



# The Observer

Volume II - No. 11

Thursday, December 26, 1968

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

## Pass—No Credit Dean Talks On RS Mirsky Acting Chairman; Head Sought

By LINDA STERN

If you have already planned your schedule for next semester there is still time to redo it in the light of an opportunity which will be available to students in the coming spring and fall semesters: to take pass — no credit courses. One course may be chosen each semester under the conditions that a grade secured from D to A will be recorded as P (Passing). The only penalty entailed will be a loss of credit for this course.

### Restrictions

This system presents an excellent opportunity to girls on lower religious studies levels who would like to broaden their elective choices. In the religious studies division a pass — no credit course must be chosen in a level more advanced than the student's present one.

Students first must complete degree requirements in specific departments before they can choose a pass — no credit course in that area. For example, if a student wants to take an art course under this system, she must first have finished her minimum art requirement. Then she can choose any other art course as pass — no credit.

If a student has completed the required number of credits in her major she is permitted to take an added course in this department with the pass — no credit classification. However, in this case, passing means a minimum grade of C.

This rule has been instituted to avoid any difficulty in regard to graduate school applications.

This opportunity is hoped to decrease pressure for grades. Under these circumstances a cautious student may venture to take electives of greater challenge. An objective of the program is to create greater diversity in background and higher intellectual scope in the course per se.

Following the trial period of the two '69 semesters the program will be evaluated by the faculty.

Professors will be informed which students are taking the courses on a pass-no credit basis. Mrs. Sardy disagreed, commenting: "The anonymity of the student should be preserved as is the status of a student on probation so that the instructor should not expect more or less of a particular student in relation to the rest of the class." Dr. Havatazel commented, "Girls should feel that they can try any course, and therefore I am definitely in favor of the pass — no credit system." Dr. Greenstein said, "In general I'm in favor of experimentation. It is a good thing that Stern College is willing to respond to students' requests. If students do broaden out and take courses in areas they would not have taken, then this will be of benefit."

The original resolution was drawn up by the Student-Faculty Committee on Curricular Academic Affairs.

By SHOSHANA BACON

Dean Mirsky recently spoke to the students of Stern College at a forum sponsored by the Student Council on the problem of the students' dissatisfaction with the quality and scope of the courses offered in the Jewish Studies Department.

In introducing the Dean, Mrs. Beverly Koval, president of the Student Council, stated that the purpose of this forum was to help bridge the gap of communication between the administration and the students. She then presented five aspects of the problem (as suggested by various students). These include the fact that the A and B levels are often combined, so that the instructor finds a difficulty in gauging the course to any one level; and the problem with placement, in that a girl who may have little knowledge of the Hebrew language is placed on the A or B level, though her knowledge of religious studies in general may be equal to a higher level.

Another aspect is the problem of sequence. Many students feel that there is a lack of continuity between the Jewish Studies courses. Also, Mrs. Koval voiced the wishes of students, mainly seniors, who would like to see such relevant courses instituted as Jewish Philosophy and Modern Halachic Problems. The final point made to the Dean was that these problems

are existent because there is no chairman of the Jewish Studies Department.

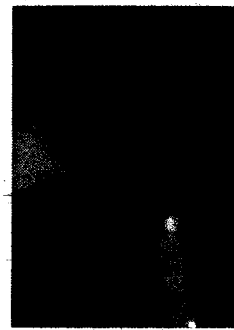
Dean Mirsky, in replying to the students, said first of all that he was interested to hear the student views on the problems. Dealing with the last point first, the Dean stressed the fact that the Department of Judaic Studies has been in existence, separate from the Hebrew Studies Department, only since last year.

Dean Mirsky said that his efforts to find a head for the Judaic Studies Department had not yet met success. Though distressed to do so he announced that he would be acting Chairman until a permanent Chairman could be appointed.

The religious studies, one of the unique features of this school, are often the reason for a student's attending Stern. Dean Mirsky explained the problem by pointing out that, whereas other subjects are often learned for the knowledge contained in them, the students expect inspiration for a meaningful life experience as well in their religious studies courses; and if they don't find this experience they are dissatisfied.

To alleviate this problem, the Dean said that he has been meeting with faculty members in order to gain a broader understanding of the situation, and that he has also been taking serious steps to find a chairman for the Jewish Studies Department. As to the problem of the A and B levels being combined and the difference in Hebrew and Jewish Studies knowledge not being taken into account in placement, he said that these will be taken care of by next year.

Furthermore, a greater amount of flexibility in choice of religious courses will be allowed. The Dean mentioned also that he is planning a redefinition of the statement of requirements for graduation in the Department of Jewish Studies. Finally, he stated that, as the "quintessence" of the school, the Jewish Studies will always be improved upon. In speaking of these improvements Dean Mirsky concluded, "I have every hope that steps in the forward direction will be taken."



Dean David Mirsky YUPR

## BAR ILAN RECOMMENDED

By JUDY GELLER

On Wednesday, December 11, two representatives of Bar-Ilan University presented Stern students with an informative session about school life at Bar Ilan University. Mr. Howard Katz, a member of the New York office of Bar Ilan University, said that the purpose of the meeting was to introduce students to Bar Ilan and to entertain their questions. Mr. Katz then introduced Mr. M. Adler, director general of Bar Ilan University, who continued the evening's program.

### Security Problem

Before discussing specific details, Mr. Adler made several general remarks about Israel's present situation. Israel faces a major security problem. The Jews stand alone in confrontation with their enemies. Mr. Adler emphasized the need for education in order for the Jews to remain a nation in a sea of enemies.

However, education is not the only solution to the problem of 100 million Arabs who surround Israel. Despite the many checks, blessings, and encouragement from abroad, Israelis are handicapped when facing the enemy. Mr. Adler urged emigration to Israel and then remarked, "There is no other future for the young Jewish generation except in Israel!"

The emigrating Jewish youth may continue their education in Israel. Although the schools of

higher education are crowded with Israeli students, Mr. Adler emphasized that facilities would definitely be extended to foreign students: "We need every Jew over there to contribute to the Jewish people."

### Prominent Faculty

Mr. Adler then presented the students with a general picture of Bar Ilan. At its inception in 1956, Bar Ilan University was a school of 70 students and 19 instructors. Today the university serves 4,000 students, has a faculty of 500, and has three major branches in Ashkelon, Sefat and Ramat Gan.

The religious atmosphere of Bar Ilan University is similar to that of Stern. Students must pursue their Jewish studies while at Bar Ilan. Seventy-five per cent of the students are observant as are 83% of the faculty.

The faculty comes from universities throughout the world, including Oxford, Columbia, Yale, Sorbonne, and the Hebrew University. In addition, 150 teachers have received their degrees from Bar Ilan University. Six hundred students from 34 different countries study at Bar Ilan. Two hundred students represent the United States. The campus is composed of 28 buildings, including dormitories, restaurants, and an air-conditioned library. B.A., B.S., M.S., and Ph.D. degrees are offered. Bar Ilan is the only Israeli school chartered by the New York Board of Re-

gents.

