SCWSC President Naomi Miller represented Stern College at a Kristallnacht memorial gathering at the Isaiah Wall. The rally also served as a protest against U.N. funding of PLO propaganda. For Details, see page 6.

**SCWSC Organizes Anti-PLO Protest**

*by Jill Stampler*

The Student Council meeting of October 30 was highlighted by Rabbi Avi Weiss's plea that measures be taken against the "Palestinian propaganda" to be exhibited at the United Nations later this month.

Rabbi Weiss, a professor of Hebrew studies at Stern College, stressed the importance of a student protest against the pro-Palestinian exhibit funded by the United Nations. According to the October 6 edition of the *New York Post*, the United States taxpaying citizens pays 25% of all the U.N. expenses. Approximately $180,000 of the total U.N. expenditure for this P.L.O. public relations campaign came from the United States. Rabbi Weiss stated that the Palestinians are nothing but a "Neo-Nazi group who not only want to kill Jews but massacre Christians as well.

Naomi Miller, President of SCWSC, called an emergency meeting for Wednesday, November 1. At that meeting a decision was made and committees were appointed for a November 9 protest in protest in front of the Isaiah Wall. November 9 was the anniversary of *Kristallnacht* and that of the UN resolution equating Zionism with racism. Rabbi Weiss hoped that Stern students would support and attend the rally.

The rally on November 9 served as a stepping stone to gain momentum for November 29, the date upon which exhibits on the Palestinians and Yasser Arafat will be unveiled at the U.N. A larger rally is being planned for that date.

Other student Council business included an appeal by Mordecai Reich, of the Lincoln Square Synagogue Program Outreach. Program Outreach invites people into its van to listen to Jewish music, read Jewish literature and ask any questions they may have on Judaism. Outreach then follows up on the people that visit the van. Volunteers from Stern College are needed to staff the van. Mr. Reich stated that any amount of time donated would be appreciated.

Regular Student Council business concluded with an address by Rabbi Reichert, director of the Brooklyn Hall. He stressed that the advance planning of the *Shabbatot* would improve the quality of *Shabbatot* atmosphere at Stern and urged all the heads of clubs to come to him when planning their *Shabbatot* program.

**Stern Awarded Grant for Career Series**

*by Abby Klein*

The Danforth Foundation has granted $1,500 for the "Women in Careers" series of symposia sponsored by the Speech Arts Forum and The Observer this year.

The proposal for the grant was prepared by Dr. Paul H. Connolly, Danforth fellow and English professor at Yeshiva College. Mrs. Purninna Schram, Speech Instructor at Stern College and The Observer.

The Danforth Foundation awards grants for programs that enhance the learning experience, provide personal contact between students and professionals and experience in student organization of such programs. According to Mrs. Schram, the series of symposia fit these specifications exactly.

The "Women in Careers" series started last year with two successful symposia, "Women in Politics and "Women in Communications." The Danforth grant will allow for honoraria to be paid to panelists in this year's symposia. The Danforth money will also pay for all printing and postage expenses in publicizing the symposia.

This year's first symposium will be held on Wednesday, November 29 and will be entitled "Women in Business." According to Mrs. Schram, the "Women in Business" symposium is especially valuable to students because options for women in business have not yet been explored at Stern College.

Business is a new major at Stern, and student coordinators thought it would be a logical subject of the symposium. "Business is interdisciplinary," Mrs. Schram pointed out. "It cuts across just about every field Stern women might go into." One of the panelists, Suzanne Paley Barntain, graduated from Stern in 1963. She earned her MSW from Wurzweiler and then, after a career in social work, decided to go into business.

In December the Danforth grant will fund a workshop on resume writing and interview techniques, as a follow-up to the business symposium.

**Science Dean Announces Resignation**

*by Jill Hacker*

Recently appointed Dr. David Finkelstein, Dean of Sciences, has resigned from his postion at Yeshiva University. When asked why he decided to leave YU, Dr. Finkelstein told the Observer that he feels the opportunities for scientific research are limited at Yeshiva University. With the closing of Belzer last June, there was a "de facto cessation of support for research on the part of the university." After leaving Yeshiva University, Dr. Finkelstein will become director of the School of Physics at Georgia Institute of Technology. He will spend half of this time doing research there.

