singing his chief song in the musical, "Why G-d Why", a little nasally. By and large, though, he has taken on the role of Chris entirely and has great potential. Leonard Joseph, who portrays Chris's superior John, has one of the most powerful voices that I have personally ever heard. Luoyong Wang who portrays the Engineer gave an amazing performance, as well. He makes the character of the Engineer, Luoyong Wang, as the Engineer, dreams of the life in America

whorehouse, somehow very sympathetic, despite his occupation.

Miss Saigon is a memorable theatre experience, despite its flaws. The cast is well worth seeing and hearing, and the play does have its redeeming moments, such as the climax. It should be taken into account that some of the content of the play is sexually explicit, and may offend some people.

Miss Saigon is currently showing at the Broadway Theatre, located on 53rd Street and Broadway. Tickets for Miss Saigon range from \$15.00, for rear mezzanine seats, to \$75.00, for orchestra seats. Tickets should be purchased in advance, and the \$5.25 service charge can be avoided by picking up the tickets directly at the box office.



Luoyong Wang, as the Engineer, dreams of the life in America

The Blacksmith's Folly

continued from page 14

1915 with actors who performed without salary. Over the years the theater has grown in production and professional reputation. Among the theater's patrons are actors Alan Alda and Leonard Nimoy. In 1987 the patrons of the Folksbiene funded the purchase of electronic listening devices that provide

simultaneous English and Russian translations of each production.

For more information on the Folksbiene or to purchase tickets call (212) 755-2231. "The Blacksmith's Folly" is playing at The Central Synagogue, 123 East 55th Street.

BARON'S REVIEW

not guaranteed to improve GRE scores, grades or much of anything.

ROOMMATES

[The following column is a figment of my imagination. Any resemblance of the characters to my roommates is purely coincidental.]

So, in this imagination of mine, I have four roommates - we'll call them THE ENGAGED ONE, THE MEVASERET OBSESSED, THE POCKETBOOK SKETCHER, and THE ABSENTEE. One might think that five girls with such different personalities would never get along, but there's one common thread that bonds us together (stay tuned...)

On first glance, entering our room doesn't appear to be too dangerous. Our front door bears evidence of THE ENGAGED ONE's presence - our first field trip as an apartment was to Kinko's to blow up a picture of THE ENGAGED ONE and THE OTHER ONE - a whole experience in and of itself. (There are some really weird people, animals, and mutations of the two, hanging out there in the middle of the night.) Taped up in the hallway is a picture drawn by THE ABSENTEE (she's in Israel for a year of Shana Bet), a map of Israel (MEVASERET OBSESSED's influence), and a wall-full of "Far Sides" in MEVASERET OBSESSED's corner is the shrine to Mevaseret - an Israeli flag and map, pictures of teachers, and of course, the Kotel. On the POCKETBOOK SKETCHER's desk are about five different pocketbooks and hundreds of sketches (she's practicing for a possible job prospect in a pocketbook company).

The typical Brookdale room...or so you would think...until you made yourself comfortable and took a seat on the floor. For some strange reason, every member of the room seems to be experiencing a common problem - chronic hairloss. Everyone is at loss for a reasonable explanation - after all, we're not in Israel, we eat protein, and we're not cats. Yet, somehow, no matter where I turn, I can't escape the HAIR!!!! It's in our bathroom, all over our floor, in our food, and worst of all, stuck to our skirts!! I was sitting there in the middle of class, intently absorbing brilliant words of

Torah, as I suddenly noticed a couple of strands of hair at the hem of my skirt. Fine, I can deal with that. But as I start pulling them off, I kept noticing more and more strands. It just didn't end. And then I realized...on the underside of my skirt was globs of hair!!!! I was so disgusted. I was also ashamed and humiliated. What if someone else noticed the abundance of hairballs surrounding me?? There was enough hair on my skirt to make a sheitl for THE ENGAGED ONE, or at least a fall (if she doesn't mind it containing five different shades of hair).

(NOTE: Reading this article over I noticed that I just portrayed both myself and my imaginary roommates as the world's biggest slob. So just keep in mind that this whole situation is completely hypothetical, written for entertainment purposes only.)

So I decided that something had to be done. Desperate times call for desperate measures and so, upon my return home for the weekend, I politely demanded that my mother chop off my hair. My mother insisted that she didn't know how to cut hair evenly, but I rashly declared that I didn't care - I was going to uproot this shedding problem from its source, immediately!!!! Being the loving mother that she is, she finally agreed. In an attempt to ignore her anxiety, she took the first plunge. And what a plunge it was...a good three inches. That would've been fine with me except that once she realized what she did, she got scared at such a drastic cut and backed off - resulting in complete crookedness. So I walked around in dishevelment for a day or so, until my sister-in-law quickly evened it out for me in an emergency operation right before the family Thanksgiving meal.