Bar Ilan, in cooperation with the Jewish Agency and the Israeli government, offers free tuition to first-year students. Other scholarships are offered according to individual need. Scholarship funds are provided by Israeli taxes and world-wide Jewish sources.

### Junior Year

In answer to questions raised by the students, Mr. Adler discussed the program for the Junior year. Students interested in the third year at Bar Ilan are interviewed by a special committee. Exams are usually taken in Hebrew, but exceptions can be made by recommendation of the Committee on Admissions.

Interviews with the New York office determine the necessity for attending. A three-month Ulpan, beginning in mid-August, is offered by the Jewish Agency at Bar Ilan prior to the formal commencement of school. When asked about the possibility of being an art major, Mr. Adler replied: "If you major in any subject at Bar Ilan, it is an art." More information and applications may be obtained at Bar Ilan's New York office at 641 Lexington Avenue.

Mr. Adler concluded the discussion with a serious invitation: "My dear students, the hour is a serious and historical one. Open your lips and ears; listen and see what's going on in the Jewish world. Don't miss it!"

## Sephardic Seminary in Need Committee to Raise Money

By JUDY GLUCK

Rabbi Moshe Taname, a Sephardic Jew who came to the United States to gain support and raise funds for the Kfar Chasidim Seminary for Girls in Israel, greeted Stern students who attended the Chanukah Sing on December 18. Rabbi Taname works voluntarily at the general school designed especially to help the children of recent Sephardic immigrants. Rabbi Taname explained that though elementary education is free of charge to all Israelis for eight years, the four year "tichon" or high school program requires tuition. The problem of furthering education is especially grave for Sephardic families who, because they have only recently immigrated to Israel from underdeveloped countries, lack technical skills and therefore have lower incomes than most Israelis.

Kfar Chasidim Seminary was established four years ago to cater to the needs of Sephardic girls from impoverished families. It has a four year program and offers academic instruction as well as vocational training. Among the trades taught are sewing, embroidery, cooking and beauty operating. Kfar Chasidim also includes a summer camp. Local branches of factories have been established as part of the Kfar, and girls who are

qualified work in the factories. The Kfar is a religious institution and Rabbi Taname emphasizes its importance not only as a place of learning but also of personality building and self-help. It is a powerful deterrent to assimilation. He points out that teenage girls who are forced to work at low paying jobs are easily affected by detrimental influences. This leads to religious, spiritual and social deterioration. Kfar Chasidim provides a religious atmosphere and an opportunity for a respectable future.

Currently many applicants to Kfar Chasidim must be turned away due to lack of funds and accommodations. Elaborate plans have already been drawn and the estimated cost almost half a million dollars. The first step in the program cannot be taken until 500,000 are raised. The Seminary is willing to accept that sum but the money must be raised.

A committee has also been formed at Stern to help Rabbi Taname. It is the States since the Seminary plans to have a concert featuring the girls who are being planned.

# SOUND FAMILIAR

Every day in a little way the validity of the Scriptures hits home to the scholarly young women who grace the halls of Stern College. Witness the following excerpts we gleaned from ten years of *Observer* copy, all of which serve to prove anew the words of the immortal author of Ecclesiastes, "There is nothing new under the sun."

—January 19, 1959 from editorial "A Positive Attitude"

"Lately, for instance, there has been a great deal of discussion about our school's intellectual an dreigious atmosphere — discussion mainly about the deficiencies in this atmosphere. These deficiencies have been especially evident in the lack of student meetings to discuss topics of current cultural or religious interest, or just to challenge students awareness of problems the modern Jew and modern American face."

April 13, 1962 from article "Belekin TAC Confer"

"Feature plans of the T.A.C. include distribution to all incoming students of a declaration of University religious principles to be written by Dr. Belkin."

Dr. Belkin encouraged the T.A.C. to continue daily Mincha prayers, and indicated that he and Stern's administration would set aside time at least once a week, in all students' programs, expressly for that purpose. 'The Halachic requirements of davening and Brachot,' he declared, 'fully applies to women as well as to men.'"

December 30, 1959 from editorial "Proper Guidance"

"Students must apply to graduate schools in the beginning of their senior year. Consequently, they should be notified of all scholarships and fellowships available to them well before their deadlines. An organized method of getting such information to the student body is necessary, for if done in a haphazard manner, many valuable chances may be missed."

November 11, 1965 from article "Cafeteria Moved in Plans for Twelve-Story Edifice"

"Plans are progressing for the new 12 story building that will be added to Stern. It will measure 60' x 100' and will be connected in the rear to our present college building by way of the lower floors."

"Many of the present rooms in the college building will be moved to the new one. One example is the cafeteria which will be completely relocated, and the experimental psychology labs which will be moved to where the cafeteria is now."

"The two lower floors of the new building will become the library, which will then continue around the back of the present building and into our library as it now exists, thus taking a U-shape."

"The new building will contain classrooms, faculty offices, locker rooms, and gym with showers. Until it is completed some classes will be held in the new dorm."

November 9, 1961 from article "Max Stern Contributes Again to Further Building Plans"

"Mr. Mas Stern, founder of Stern College, has contributed \$1,000,000 toward Yeshiva University's \$25,000,000 Midtown Center development program."

The center will include classrooms for Stern College for Women, and the Teachers Institute for Women, a women's dormitory and library, classrooms and laboratory facilities."

November 11, 1965 from Letters to the Editor

"Our rabbis tell us that the basic purpose of all mitzvot is to distinguish man from his counterpart — animal. If one walks into the Stern College Cafeteria on any day during one of the 20-minute breaks (which are actually lunch 'hours') and is asked to distinguish, the task becomes a difficult one."

"Applying the forces of logic one reasons: Stern College is for Women, this is Stern College, therefore these are women."

November 11, 1965 from editorial "Food Au-Go-Go"

"On the wall of our cafeteria there is a sign stating that occupancy by more than 120 people is dangerous by law. This ruling is adhered to only between the hours of 2:30 and 4:30 P.M. when the cafeteria is closed."

## Letters to the Editor

### Goings on at Stern

To the Editor:

I have just completed reading the November 25 issue of the *Observer*. I am most distressed.

I have heard, over the past several years, stories about "what goes on at Stern" — the lack of Sabbath and other halachic observances, the attitudes of a great deal of the girls toward religion, and the micro-minim situation, among others.

After reading the interview by Miss Barbara Baras of Mr. Martin Shulman, instructor of psychology, I cannot help but wonder if the SCW administration is not encouraging these problems by hiring faculty such as Mr. Shulman.

### Fear Justified

First I must question Mr. Shulman's statement that "there seems to be a tremendous fear of assimilation." Shouldn't there be? With the rate of intermarriage on college campuses as high as it is, it is no wonder that parents send their daughters to Stern — to escape the danger of assimilation. Stern College is not supposed to be like Barnard. A Stern College student is supposed to hold dear the values, the laws and the customs of her heritage. To quote your editorial which appeared in the same issue of the *Observer*, "Stern College should produce religious women who are awakened to their vital role in the Orthodox Jewish world."