Dr. Finkelstein's resignation comes after 10 years of service on the YU faculty, as professor of physics and former chairman of the Physics Department at the Belzer Graduate School of Science. He was appointed Dean of Sciences only last January as part of the overall reorganization of the university.

Dr. Blanche Blank, Vice-President for Academic Affairs, regrets Dr. Finkelstein's decision. She feels, however, that it is a source of pride for Yeshiva University that its staff is coveted by other institutions.

Dr. Finkelstein earned his Bachelor of Science degree in Physics with honors at the City College of New York in 1949, and his Ph.D. at Massachusetts Institute of Technology in 1953. He has done research in quantum mechanics, general relativity, and geophysics.
Schizophrenic Synthesis

by Esther Gross

Traditionally, a pesikta is situated away from a large city so that the atmosphere of absolute dedication to the study of the Torah will not be disturbed. In this respect, Yeshiva University differs from other pesiktai, for one of its campuses is situated in midtown Manhattan. The name of this branch is Stern College for Women.

Correct. Stern College is part of a pesikta. Stern College is also part of a university. Unfortunately the university aspect of Stern tends to be more obvious than the pesikta aspect.

Yeshiva University was founded on the proposition that synthesis between "pesikta" and "university" is possible.

To whom, then, may the blame be assigned for the fact that at Stern College this synthesis is just not working?

When Boas Viznel went to Shmuel Henravi asking that he place over them a king, the prophet scolded the people for wishing to become luchos hoguyim, like all of the surrounding nations. The Torah does provide for a king, but a Hebrew king, one who is different in convictions, powers and personality from his counterparts in other Mediterranean countries.

I do not presume to see myself in the role of prophet.

To whom, then, may the blame be assigned for the fact that at Stern College this synthesis is just not working?

When Boas Viznel went to Shmuel Henravi asking that he place over them a king, the prophet scolded the people for wishing to become luchos hoguyim, like all of the surrounding nations. The Torah does provide for a king, but a Hebrew king, one who is different in convictions, powers and personality from his counterparts in other Mediterranean countries. The blame should not fall upon the Judicata Studies department or college administration. Instead, the fault lies in that elusive quality known as hashkajah as it relates to students' personal modiot.

This column is not the place to dignify specific incidents with public mention. Suffice it to say that our student body is lacking in areas such as tenaim, (modesty in dress and behavior), personal kavvanah and halachic guidance.

I do not wish to assume a holier-than-thou attitude, nor am I qualified for the position of musei mercans. But as a Jewish woman I feel it my duty to remind my fellow students that we are students of a position as well as students of a university. To enter a pesikta is to make a serious commitment to a Torah way of life. Only by keeping this commitment constantly in mind and acting upon it will Stern College be a pesikta as well as a university.

Letter to the Editor:

Y.U. Falls Short of Goal

Due to the unusual length of the following letter, the Observer staff has prorated selected portions, which it feels adequately represent the thrust of the individual's observation.

To the editor:

After reading the articles in the Commentator about the termination of three Orthodox members of the Math Department — and about Dr. B. Blank's attitudes, I was left shaking; after reading the story about Dr. Jessica Grant, I am left shocked, stunned, and outraged.

As I understand the article, the facts are as follows: Dr. Blank — a highly competent and experienced teacher — applied for tenure. Dr. Blank rejected that request (already endorsed by the regular committee) based on an outside reviewer committee because Dr. Grant had not done enough research to qualify for tenure. Dr. Grant, then, requested that she be given the opportunity to perform the "needed" research — and thus achieve tenure.

Dr. Blank refused, giving Dr. Grant nothing better than a 2-year dead-end offer. Dr. Blank's credibility is strained when she "acknowledges" Dr. Grant's "undoubted value". Had there been such acknowledgement, I am certain that a mutually acceptable procedure would have been devised to allow Dr. Grant (ultimately) achieve tenure.

I submit, based upon what I have read in the Commentator and the Observer, the following:

Had the teacher in question been a black (or yellow or purple or white) person with the morals of a guttaepepe, with marginal teaching ability, showing little or no concern for the students — but with some "needed" research to his/her credit, Dr. Blank would have found little or no difficulty granting such a person tenure. (Any skeptics are advised to read the Commentator article describing the current situation in the Information Sciences Department.)