And so, I thought the hair saga had come to a close. But then, I returned to the dorm...and I suddenly recalled that my scalp was not the only source of the shedding! I still had three other heads of hair to deal with. Oh well - it's a good thing this whole story is only a figment of my imagination!

Elana Steiner

Why You?

By Elana Steiner



SPORTS



FITNESS FLASH

Get Real



Michael Greenwald
Sports Writer

Every day we are bombarded with various bits of information and advice on health and nutrition.

Whether it's "don't eat while standing" (or your legs will get fat) or the cut all carbs and lose 30 pounds advice, everyone seems to have an opinion. With all this information entering our brains every day, it's pretty difficult to get a clear understanding of what you should or should not be doing when it comes to your dieting habits. I have found a few myths that come up more often than others. For example, is it true that celery stalks take more calories to digest than they contain? Not on your life.

Many people have heard that weight loss is faster when consuming the majority of calories during the day. While there is evidence that implies eating earlier helps you stay thin, there is no scientific proof. In fact a 1995 study of 1,802 women found that when they ate made no difference

in body weight—even among those who consumed most of their calories after 5:00pm. However, eating your main meals during the day can help in two ways. If you tend to snack at night, giving yourself a food curfew—say 7:00pm—will keep you from eating the wrong foods when you're too tired to stop yourself. Also, eating a big breakfast means you are more likely to get certain vitamins that you otherwise won't get.

Does your stomach shrink when you are on a diet? This myth seems to be true according to research from St. Luke's Roosevelt Hospital Center in New York. The study compared the stomach sizes of 14 dieters and 9 non-restricted eaters. After 4 weeks on a 600 calorie a day liquid diet, the dieters lost an average of 20 pounds and shrank their stomachs by 27 to 37 percent. This would probably happen on a 1,200-1,500 calorie real food diet, but to a lesser extent. A smaller stomach can help you stay trim because you will get uncomfortable before you overeat.

Is it possible to permanent-

ly change your metabolism? Yes—but only if you work at it permanently. Metabolism varies from person to person. The bigger you are, the more muscle mass you have, the more active you are—the higher your metabolism. But to a certain extent it is genetic. If you're a slow burner by nature, the only way to speed things up is by exercise. But here's the catch: the metabolic boost lasts only as long as you exercise. If you stop, you will go back to the metabolism you were born with.

Should you count fat grams or calories when watching your weight? Although fat is easier to count, calories count the most. Still, watching your fat is important because fat packs so many calories—nine per gram. Fat also takes the body more energy to metabolize.

A friend of mine once went on a protein diet hoping to lose a few pounds. She ended up gaining eight pounds from eating all the high fat cheeses and meats that the diet allowed her to eat. The moral of the story is to always do research before jumping into any new nutrition regimen.

"We've Got Next"

Shaindy Frankel
Associate Sports Editor

Listen up all of you sports fans, or if you're not really a sports fan, you *Observer* reader...I know you've heard this cry for fan support more than a million times, so one more go around won't kill you.

Have any of you ever participated in a sporting event where the difference between winning the game and losing it was a matter of confidence? Well, if you have, then you know how important it is to know that you have family and friends cheering you on. When you're out there on the court, working hard at playing defense, there is nothing like hearing your friends scream out like madwomen, "Let's go Lady Macs! Let's Go!" Or, if you've just stolen the ball from your opponent and in the background you hear clapping and cheering, the likes of which makes the whole gymnasium vibrate with an untamed excitement. Or, if your teammate is on the foul line about to shoot a free throw and you shout out "Come on, Gila, put it in the hole." These are moments that are etched into the memory of those hard-working players, of which you can be a part. You have the power to actually will the players to win, or if not win, at least provide them with inspiration, a reason to push themselves to the limit.

I realize this sounds very much like a motivational speech to come to the Lady Macs' basketball game, it kind of is, but

that shouldn't stop each and every one of you from coming to the games. The truth is, there is no need for a motivational speech, not when you have talent like Sheila Weiner, Shana M., Sheila Shirian, Gila, Gina, Blima, Talia, Shaindy, Sandy, Dena, and the rest of those Lady Mac newcomers.

These players are truly fun to watch and just be aware of the fact that several of these players are graduating and will NOT be around next year, so you should catch a glimpse of them while you still can.

If this isn't motivation enough, then maybe I can appeal to your "I have been studying all day, I need to get out of my room" side. If you need to release a little frustration and you just want to yell, "till your throat hurts," then go to a Lady Macs' basketball game and you'll do more screaming than a newborn baby.

The Lady Macs basketball season is just underway (1-3 respectable record) so you have plenty of chances to see them bout it out with teams like Brooklyn College (Dec. 10 and Feb. 10), SUNY Maritime (Dec. 14 and Feb. 4), Saint Joseph's-Brooklyn (Jan. 22 and 28), and College of New Rochelle (Feb. 17). Check the signs posted up around school for times and places. I hope to see all of you "I need a break from studying" Lady Mac fans there.

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