### On Israel

As to Mr. Shulman's attitude on Israel, I do hope that he is aware that the British did not give the Jews the red-carpet treatment in the 1940's. If anyone was the recipient of British favors, it was the Arab. Nevertheless, with whom should Israel ally itself? The African Nations? Japan? or maybe Communist China? Anyone who has visited Israel since the Six Day War can testify to the fact that the Arab is treated better by the Israeli Government than he was by his own. The Arabs in conquered territories now have schools, health clinics and other services (including jobs) which their governments never provided. As far as the Arab states, can one doubt their intentions after listening to the United Nations' sessions, and hearing the Arab delegates rant on about how Israel is the aggressor, how the Arabs will not rest until the last Israeli is driven into the sea, how the Israelis are murderers, and how Palestine belongs to the Arab? I would be hard pressed to start polishing fingernails. Have we not been scratched enough?

### Anti-Semitism

It is my unprofessional opinion, having taken only two years of psychology, that Mr. Shulman is suffering from an acute case of Jewish anti-Semitism.

It ill behooves Stern College to have a teacher such as Mr. Shulman influencing the SCW student and, pray tell, how does the syllabus of a course in psychology cover a range of topics from Israel to Socialism? If the Stern College student is as unchallenging and unquestioning as Mr. Shulman claims (and which I doubt), I am thankful of the fact that he does not carry a "Doctor" in front of his name.

And, Miss Baras, is it really a pleasure to welcome him to the Stern College faculty? I don't think so.

Sincerely,  
Anne R. Sexter '68

## Fayge's Forum

# The UNKNOWN MIRSKY

By FAYGE BUTTER

Judging by the headline you would think that we're going to say something radical and provocative. Well, you're right. But it must be said: In the past three years, with the administrative changeover, Stern has sampled many educational approaches. Each dean, whether reserved or extroverted, contributed to Stern's development. Students adjusted to the manner of each one. Now we must re-orient ourselves to our third dean.

Adjusting to Dean Mirsky has proved difficult. As a personality, we have never dealt with his like. Students feel that a man steeped in Yeshiva D, tradition would allow the University's plans to supersede Stern's. They say that his University responsibilities occupy his time to the exclusion of Stern. People always seem to be looking for him, but rarely find him. At the Dean's Forum, he asked questions, expressed plans to study various situations, listened to complaints, but told students that no immediate action was forthcoming. In answer to student clamor for a Judaic Studies department head, he became Acting Chairman.

In the interest of truth, it is our responsibility to apprise the students of the considerable efforts of the "Unknown Mirsky."

With his University connections he places us higher on the Yeshiva list of priorities by taking an adamant stand in Stern's interest.

At the Dean's Forum he announced his intention to probe into our problems, rather than take emergency measures only to be revoked later, as has been practiced in the past. It is good to have someone who will study problems exhaustively. He will continue to investigate all the ramifications of proposed advances: evaluating them objectively, careful that his biases do not prejudice his actions. Such was the case with the pass-no credit system; although wary of rushing things, he helped Student Council President Bev Koval present our case and institute the program for this semester.

Clearly he recognizes the need for emergency measures when they are the only alternative: He split A and B Judaic Studies levels for spring semester.

Another innovation will take effect spring semester. Dean Mirsky, after examining the history of the stringent Jewish Studies course specifications, has revised them so that the student now bears the responsibility for meeting graduation requirements of fifty-four credits and appropriately distributing them in the following manner:

| LEVEL | Heb. | Bib | JH | JS |
|-------|------|-----|----|----|
| A & B | 8    | 2   | 2  | 5  |
| C & D | 6    | 4   | 3  | 4  |

JS 51 must be one of the semesters of JS. Hebrew, Bible and JH courses can count toward the B.A., if the student so indicates at registration. This means that more than three credits per term can count toward the B.A., eliminating many scheduling problems and reducing the credit load.

His acceptance of the position of Acting Chairman of the JS department should be a relief to us all. He has staked his personal, academic and religious integrity on the quality of our Judaic Studies department until he can appoint a permanent department head. He considers it important enough to put himself on the line for it. This speaks of his intention to attack its numerous problems with all possible speed.

True, we have been conditioned by previous deans to expect more personal contact with the students. Ultimately this is neither a crucial requirement nor the prime responsibility of the Academic Dean. Dean Mirsky's approach is new but its proven effectiveness deserves student consideration and support.

### Debate Society

To the Editor:

I cannot agree with you more about the importance of an active debating team to Stern College. It is beneficial both to the growth of the student participants and to the reputation and prestige of the College in the communities, academic and religious, in which it should be an articulate voice. I believe, however, that your editorial misses the most crucial reason for this vital activity's relative inactivity.

To begin with the Stern Debate Society has, in fact, debated and has future debates already scheduled. (None of these events has yet been reported in *The Observer*, nor have they been inquired about by your staff.) More important, however, is the fact that Cyndi Reiss, the Director of the Speech Arts Forum, and Susan Rosenfeld, the Chairman of the Debate Society, have called several meetings for all interested students, regardless of their experience or lack of it. Posters advertising the second meeting of the Debate Society were placed in school and personal letters containing response blanks were sent out to all students who had expressed an interest in debate at Freshman Orientation. I

was prepared at that time to explain the elements of debate and discuss selection of topics for our future debates. No responses were received and not one interested student appeared.

The *Observer* has drawn attention to an aspect of the college's extra-curricular life which is not as it should be. And it may be that the appointment of a faculty advisor whose sole responsibility would be to coach the Debating Team might help. But what is really needed is a dedicated group of students willing to devote time and energy to learning, working, and participating in debate.

If concern for the future of the Debate Society goes beyond silent sympathy, it can be judged by the turn-out at the next organizational meeting of the Debate Society, which has been scheduled for Monday, December 30, at 6:30 P.M. in the auditorium. Cyndi, Susan and I will be there; we hope to see some interested students.

Sincerely,

Mrs. June B. T. Golden  
Adviser, Speech Arts Forum

Ed. Note: Before writing the editorial referred to above, the issue

(Continued on Page 7)

## The Observer

First Class Rating Printed by Coccé Press  
Published Every Two Weeks — Subscription: \$2.00 per year.

Editor-in-Chief: Fayge Butler  
Associate Editor: Julie Magnus  
Senior Editor: Marlene Glassman  
Managing Editor: Judy Feigenbaum  
Scheduling Editor: Meryle Cherrick  
Layout Editor: Lil Kesten  
Business Manager: Vivian Singer  
News Editors: Janet Heilman, Sue Hillebrand  
Feature Editor: Barbara Baras  
Copy Editor: Alicia Wald  
Typing Editor: Jean Polachek  
Headline Editor: Sandy Pitt  
Art Editor: Ruth Radzinski  
Photography Editor: Regina Meyers  
Science Editor: Sandie Solomon  
Publicity Chairman: Hadassah Ramras  
File Editor: Ellen Kurzer

Supplement Editors  
Gunny Haberkm, Malkie Krumbein, Edie Lazarus, Rita Lefkowitz, Debbie Schrebnur, Zahava Spitz, Neche Wernick.  
Assistant Feature Editor: Elaine Einhorn, Assistant Copy: Mickey Dreifus; Staff: Bella Rothlauf, Roberta Baum, Carmel Friedman, Sally Rotenberg, Leah Becker, Linda Blumert, Sher Greenblatt, Nini Gurian, Copy Staff: Judy Rosenkrantz, Esther Krasnowsky, Leah Schwartz, Rita Kretzlerman News Staff: Linda Stern, Judy Geller, Malkie Chaitovsky, Carol Duchane, Debbie Poupko, Rebbi Fruchter.