People do not send their children to YU because it is a fine secular school which happens to have a good Jewish Studies Department. There are several fine schools with good Jewish Studies Departments. Rather, the attraction of YU was (is?) that of an institution whose ideals and behaviour are controlled by Torah. People looked up to YU as a place where bunch Torah permeated all aspects of the school — not just one department. True, the ideal could not always be maintained — but it was always the goal toward which one aimed. Now it appears that YU is repudiating that goal. Now it appears that the goal of YU is "to be like all the other nations". It is indeed tragic for this to happen.

I call upon the students at YU and SCW to vigorously protest this development.

Zvi L. Weiss
Y.C. ’71, RIETS ’74
Highland Park, N.J.
From the Editor's Desk

The Responsibility of a Jewish American

by Naomi Miller

As we are living in a time where public relations plays such a critical role in public opinion, it is important for us as Jews to examine our own public relations. In the past year, Americans have been forced to deal with a number of Jewish issues. Camp David drew national attention to the Mideast conflict, as did the areas dealt with by Israel, Saudi Arabia. In addition, civil liberties issues such as the New York Times, the Black community, and Schuerman and Ginsburg trials in the Soviet Union have focused the limelight on Jews.

Some say that Jewish prominence in the public eye will cause discussion which can only mar the public's view of the Jew. One of the most popular anti-Semitic myths is that the Jews are trying to take over the world. In times where Jewish issues are being debated around the country, some fear the myth of "Jewish Power" may rise again.

The Miller's Tale

"Equal Representation" at the U.N.

by Naomi Miller

Once again, the United Nations, which ostensibly aims for the equal representation and protection of all legitimate national interests, is advocating a situation which is a travesty and mockery of any equitable system of representation.

Wishing to promote Palestinian rights, the U.N. Secraretariat has begun a $500,000 public relations campaign to help the Palestinian cause in the U.S. and Europe through the medium of pamphlets, newsletters and a "brilliant" propaganda film. The film intends to demonstrate that the PLO is taking a moderate approach to Israel. This is accomplished by beginning the history of the Holy Land with the Ottoman days, where Jewish families were welcome, and then skipping to the present, where Jewish lives are threatened. This attitude of distortion extends equally to the representation and protection of all groups.

Indeed, there were attempts both in the House and Senate to affect a cutoff of $190,000 infundsto the U.N. (the U.S. share of the cost of the P.R. campaign). These moves, however, were bluntly and reduced by State Department pressure with the rationale that "it wouldn't stop the U.N. and it would weaken our own position in opposing the withholding of U.N. dues by the Soviet Union and others. Our view is that such payments are a binding international obligation."

The mockery then, comes full circle. The country that should stand as the guarantor of justice and freedom in the world, the hibbert of hipocrisy and moral failings, works instead to defeat the legislature. The State Department could rather have worked to defeat the public movement within the U.N.

We, the students of Stern College for Women must not remain silent, allowing these murdering of men, women and children to gain ascendency in the eyes of the world through their propaganda. We must remember the long list of atrocities upon which PLO thrives, such as the murdering of Puerto Rican Christian pilgrims at Lod Airport, the massacre of Israeli athletes at Munich, the murder of the American ambassador and his deputy head at Khartoum, and the slaughter of innocent children at Ma'aleh, to name just a few.

To remain silent and watch this propaganda campaign being launched without protest would be suicide, and therefore I urge each and every student to join together in protest against these ruthless murderers on November 29th at the United Nations.

What's Ticking With TAC

by Marshal Wolkowski and Robin Klein

There is a story told about an old, poor woman who earned a meager income by collecting feathers. She traveled to many towns in order to sell them, and being that they were so light, she was able to carry them around in a basket. One day, while the woman was walking through a deep, forested area, she stopped to lay down and placed her feathers beside her. Being very tired, she shared her eyes, and was asleep within minutes. Upon awakening, she proceeded to pull herself and her warms together when, to her amazement, she saw that all her feathers were gone. They had all blown away during the night because which had killed her sleep. There was nothing the poor lady could do to retrieve them; they were gone forever.

It is the same with the words we speak. Once we have said them, they are irretrievable. Nothing we do or say afterwards can erase them. They fly over reaching and influencing people while we are powerless to rescue them. In a dormitory situation, such as that of Stern College, the ease with which rumors and gossip spread is certainly ideal. We are involved intensely with people 24 hours a day. We must interact constantly with roommates, teachers, and friends. The personality clashes are tremendous indeed. Personal needs sometimes must be stifled. This inevitably leads to a healthy and necessary human function. But the key word here is "self-control." We are allowed to express ourselves, but not to the point where someone else might be hurt. This kind of self-evaluation to human beings is what the Torah is trying to teach us; to develop relationships which are built on trust and sincere interest.

Indeed, there were attempts both in the House and Senate to affect a cutoff of $190,000 infundsto the U.N. (the U.S. share of the cost of the P.R. campaign). These moves, however, were bluntly and reduced by State Department pressure with the rationale that "it wouldn't stop the U.N. and it would weaken our own position in opposing the withholding of U.N. dues by the Soviet Union and others. Our view is that such payments are a binding international obligation."

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The Outside Observer

Both Sides of PLO Issue Must Be Heard

The Outside Observer is a column where students who are not on the regular staff can express their opinion. The views in the column do not necessarily represent those of the Observer staff.

by Karen Hamman

Democracy is one of the ideals upon which this country was founded. This grand and noble sentiment has been lost over the generations. As the population increased and technology expanded, democracy has been refined; the meaning of democracy in this country has begun to sway towards that of fascism. In any controversy, both sides of an issue must be heard and evaluated.

Denying the opposition's right to be heard will only cause frustration and the consequences will still have to be paid. History has shown us that when people are not heard, violent action is taken, as it was at Lod, Ma'aleh, and Munich. The P.L.O. has screamed to the world for the past ten years, but its cause has fallen on deaf ears. As a people living in a democracy, we cannot afford the luxury of closing our ears to those who disagree with us politically.

The P.L.O. film, shown on ABC television, expressed the views of the Palestinians in the hope of making the American public aware of their cause. Without the expressed views of the assimilants, we, the American public, run the risk of repeating history. It is only after listening to and evaluating the problem that we can make a choice as to which side to support. By depriving the public of both sides of the issue, Jews run the risk of turning public opinion against them. This "forbidden fruit" idea cannot be allowed to run rampant at this time. We owe it to ourselves to find out what the facts are at the P.L.O. has to say.

Americans have always had a love for the underdog. This can be seen in our foreign policy in dealing with Vietnam, Cuba, and China. This hasty choosing of sides has not always proven to be wise or prudent. Living in a democracy carries with it the responsibility of education and participation.
LECTURES:
Art of Writing Discussed at Lecture
by Cheryl Rubin
Ms. Anna Quindlen, a reporter for The New York Times, spoke at Stern College on the final mental steps of effective journalism in a lecture sponsored by The Observer.

Ms. Quindlen began with a discussion on what makes news, explaining that what may often be a common situation in our daily lives can become a newsworthy subject. Ms. Quindlen used the example of "dog bites man." This event becomes newsworthy when the man who was bitten is a police officer, as a result of the bite. The reverse: "Man bites dog," Ms. Quindlen pointed out, is equally newsworthy because of its uniqueness.

Once the reporter has the subject matter for his story, he formulates a "lead" to catch the reader's attention. The lead, which informs the reader of the essence of the story, is usually in the first paragraph. The experienced journalist makes use of a number of techniques when writing the lead to a story. The reporter can write a delayed lead, using a catchy start for the story, then filling in details in the second or third paragraph.

In discussing interviewing techniques, Ms. Quindlen stated, "a reporter is lax in his duties if he doesn't dig as deeply as he can into the life of the figure he is interviewing." She did not recommend an adversary approach to the interview, but suggested that the reporter create a comfortable atmosphere and work into the tough questions.

Ms. Quindlen is qualified to speak on journalism. She graduated as an English major from Barnard College. At seventeen she was a summer copy girl at the New Brunswick (N.J.) News, then worked there on a police beat and as a feature reporter. After a summer internship at the New York Post, she became a reporter at that paper. In 1977, she left the Post and joined the New York Times, where she is a general reporter on the metropolitan staff. She supplemented her reporting with freelance and fiction writing for magazines.

TAC Lecture: Leesha Rose to Speak
Leesha Rose, acclaimed author of The Tulips are Red will be speaking at Stern College Tuesday, December 12 at 8 p.m. in the school building.