## From the Gallery

# To Be—or How To Be

By LILA MAGNUS

Any artist who attempts to create a work of literary or theater art must give profound consideration to his audience, for above all, he wishes to communicate his idea to them. His problem is to succeed in engrossing his viewer in the action to such an extent that the viewer loses all awareness of the vehicle that the creator has chosen to convey his message, be it the page, the stage or the screen. A work of art cannot succeed if the viewer is unable to achieve what S.T. Coleridge called the "willing suspension of disbelief." Apparently, getting the viewer to suspend his disbelief is a hit or miss affair. The most noted artists have been known to fail at it even after they have enjoyed a number of successes. John Frankenheimer failed to do it in the screen adaptation of Bernard Malamud's best-selling novel, "The Fixer." Malamud's chief character is an ill-educated, highly assimilated Russian Jew named Yakov Bok, whose desire in life is to go beyond the walls of "shtetl" and make his way in the outside world. To play the role of Bok, Frankenheimer chose Alan Bates, a bright young English actor who did not for one moment get me to believe he was a young, ill-educated Russian Jew. All I saw before me was an actor who had not grasped the personality of the character he was portraying, who remained throughout a "goy" trying to play an assimilated Jew trying to be a "goy." Assimilated as he was, Malamud's Bok was of necessity more familiar with Jewish life than Russian life. He had an inbred understanding of the Jewish manner, the Jewish thought pro-

cess. He looked at the world through Jewish eyes because, observant or not, educated or not, he was born and bred a Jew. That after long years of torture and tribulation in a Russian prison he came to an understanding of cer-



tain universal values such as the necessity for man to be committed both to himself and to mankind, is admirable, laudatory, miraculous if you wish. But Bates never made this journey from the particular to the universal. He grasped the universality in Bok the man, but not the uniqueness of Bok the Jew, and so remained throughout a two-dimensional figure.

Only by following one unique individual as he overcomes his

particularity by using the very tools that make him particular, can the viewer immerse himself in the character's struggle, identify himself with the struggle and become increasingly involved in the plot until all disbelief is absent. Bates is not the only one who failed to come to terms with his role. The only believable characters are the drunk Russian officer Bok helps drag off the street and the jailer in the prison to which he was confined. It is largely due to the jailers that the prison scenes are so effective.

I do not mean to imply that Bates failed because he is not Jewish. I do not know if such a contention is valid. Maybe it is. I just don't know. I'm not sure if Rod Steiger is Jewish but he certainly knew that haunted Jewish pawnbroker inside out, and the reason "The Pawnbroker" was such a success is not because Steiger began and ended as The Universal Sufferer but because he remained a particular individual who endured a particularly ghastly suffering. Having aroused the deep empathy of his audience to his individual plight, he made them realize that suffering is indeed universal.

I left "The Fixer" with the distinct impression that due to its inadequacies, the idea it succeeded in conveying is a total distortion of Malamud's point. I left feeling that ultimately what the movie has to say is that somewhere inside every Jew there is a good Christian spirit waiting to get out.

*The Observer wishes to express deepest sympathy to Phyllis Curchack on the loss of her father. May she be comforted among the mourners of Zion...*

## Stern Slackening

By H. R. PAVLOV

A recent opinion poll at Stern revealed many diverse and conflicting opinions on the following question: Do you feel that girls should be permitted to wear slacks to classes?

Sentiment ranged from violent opposition to ecstatic squeals of approval. One sophomore aptly expressed a common opinion, "Since Stern College is a Jewish school under Jewish auspices adherent to the Mitzvoth of the Torah, there should be respect for these Jewish laws and for the school."

### Respect Rabbis

When asked her opinion, another student replied, "I'll tell you why girls shouldn't wear pants. Because it says not to in the Shulchan Aruch, that's why. I think students should have enough respect for the institution and the Rabbis." She concluded by saying, "You're here to learn about religion and not to stray from it."

"It's simply contrary to Halacha," said one Junior, "Contrary to the Halacha of Tz'nius (modesty) and Beged Ish (women wearing men's clothing)."

However, some students felt that slacks might even be more Tz'nius than mini-skirts or sleeveless dresses. "It's ridiculous to come to classes and cover your knees. With slacks you just sit down and don't even worry if you're sitting properly or if the skirt is too short. This school isn't very Tz'nius anyway."

### Most Comfortable

Another anonymous student explained, "I think it would be the greatest thing for the girls — the most comfortable... In the winter it's much warmer."

"It would be more like a real school," replied an excited girl. "It would create a casual atmosphere." Asked if she felt slacks would be disrespectful to the Rabbis, she responded, "I don't care

about them — what do they have to do with me? If I wear them it's my business. If more people did it, the Rabbis would eventually accept it. They'd get used to it."

Although many girls felt that this was a "personal thing," they feel that it would be inappropriate for Stern College. One girl said, "It would not be appropriate in the eyes of the Jewish community at large. It would be harder for the school to solicit money. Also, some girls wouldn't attend Stern and this would discourage a religious atmosphere in the school."

Two freshmen felt that slacks should definitely not be worn while learning. They felt that it should be acceptable to wear slacks during secular classes.

"We shouldn't conform to people and the times," emphasized one student.

One girl was rather upset that students wanted to wear slacks for comfort's sake. "I am more comfortable in a nightgown, but I wouldn't wear it to school."

Most girls felt that no matter what conclusion was reached, the resulting policy should be consistent for both types of classes.

### Wasted Energy

Two Seniors thought it was absurd to discuss the matter. "Why don't you use your energies to improve the school, its curriculum and its departments?" They also said that they would be in favor of pants, and if asked would vote for them "just to see what the administration would do."

It was suggested that, "Perhaps Rabbanim should take a Halachic stand."

Many felt this policy — making decision should remain in the hands of the administration. "The school should maintain a certain policy."

And perhaps they're right. After all, who does wear the pants in Yeshiva University?

## Extra Curricula

by H. R. PAVLOV

Every Wednesday night, a small group of Stern girls venture out to Boro Park to attend classes at the Sara Schenier Hebrew Teachers Seminary under the administration of Rabbi Nathan Bulman.

Hashkafa and Jewish History are given in English. Twenty to thirty girls crowd the classroom, listening attentively to Rabbi Bulman, a well-known scholar.

The course of study in Jewish attitudes includes the philosophical understanding of the dinim of Kashrus. Rabbi Bulman traced the historical development of Kashrus from the Garden of Eden to our present era. Although men were allowed to eat meat after the flood, Hashem established restrictions within the permissiveness, e.g., the limitation of eating milk with meat. A study of various rationalizations of Kashrus was made by Rabbi Bulman. The triple prohibition of eating, benefitting or cooking nonkosher products was thoroughly discussed.

Shabbos was studied in terms of man's withdrawal from creative mastery over the forces of nature

and the recognition of G-d as the Creator of the world. The thirty-nine Malachos prohibited on Shabbos were discussed in context with this underlying theme.

Rabbi Bulman emphasized the responsibility of man to acknowledge and establish the Yom Tovim. He also pointed out the relationship between these holidays and the seasons of the year.

In the history class, the life of B'nai Yisrael is traced from the destruction of the Second Temple, with special emphasis on the jurisdiction of the Sanhedrin.

Leaving the dormitory at seven on Wednesday evening provides ample time to arrive for the 8:20 class in history. The last class ends at 10. Arrangements have been made to take special "extendeds" to return to the dormitory shortly after 11 P.M.

The Seminary has both morning and evening classes four days a week. The registration fee is \$10 and the tuition for one evening per week is \$8 a month. Additional information can be obtained at 4814 16 Ave. or at 494-7810.

## Science Scope

Early one morning we visited the Strang Clinic which faces the Stern Residence Hall on Thirty-fourth Street. Once inside the palid building, we were shocked to discover white-coated doctors and nurses rushing through a maze of laboratory-lined hallways. One of the directors welcomed us and discussed the Clinic's program, which is founded on the concept that the

## A Check in Time...

By SANDRA SOLOMON

early detection of disease and application of therapy can save thousands of lives per annum.

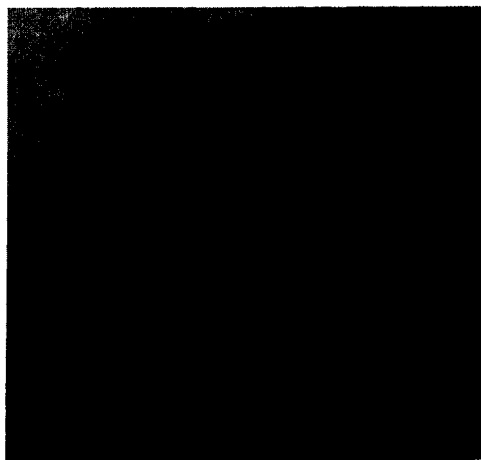
The Clinic, also known as the Preventive Medicine Institute, is a non-profit organization supported by contributions of corporations, individuals, and minimal patients' fees. As a current fund-raising program, the clinic exhibits oil-paintings and collages

in the waiting room "galleries."

Strang Clinic began its career as a cancer detection center and later expanded its program to include the major chronic diseases: heart, lung and kidney disorders, glaucoma and diabetes.

The immaculate, well-equipped laboratories are staffed by 60 experienced doctors and a large personnel of cytologists, radiologists, nurses and technicians. The patients, who come from all over the world, are given a rigorous 3-hour examination including chest X-ray, blood tests, tissue samples and internal exams aimed at detecting the incipient stages of chronic diseases and pre-malignant stages of cancer. All records are confidential unless the patient permits the results of his tests to be released to his private physician. The Institute itself performs no operations; it is strictly a diagnostic clinic. The clinic claims that "every year three hundred thousand premature deaths can be avoided by applying the methods for the protection of health."

The Institute plans a major development program involving expansion of research and clinical projects and providing medical seminars on disease prevention. The Strang Clinic is responsible for conducting the assembly of prevention and control of chronic illness, as well as encouraging preventive medicine clinics throughout the country.



Examination of patients at the Strang Clinic permits early detection of disease.

Did you know that on Monday, December 30 at 2 p.m. bids for the "addition and alteration" of the Stern College building will be opened and publicly read?

Did you know that Max Stern donated \$1,000,000 toward said building in 1961?

Did you know that Dean Mirsky returned Tuesday from a 10-day stay in Israel?

Did you know that in 1962 Dr. Belkin agreed to write a statement of University religious principles to be distributed to all incoming students?

Congratulations to Regi Mayers '71, Art Editor of the **Observer** on the winning the SCW Insignia Design Competition. Note the two decks, representing our dual program, and the flame of learning (YU), important symbolic features of her design.

# MATH PROGRESSION

By REEVA LEVINE

A new member of our faculty, Rabbi David Victor, is one of the two full-time math teachers at Stern this year. He received his Semicha from Yeshiva Rabbi Samson Raphael Hirsch, his B.A. from City College, and his Masters from N.Y.U. He is currently working on his doctorate at the Brooklyn Polytechnic Institute.

## New Courses Needed

Greatly concerned with our math department, Rabbi Victor likened it to "A child that has great po-

ferred are insufficient for a math major, according to Rabbi Victor, and a student graduating Stern with a B.A. in math is ill prepared for graduate school. Two additions which he recommends are courses in complex variables and linear algebra. Rabbi Victor feels that a sufficient number of girls at Stern would welcome such innovations. However, "a lot of red-tape" retards the initiation of new courses at Stern.

A significant sign of the need for an expanded math curriculum is the large number of freshmen, approximately 25, who plan to major in math. This exceeds the combined number of upper classmen who are now math majors.

## Conscientious Attitude

Rabbi Victor, who has taught at the New York Institute of Technology, contrasted it with Stern. At Stern he feels a warmer and friendlier student-faculty relationship. The Stern student shows more interest in her work. She displays a conscientious attitude and willingness to devote more time to her courses. However, he noticed that many of his students still approach their studies with a high school mentality. Rabbi Victor does see potential in many of the math majors at Stern who are "on the ball and who will make out well!"

Rabbi Victor

tential for growth which should be given the opportunity to expand." He stressed the need for additional advanced math courses. The courses which are currently of-

# DUSTIN SHINES

By BARBARA BARAS

For those awaiting a stage version of "The Graduate," Broadway's "Jimmy Shine" is what you seek. Although the names, and even some of the faces, have changed, the characterizations remain the same.

Dustin Hoffman is again (still?) an awkward, ill-at-ease Benjamin—or is it Jimmy? No matter. This time it is he who is looking for sex—his first time as usual. Mrs. Robinson has become a prostitute. She knows all the tricks but is a little less sophisticated about it. Our representative of the jet-set is a "Big Man on Campus" type called Michael Leon, played by Charles Siebert. Michael is a composite of the pseudo-sophisticates in "The Graduate." Author Murray Schisgal, apparently confused, didn't know how to round out Mr. Leon. The result is a securely one-dimensional character, adhering to the theme of "The Graduate," who makes away with Dustin's girl, Elizabeth Evans, played by Susan Sullivan, and of course their marriage is unhappy, and of course Elizabeth leaves Michael but she is, of course, still in love with her husband.

## Shine Comes Through

Jimmy Shine, the failure, has a sudden, redeeming change of character. Elizabeth asks him to join her in running away from her husband. He musters up his pride and rejects her. In a flash of insight he realizes that she is using him to make Michael jealous. Our hero comes through. At the end of the play he is furiously painting away, trying to develop the dormant artist that lies within him.