Leesha Rose lived in The Hague, Holland with her parents and sisters before the Nazi attacked in 1940. At the time she was a senior in high school and involved in various youth activities. At the end of the war, she was confronted with the tragic and shattering fact that her entire family had been deported and exterminated in Nazi concentration camps.

Leesha, whose epic story and exploits during five years of Nazi occupation of Holland are featured in her book The Tulips are Red, has continued to devote her life to the cause of freedom for her people and the service of her fellow men.

Having served as a nurse in Amsterdam hospitals during World War Two, it was a natural step for Leesha to enter the Medical School of Amsterdam after the war. Her education was made possible by a special government grant awarded in recognition of her wartime activities. At the same time she played an active role in helping to smuggle Jewish DP's displaced persons across the Dutch-Belgian bor-

der on their journey to Israel. She also undertook the supervision of a pioneer training center of the Bakhod movement which dispatched religious youth to Israel.

For the next two decades Leesha spent her time in the United States, where she played major roles in various philanthropic and educational organizations including American Mizrahi Women and Hebrew Institute of Long Island. In 1973 she realized her life long ideal by going on aliya to Israel.

In Jerusalem, where she now lives, Leesha wrote her book about a part of her life which she had previously kept locked within her as it was too painful to express. She wrote her book in order to impart the lesson of the Holocaust to our youth so that they will never permit a similar tragedy to occur.

Joint Voting Precedent Set in Senate
by Rachelle Nashofer
Full time faculty of both Stern and Yeshiva colleges are in the process of voting on the A-P, B-P/N, C-P/N grappling system. The Senate of Stern passed the proposal and is now awaiting faculty approval.

At the Stern College for Women Senate meeting held on November 9, a discussion concerning Yeshiva College faculty vote on a Stern College issue. Although the new reorganization of the university is not fully instituted, the undergraduate colleges are no longer separate colleges; rather, they represent together the undergraduate branch of Yeshiva University. As a result, any proposed approval by either undergraduate Senate will need approval by the entire undergraduate college leg.

The battle on student evaluations of faculty came to a close with Rav Soloveitchik's decision against it. He felt that in a Yeshiva atmosphere such as ours it would be wrong to evaluate one's teachers. Rabbi Blau, in a speech he made as a result of the decision, acted as an intermediary between the 200 and the Senate.

The Lesson of Cheshvan
by Mindy Seiden
Shlomo Kimelov in his complete wisdom, said, "To every time there is a purpose under Heaven," and so too, there is a time in the life of the Jew to laugh, to cry, to rejoice, and to mourn. It is for this reason that the Observer staff has decided to sponsor the publication of this column, turning the occasion of Cheshvan into a reflection of former generations and their experiences. So too, in the month of Cheshvan, although we are devoid of any joyous festivals, we find the anniversary of a historical occurrence that has great bearing upon our lives as Jews.

The event, as we will more casually call it, is one that was read about three weeks ago in Parshat Noah: it is the flood that Noah brought upon the earth to destroy its sinful inhabitants.

In dealing with Noah's motive for destroying the world, the mystiklon tell us that three sins were the cause for destruction, namely: promiscuity, idolatry, and robbery. It is interesting to note that Noah, who develops this particular line of thought, comments that while the acts of promiscuity and idolatry brought indiscriminate punishment to both good and bad people (because it hurts both good and bad people), the final decree to destroy the earth was sealed only because of theft. Running out of Haran, the worth of the noble, when he saw that everything was dry, he remained in the ark until Noah told him that he should come out. It is now the month of Cheshvan, as we have to relieve the lesson of the nabi. The destruction of the world is not a passing incident, nor is its unparalleled lesson, "that is the man who trusts in Hashem...."
Women's Service Makes A Unique Simchat Torah Experience

by Adina Sullum

Tefillot, divrei Torah, spirited songs, lively dances, and aliyot to the Torah sound like the integral parts of a typical Simchat Torah celebration in shul. However, this service on the west side was extraordinary. There were no men leading the service. What made the davening so unique was that approximately 200 women gathered together on Simchat Torah morning to participate in this exciting and spiritually uplifting service.

It was the first time that this reporter had participated in an all women's service. I had first-hand experience in seeing what really occurs on the other side of the mechitza. This experience clarified my picture of Torah reading. It was an experience to see a woman carrying a sefer Torah in one arm, and grasping, just as lovingly, a child in the other arm.