Dustin Hoffman plays Benjamin well in both "The Graduate" and in "Jimmy Shine." The play is fortunately built around his characterization—that very skillful talented performance of the gawky lonely one. As for the rest of the play, tant pis. The script is mediocre, consisting of consecutive flashbacks. The acting is on a par with the script. The music is a redeeming factor. The talents of

Mr. John Sebastian, of Lovin' Spoonful fame, are wisely inserted. There are strains of the popular "She's a Lady," and a catchy theme song "The Original Jimmy Shine" plus a few others. Two of the songs are sung by the character Lee Haines, played by Cleavon Little. His acting and his singing are by far the best of the rest of the company.

## Conventional Criticism

"Jimmy Shine" mouths some of the conventional criticisms of this age of unrest. There is a highly original sketch of Frisco hippies. Apparently no one realized that Haight-Ashbury is not what it was last year and that the hippies, and even the Yippies, have moved. A better, more current, realistic version is being shown across the street at "Hair."

For any die-hard Dustin Hoffman fans, my advice is to skip "Jimmy Shine," and see "The Graduate" again. Its cheaper. And better!



## AN OPINION

# APATHY

By ROCHELLE MAJER

The faculty and student body seem to be competing for the "Stern College for Women Apathy Award." The contest began two weeks ago with the Second Annual Dramatic Society Inter-Class Play Competition, and on Wednesday night, December 18, the second bout of the match took place at the annual Chanukah Sing. As yet, it is difficult to predict which part will emerge victorious; there seems to be a stalemate.

## Theatre of the Absurd

Wednesday night's fiasco had all the appearances of a rehearsal. With the exception of the forty participants in the class competition skits, the dance group, and the choir, there were approximately nine people in the audience representing the students. Only one member of the faculty was able to attend the evening's program, although several were invited. Consequently, the customary judging of the class skits was cancelled. It is fortunate that all the players, dancers, and singers were not on the stage simultaneously, or the scene might have resembled Ionesco's *The Chairs*. Truly, the program can be defined as theatre of the absurd.

Students attempt to justify their failure to attend the evening's festivities by citing numerous academic responsibilities, but they deserve little sympathy. Somehow, forty girls were able to take time off from studying for midterms, GRE's and writing term papers and devote precious hours to write and rehearse skits and songs. It is a rather sad commentary on Stern that but a handful of students were willing to expend a minimal effort to be entertained with no expense to them.

## Poor Faculty Response

In regard to the faculty, considering the fact that there are very few programs during the year that require their participation, it is really not presumptuous to expect a decent response on their part. They are certainly not contributing to a university atmosphere by limiting teacher-student relations to the curricular sphere.

It is hoped that both students and faculty will recognize the discourtesy implicit in their failure to attend the Chanukah Sing. The most convincing apology would be a reversal in attitude and behavior.

# The Klavan

One upon a Wednesday dreary, while we pondered weak and weary,  
Buckled underneath the heavy schedules that we bore,  
While we nodded, nearly napping, suddenly there came a tapping,  
As of someone gently rapping, rapping on the Council door—  
"Tis a meeting," someone answered, to the tapping on the door—  
Only this and nothing more.

Ah, how well do we remember it was in the Council chamber,  
With each separate voting member slouching towards the Council floor,  
Eagerly we wished adjournment—vainly we had sought sojournment—  
From the shackles of the business—  
Business that just seemed a bore.

Suddenly there upped a member, setting all the room astir,  
Filling us with fervor that we ne'er had felt before—  
Waving madly, shouting gladly, just to have the floor,  
Shouting, steaming, nearly screaming—just to have the floor.  
Said the Klavan, "Shoot, Lenore."

Then onto the floor she scrambled, while we members watched her ramble,  
While we watched the mousy maiden whom we all knew as Lenore,  
Whom the Klavan called Lenore—  
'Tis her name and nothing more.

"Well, you see . . .  
Once upon a Sunday dreary, while I ironed, weak and weary,  
Looking over all my blouses of forgotten lore,  
While I sprinkled, nearly sopping, suddenly there came a knocking—  
There was someone boldly knocking, knocking at my chamber door.  
'Just a bird and nothing more.'

"Back into the chamber turning, as my blouses all were burning,  
Soon again I heard a tapping, somewhat softer than before,  
But the mystery soon was broken when I saw a rolling token,  
As it fluttered, flying fiercely all across my chamber floor—  
'Twas a token, nothing more."

"So that now, when thrice the knocking my attention did implore,  
As I, turning off the iron, opened up my chamber door,  
In there stepped a stately maiden of the saintly days of yore,  
Sleeves three-quartered, elbows covered,  
Head exposed and nothing more."

"Weeping, sighing, I lamenting my misfortunes newly wrought,  
See, while eyeing blouses lying on the chamber floor, then caught  
Sights of garments hanging sleeveless, shoulders bared for all to see,  
And she asked me, 'Who belongs to all those skimpy, sleeveless  
garments,  
All those daring, dashing garments?'"

"Those," I said, "belong to me."  
"Startled by the silence broken, by the question aptly spoken,  
While upon the bed deep sinking, I betook myself to thinking,  
Fancy unto fancy, thinking what this covered girl of yore  
Meant by saying, 'skimpy garments, sleeveless garments—nevermore.'  
So to Council I the question brought—  
The thought of 'Nevermore.'"

Thus we sat engaged in guessing, but no syllable expressing,  
As the issue kept on pressing, till a member to the floor  
Rose contained in vim and vigor, while addressing Council's floor.  
"Tis a problem," said the Sternly. "Let us tackle this great chore.  
Many ponder the solution  
Lend an ear, dear, old Lenore.

"In our school the air grows colder, as the building grows much older;  
Many Sternly put on sweaters, sitting lightly on their shoulders."  
Thus the Sternly, speaking softly, answered briefly our Lenore,  
Sighing lowly, saying slowly,  
"Sleeveless blouses, nevermore."

"Be not that our sign of parting," bade the Klavan, then upstarting.  
"Understand," she said, "that every member entering Council's door  
Shares the Sternly rights to speak up, standing on our chamber floor;  
Each of you comes to Council, entering our sanctum's door,  
Has the right to voice opinion—  
Has the right to tell her score."

So the Council, never flitting, still is sitting, always sitting  
Twice a month within its chamber, anxiously awaiting pleadings,  
Pleadings like the one presented by the pretty maid Lenore,  
Nameless here forevermore.

And it was not too many a meeting ago when a lass named Annabel Lee  
Strutted and strolled into our chambers, from her kingdom by the sea,  
For she had heard the Council's decree that to meetings you need no key,  
Even for those who go back and forth each day from their kinkdoms  
by the sea,  
So always remember, do did remember the young maiden Annabel Lee,  
"When will close the Council's door?"

Quoth the Klavan, "Nevermore."  
(Ed. note — This poem was written for the Stern Chanukah party by Elaine Feigenbaum and Edie Styler.)

## LEXINGTON OPTICAL SERVICE

Prescriptions Filled — Sunglasses — Eyes Examined

LOW, LOW Student Prices on Contact Lenses

Wear Your Lenses Home the First Day

744 LEXINGTON AVENUE  
between 35th and 36th St.

Call for Appointment 532-0788

## YOUTH BUREAU LEADERSHIP PROGRAM

As part of its efforts to insure the constant preparation of individuals capable of teaching the young, the Youth Bureau of Yeshiva University's Community Service Division is instituting a Youth Leaders Institute. The Institute will consist of seven lectures on topics designed to assist those people planning to work in a leadership capacity. The seminars will begin on Tuesday evening, January 28, and will continue the following six Tuesdays. The topics scheduled for discussion are: Introduction to Synagogue youth work, Workshop in musical activities, workshop in group games, workshop in arts and crafts, the Jewish component in programming, workshop in dramatics discussion methods, and as a final meeting a practice session to integrate the skills acquired in the previous sessions.