Before the Torah was read, one of the women explained the procedure. "Aliyot were assigned, and we were told to make the brachot without mentioning Hashem’s name." The reason for the omission of Hashem’s name in the blessings for the reading of the Torah is that only a minyan (ten or more men) has the commandment to read the Torah. Women may read the Torah as a tzedakah, but not as a commandment. The reason for the omission of brachot before each aliya is based on the idea of d'orir. The brachot are literal words meaning ‘things which are in sanctification.’ They include recital of kaddish in the amenah, koreh, berachos, and kaddish, all of which women cannot recite. (Laws of Beisings, Mishne Berura, siman 56, paragraph 4.)

Every woman who wanted an aliya was given one. Two of the women read from two sefarim Torah. The b’not knohanim received the first aliya, and the b’not levanim received the second aliya along with some b’not Yireishim, including myself. I felt great excitement standing near the bima and taking an active role in the Torah reading.

My ousien Michal’s melodious rendering of the service inspired me with the hope that I too can learn how to read the Torah. Later I received the honor of rolling the parchment back to Bemishlah.

I first heard of the orthodox women’s group of the West Side during the spring of 1977. This group of orthodox female daveners has its genesis when Carol Goldberg, who is now at Yale Law School, organized a special service for Simchat Torah was organized in conjunction with some women from Lincoln Square Synagogue. Carol Goldberg took charge of her busy schedule and came to New York City for Yom Tov in order to participate in the women’s service.

As of now the group has no specific name. It has not taken the name of the Women’s Minyon of the Upper West Side since the word minyan signifies ten males.

The group meets twice monthly for Shabbat morning services. Approximately 30 women participate in a Shabbat service, and Bev said that more would come if there was a regular davening schedule. There are other activities in addition to the Shabbat services. Rosh Chodesh gatherings are held in the homes of various members. Thus far there have been megillah readings for Purim, and there have been shiurim on subjects pertaining to women and prayer.

I asked Bev how some of the women learned to read the Torah and how to conduct services. One woman learned from a friend of hers, and some learned from a local orthodox center. Two of the women presently teach Torah reading to other women.

What is the nature of the group’s religious observance? According to Bev, "We have the premise that the group is committed to halachic. When halachic questions arise they turn to various poskim for answers. Since the emergence of a religious women’s group which conducts its own service is relatively recent, issues such as an aliya for women must be researched. If anyone is interested in finding out more about this women’s group, please call Bev Worthman at 866-4949 or Henchy Katz at 724-8292. The next Shabbat morning services will be held on December 2, and December 16.

Two other new orthodox women’s davening groups have recently emerged. One, in Washington Heights was organized by Shulamit Magna (781-2959). I spoke with Frieda Birnbaum (823-5641) who participates in this service. It began around Pesach time and it meets once a month with approximately eight women attending. As of yet they do not have a sefer Torah, and so the Torah reading with trop is done out of a chumash. The orthodox women’s service is in Riverdale, and Bev Magidson is the organizer. Whoever is interested in attending this service can contact Rabbi Avi Weiss.

An interest among young Torah dedicated women to take more of an active role in mitzvos seems to be spreading. The opportunity to participate in a women’s service is a very special and exciting one. Simchat Torah of the year 5738 will undoubtedly remain as a memorable and exhilarating experience in my mind.

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Former Professor of Humanities.
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Insurance Saleswoman, EQUITABLE LIFE, Stern College Graduate — 1963.
LYNN D. SALVAGE
President, THE FIRST WOMEN’S BANK.
Date: WEDNESDAY, NOVEMBER 29, 1978
Time: 7:00 p.m.
Place: KOCH AUDITORIUM, STERN COLLEGE FOR WOMEN
245 LEXINGTON AVENUE, NEW YORK, N.Y. 10016
Peninah Schram — Faculty Advisor and Moderator
Sharon Perin — Student Coordinator for the SPEECH ARTS FORUM
Sharon Elroyson — Student Coordinator for THE OBSERVER
Abigail Klein — Public Relations Coordinator
Linda Green & Marcia Silver — Design and Calligraphy
Kristallnacht: Holocaust Memorial Becomes Protest of Present Atrocities

by Marla Silver

On the Fortieth anniversary of Kristallnacht, approximately 200 people, including about fifty Stern College students, attended a rally at the Isaiah Wall to affirm that they would never allow the tragedies of the Holocaust to happen again.