The importance of the program cannot be overemphasized. Everyone is aware of the need for qualified leaders and teachers of Jewish youngsters. The series will be open to both men and women, who can receive further information and application from the Youth Bureau of Yeshiva University.

The Editorial Board of the Observer joins the faculty and student body in expressing its deep sympathy to Mr. Joseph Friedman on the loss of his father. "The Lord will hear thee in the day of trouble . . . He will send thee help from the sanctuary, and strengthen thee out of Zion."

## Tables Come

As of the third week in December a number of small circular formica topped tables were installed in the snack bar on the first floor of the dormitory. Each table affords eating space for up to three students, thus contributing to both the functionality and comfort of the lounge. It has already become a popular place for small groups of dormers to congregate late at night and discuss the past day's events.

## HARITOS BIBAS

of

### Athens, Greece Styling!!!

"Leave that to the Greek" formerly style director of Charles of the Ritz. B. Allman's

LE 2-1145  
IF Busy 689-8200

10 Park Ave.  
(Between 34th and 35th St.)

## ABOVE AVERAGE SINGLES

Participate in an intriguing nationwide dating project for alert Jewish Singles. No computers used. For full information and FREE analytical questionnaire write, giving age:

**Operation Mazel Tov**  
550 Fifth Avenue, N.Y.C. 10036

## MIDTOWN TYPING

128 Madison Ave.

EDITING and TYPING

686-5066

5.55-.75/page

By GOLDIE LACHER

Addiction Services Agency? What is it? What am I going to do? Me — working with junkies? All these questions raced through my mind as I read my summer job assignment from Urban Corps. Now, as I look back in retrospect, working for ASA was one of the most beautiful and rewarding experiences I've ever had. I would like to share with you that which I discovered about ASA — what it is, its history, and its goals.

Addiction Services Agency was founded two years ago by Dr. Efren Ramirez. He had already founded a similar program in Puerto Rico that had proved to be very successful.

There are 2 parts to the ASA program — rehabilitation and prevention. Rehabilitation involves getting the addicts off the street into treatment centers and their finally emerging as certified ex-addicts.



The Phoenix, ASA symbol.

Throughout the city, in all 5 boroughs, there are induction centers, called Phoenix Centers, manned by ex-addicts. Their job is to get the junkies off the street, confront them about their attitudes, and convince them to go for treatment. Once the addict wants the treatment, he must then go through detoxification — kicking the habit. Some do it by themselves, others do it at Morris Bernstein Institute. Once they are off drugs, they go to a Phoenix House, a 24 hour-a-day structured environment run by ex-addicts only. The individual enters the house with no responsibilities — he begins by scrubbing floors and washing dishes. As he grows and matures, he assumes more responsibility, until he (or she) may finally become director of a Phoenix House. During the ex-addict's stay there (he is called an ex-addict because he no longer shoots heroine) he is confronted on his attitudes by other ex-addicts. An addict is an addict not so much because he shoots dope, but because he has attitudes which allow him to destroy himself. If his

attitude can be changed, he can face the world without fear of returning to his habit. His attitudes must be changed in order for the cure to be complete. There are several Phoenix Houses throughout the city — one in Coney Island, two on W. 85th St. and four on Hart Island. Once his stay in the Phoenix House has been completed, the ex-addict then begins the re-entry program. This is to reacclimate him to society. From there he goes before a certification board. If certified, he can then work for ASA or take any civil service job in the city or state for which he qualifies.

The symbol, the Phoenix, is derived from the Egyptian myth of the great bird which is said to have destroyed itself by fire and risen again from its own ashes. It is what the addict, who has destroyed his life by drug addiction, is striving to do: rise from the ashes of his defeat to once again take his rightful place in society. Society will accept him, for once he has regained his dignity, he will be society.

The second part of the program is the Neighborhood Prevention Program. This was where I spent my summer. Our goal is to change faulty attitudes in the various communities throughout the city so that the people living there will no longer allow the junkies and pushers to infest their communities. Society very definitely has a permissive attitude towards drugs. This is evident merely because there are more people smoking pot and popping pills today than ever before. And even though people know there are pot parties in their building and pushers on the street corner they do nothing.

Our job was to confront community members with their attitudes — they must look at themselves and begin to "dig" themselves. Most important, they must recognize and change their distorted attitudes. The ways of doing this are by joining either AWARE or RARE chapters. AWARE (Addiction Workers Alerted to Rehabilitation and Education) is for everyone in the community. RARE (Rehabilitation of Addicts through Relatives and Employers) is for only relatives of addicts. There are over 50 chapters of these groups throughout the city.

My job throughout the summer was to go into neighborhoods and convince people to join the AWARE groups. Although very rewarding, this job also proved quite frustrating and disheartening at times.

Even the ASA employees do not escape confrontation. Each one

of us had to attend an encounter (group therapy session) each week. There we explored our attitudes and began to look into ourselves and try to become "together" people. This experience was the most rewarding of all for me. I realized many of my faults and insecurities and learned how to deal with them and to overcome them. I feel I have grown and matured and become a much better person for my experience. ASA has definitely done a great deal for many people. Community

people and relatives of addicts can now begin to deal with themselves and their friends. Addicts can now deal with themselves and their environment to become productive human beings. Although there are approximately 40,000 addicts, the Addiction Services Agency has made a definite firm beginning in rehabilitating them — there are now 1,600 addicts in the ASA program. Eventually we hope to have 40,000, as well as all the pot smokers, pill poppers, and pushers.

## Talpiot Sing on WOR-TV

Joie Kaplan, Mindy Kurland and Aviva Schlosberg

By BELLA FARKAS

The Talpiot Singers, a group of singers from Stern College for Women, welcomed Chanukah on "Point of View," a program broadcast Sunday, Dec. 15, on WOR-TV, Channel 9. The show dealt with Hatz'ad Harishon—its goals and activities. The organization was originally created to further Negro Jewish education. Raising money to send children to Kasher Jewish camps, sending young adults to kibbutzim in Israel, and helping families to find housing in Jewish areas so as to provide an environment conducive to maintenance of their Jewish identity were some of the projects,

carried out by Hatz'ad Harishon, that were discussed by the panel. During the course of the program, the Talpiot Singers performed two selections, "Hakotel" and "Ma'oz Tzur."

The leaders of the group, Mindy Kurland and Aviva Schlosberg, both from Baltimore, Md., and Joie Kaplan of Bethlehem, Pa. have been connected with musical endeavors for several years and joined forces at the beginning of the second semester last year. Since then they have performed on various occasions for religious organizations.

## FREEDOM OF CHOICE

Some organizations, which provide death benefits for their members, appoint a so-called "official" funeral director.