The rally also served as a protest against U.N. contribution of $500,000 for a Palestinian propaganda film to be shown at the U.N. on November 29.

Those present at the rally stood around a table which held memorial candles formed in the shape of a Jewish star, and stared at posters of horrifying photographs of the Holocaust. Some Holocaust survivors broke into tears as speakers recalled past atrocities.

Speakers included Naomi Miller, President of Stern College for Women's Student Council and Rabbi Avraham Weiss, a Stern College professor. A proclamation from Mayor Ed Koch and a message from Governor Carey were both read. Other noteworthy figures in attendance included Bella Abzug and Congresswoman Elizabeth Holtzman.

Rabbi Avi Weiss and student representatives from Stern College presented a petition of protest to Andrew Young after the rally.

After the speeches, the various groups including ORT, Yeshiva University students, Betar, JDL, Children of the Survivors of Holocaust and the Jewish Community Relations Council marched to the American Embassy, where Rabbi Weiss, Dean Bacon and student body representatives met with Andrew Young, United States Ambassador to the U.N. They delivered a petition showing support for the petition and informed them that while the petition was accepted by Mr. Young, the ambassador would not commit himself to any definite statement.

November 29, International day of Solidarity with the Palestinian People, is the day that the P.L.O. propaganda film will be released. Another rally is scheduled for that day.

Yeshiva University Undergoes Self-Study in Preparation for Middle States Evaluation

Representatives of Student Council, Senate, TAC, The Observer, and Kochman met with Dr. David Minsky, Special Assistant to the President for the Middle States Evaluation, on Wednesday, Nov. 2, to discuss student participation in planning and preparing for the forthcoming re-accreditation visit of Yeshiva University by Middle States.

The Middle States Association of Colleges and Schools is the official regional accrediting authority for Mid-Atlantic states. After initial accreditation, the Association sends a team to visit the school every six years to determine whether accreditation should be continued. Yeshiva University was last re-accredited in 1968, and a re-accreditation visit is now scheduled for spring 1980.

Dr. Minsky, who resigned from the position of Dean of Stern College in 1977, and has served the university in many capacities, including University Dean of Administration and Acting President for Academic Affairs, was asked by President Lamm to assume the responsibility for planning, supervising, and coordinating all activities the University must undertake in preparing for this visit.

The student representatives met with Dr. Minsky, at his request, to discuss the forthcoming evaluation visit, and participation of students in preparing for it. "Central to the entire accrediting process," Dr. Minsky explained, "is an intensive self-study which the institution must carry out prior to the arrival of the visiting team, and on which the President's report to the Middle States Commission must be based. Yeshiva must now undertake such a self-study, and it is my desire to ensure that students will be involved in it and have full opportunity to express their views in all aspects," Dr. Minsky asked Student Council to appoint a student to serve on the university self-study committee, and also to be prepared to name student representatives on the various committees which will be studying academic programs and university organizations. He also suggested that students might find it helpful to establish a student committee to concern itself with student affairs and needs, as part of the self-study process.

"Normally," Dr. Minsky pointed out, "one and a half to two years should be devoted to a self-study, which is the most vital aspect of an accreditation visit. Thus, while Spring 1980 may seem to be a long way off, we are, in truth, starting late and will have to work hard and with great intensity to complete the kind of self-study that is called for in time."

Y.U. Rates High in National Percentages

by Miriam Teicher

One third of all college degrees awarded in the United States in the field of Hebrew and Jewish studies are granted by Yeshiva University. These statistics were given by the National Center for Education Statistics, a unit of the United States Department of Health, Education, and Welfare.

In a different study done by the Modern Language Association of America, figures indicate that Yeshiva University students comprise 16% of all students enrolled in Hebrew and Judaic studies courses at American colleges and universities. According to Professor Morris Silverman, Yeshiva University awards 26% of the total number of Bachelor's degrees, 69% of the Master's degrees, and 46% of the doctorates in this field.

Yeshiva University, now in its 83rd year, offers 240 courses, 180 of which are undergraduate. The university offers programs leading to Bachelor's, Master's, and doctoral degrees for 7,000 men and women.
Bleich speaks on Ethics

by Tova Wohl

Whether one has the right to produce an infant by an artificial means of reproduction is an ethical problem that few scientists can answer.

Rabbi Dr. J. David Bleich, a professor at Yeshiva University, in an interview on WEVD-FM radio on October 31 expounded on this theme when discussing the topic of "Scientific Breakthroughs and their Moral Implications." Experimentation with test-tube babies is illegal in the United States because of the high risk of producing a defective infant from faulty procedure. Test tube babies possibly should be permitted only in the case of a mother who cannot conceive.

Another issue raised during the interview was the question of cloning. Rabbi Bleich defined cloning as a unique sexual process of reproducing an offspring identical to its parents. In discussing the scandal raised by the book In His Image, he explained that the consensus is that the cloned human mentioned in it is a literary fraud. There are no records of a successful cloning with any organism higher than a tadpole.

The next issue Rabbi Bleich discussed was human engineering. With further technical advancements in microsurgery, it may be used to prevent hereditary defects. Microsurgery makes it possible to remove the gene responsible for a given defective trait.

Ethical problems do arise with the practise of microsurgery. Experimental controls must be established so that this technique may not be abused by parents wishing to control the characteristics of their children.

Rabbi Bleich concluded with a discussion on the moral and legal implications of euthanasia.

Paradise Alley is Eden for Stallone Fans

by Linda Schneierson

"Paradise Alley" written and directed by Sylvester Stallone, is a "blood-and-guts" movie in which three brothers combine brains and brawn to get out of Hell's Kitchen, a rat and roach infested area which engulfs its inhabitants, leaving them with little chance to improve their lives. The film focuses on the three brothers: Cosmo, Victor, and Leeny, and on their desperate desire to succeed in life.

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**T'chiya Brings Volunteers to Development Towns**

by Sharron Greser

Fifty orthodox college students, including some from Yeshiva University, found a place for themselves in Israeli Development Towns this past summer. T'chiya, a volunteer organization, enables its participants to live among underprivileged Sephardic towns such as Hadera, Migdal Haemek and Tzfat.

The inhabitants of these towns emigrated from Morocco and other North African countries during Operation Magic Carpet when Israel was first established. Because they were poor and unskilled, they were placed in borderline settlements as a security measure. Not only did the immigrants experience economic difficulties and hardships, but they faced an internal struggle as well. While they themselves were not educated, their ties to Sephardic traditions were strong. Yet, it was difficult for them to transmit these ideals to their children who were growing up in modern day Israel.

The founders of T'chiya, aware of these problems and of the cultural conflicts between Sephardim and Ashkenazim sent volunteers with a deep appreciation of their own Jewish religion, a love for Israel and a willingness to work with people. The volunteers feel that much was accomplished during this past summer. A wide variety of activities were organized — coffeehouses, day camps, school teaching, arts and crafts, Thursday night mishmar and a Bible contest between the three towns. The group in Tzfat left its mark by building a park for its inhabitants, and by producing a newspaper. The volunteers also did some counseling, worked with problem families, brain damaged children and army deserters. A favorite activity for all three towns was a spur of the moment kumzitz anytime, anywhere.

The success of the program was tremendous. It allowed for a cultural exchange to take place. The residents of the towns greatly admired and respected the American volunteers. Seeing the synthesis of a modern "normal" American who was also an orthodox Jew made a favorable impression upon these Israelis. A T'chiya volunteer is often characterized as one who comes equipped with a guitar, basketball and chumash. Through various interactions and activities, these Israeli teenagers came to realize that the Jewish religion is not old fashioned, and they grew to understand that their fellow Jews care about them.

In turn, the volunteers also grew from this experience. Naomi Mark, a junior at Stern described her experiences:

"Living in Tzfat sensitized me to a part of our people that I otherwise would never have had a chance to get to know. The people in Tzfat opened their homes and hearts to us, and let us be part of their lives." The T'chiya group, most of whom intend to make Aliyah, left with the satisfaction of knowing that as religious American Jews they have much to contribute to Israeli society. Sherri Shanan, a T'chiya volunteer from Hadera summed it up.

"After learning in Israel for a year, I felt that I had only taken. Now it was my turn to give."