It should be understood, however, that the member-family is NOT obliged to use this "official" director in order to receive the organization's death benefits.

Under New York State law, the family may make arrangements with ANY FUNERAL DIRECTOR OF ITS CHOICE. The law is quite specific: freedom of choice is ALWAYS the family's prerogative.

## RIVERSIDE MEMORIAL CHAPEL, INC.

Directors

CARL GROSSBERG — SOLOMON SHOULSON, Y.C. '47, Rets '49

## GALA INTERSESSION VACATION

TO MIAMI JANUARY 23 - JANUARY 30

**\$209**

### TRIP INCLUDES

1. Round Trip Jet Transportation
2. Accommodations at the Caribbean Hotel
3. 2 Meals a Day
4. Round Trip Line Service in Miami
5. Complimentary Cocktails
6. Free Airline Bag

Also Available

HOTELS AT LOWER RATES WITHOUT FOOD  
1 NIGHT CRUISE TO THE BAHAMAS \$15  
FOR MORE INFORMATION CALL IMMEDIATELY

ALAN DE 9-5340 or call SUSAN 7A DORM

## YESHIVASHE SALES

Widely Advertised  
WATCH BAND CALENDARS

14 monthly metal plates attach easily and cheaply gold color bands with every band. An ideal gift, it will be remembered for years to come — and then some. In plastic gift box. Order now only  
**\$12.50, 3 Sets \$35.00, 6 Sets \$70.00**

Your name and social security number permanently engraved in 14 metal lifetime metal plate enclosed in attractive plastic box. Includes a pocket for I.D. card. Folds to 2 1/4 inches by 3 1/2 inches, only

Pocket Size 3 Line

NAME AND ADDRESS STAMP

In self inking unit — \$1.00

1,000 NAME AND ADDRESS LABELS

3 lines, blue ink on fine quality gummed paper in 100 sheet box, only \$1  
No C.O.D. We pay postage. Please order by

KOL BO ENTERPRISES

APT. 28, 436 FT. WASHINGTON AVE., NEW YORK

# GOING TO ISRAEL NEXT YEAR?

By CAROL DUCHAN

Many Stern students are considering the idea of taking their sophomore or junior year in Israel. The idea appeals to many students, for it combines the opportunity of spending a year in Israel with acquiring a full year's college credit. An added advantage is that in the various study programs the student can take courses and whole programs not offered at Stern.

The Hebrew University of Jerusalem, Tel Aviv University, and Bar Ilan University offer study programs for American undergraduate students which are designed to deepen their Jewish knowledge and afford them the opportunity to attend an Israeli university. Less well-known institutions such as Machon Gold Teacher's Institute, Hayim Greenberg Teacher's Institute and a new program at the University of Haifa offer similar study programs.

At Hebrew University the year-long academic program is divided into a three-month Ulpian period and an eight-month university period. The recommended curriculum depending on the student's academic background and interest includes special courses in Jewish studies as well as regular university studies. The students take examinations in all subjects for which they plan to receive college credit and transcripts are provided. An orientation period and optional tours are also included in the program. Applicants may request accommodations in the University dormitories, where after the Ulpian period they room with Israeli students. The estimated cost of the Hebrew University program is \$2,300-\$2,500, which covers tuition, transportation, residence, sight-seeing tours, meals, and personal expenses for the year. Scholarships are available. For applications write:

Office of Academic Affairs

American Friends of Hebrew University  
11 East 69th Street  
New York, N.Y. 10021

## Tel-Aviv University

The Tel-Aviv University offers one-year programs for freshmen, sophomore and junior years of college. These programs offer diversified and flexible courses for which full credit is granted by most major universities. Applicants are requested to check with the appropriate office at their home college for guidance in choosing the proper courses. The school year is divided into two sessions: a fourteen-week Ulpian session from mid-July to late October, and the regular academic year from late October to July. The special courses for American students taught in English are in the three major areas of Hebrew Literature and Jewish History; Middle Eastern Studies, including Modern Israel; and elective courses of the student's choice. Students reside in the dormitories. The cost is \$1,800 a year. Included in the fee are transportation, tuition, housing, tours, and one meal per day. Students are advised to anticipate \$50-\$60 a month for additional living expenses. For more information write:

The Secretary for Academic Affairs  
American Friends of Tel Aviv University, Inc.  
41 East 42nd Street  
New York, N.Y. 10017

## Bar Ilan University

Bar Ilan University is the only university in Israel chartered by Americans and is operated in the style of an American university. It possesses a specifically religious character and provides the students with a religious as well as a secular curriculum.

The courses at the University are given within the framework

of the following four faculties: Faculty of Jewish Studies, Faculty of Languages and Literature, Faculty of Humanities and Social Sciences, and Faculty of Natural Sciences and Mathematics. There is also a special department for the training of teachers. Each of the two semesters in the academic year has 14-15 weeks of study, not including the weeks devoted to examinations. Courses are taught in Hebrew and there is no special Ulpian program. Consequently, prospective students who are not fluent in Hebrew are urged to attend an Ulpian prior to entering Bar Ilan. They are also requested to consult the appropriate authority of their home college to determine how many credit points can be transferred from Bar Ilan. Since this is not a special package program, tuition, dormitory, travel and miscellaneous costs are dealt with separately. For more information about the program, its cost, and scholarship program which is offered, contact

Office of Admissions  
Bar Ilan University  
641 Lexington Avenue  
New York, N.Y. 10022

## University of Haifa

The University of Haifa just recently inaugurated a one-year English Study Program. Studies featured are Hebrew language, Jewish history and philosophy, and the government, geography, and archaeology of Israel. Part of the program includes trips, study tours, and other activities designed to assist the integration of the visiting student into Israeli life. The total program costs are \$343 for tuition, and \$15.00 a month for dormitory facilities; food and living expenses extra. Information available from

Univ. of Haifa Foundation  
477 Madison Avenue  
New York, N.Y. 10022  
Machon Gold is a religious

teachers seminary in Jerusalem which requires its graduates to spend at least two years in their native country teaching Jewish studies after they have completed their course at the Machon. The course of study is one year, on a two-month semester basis. The academic year of ten months includes practice teaching at a religious kibbutz with time divided between study and work. Students reside in the dormitory or in the immediate vicinity of the school. A distinct religious atmosphere exists. Free tours are provided. Fees are \$95 a month for tuition, board, and lodging, with everything imaginable included except individual pocket money. Applications and information are available from Rabbi Julius at

The Jewish Agency,  
515 Park Avenue  
New York, N.Y. 10022

## Hayim Greenberg

The Hayim Greenberg Teachers Institute is also located in Jerusalem and serves the same basic purpose as Machon Gold — the training of Jewish educators for the Diaspora. An Ulpian is offered from July to September, and the academic year is from late September to June. Accepted applicants receive a one-year scholarship covering tuition, room and board, guided tours, and laundry, but students are responsible for transportation and personal expenses. Write

The Department of Education and Culture  
The Jewish Agency  
515 Park Avenue  
New York, N.Y. 10022  
for more explicit details on the above program. The Jewish Agency is more than willing to answer any questions you may have about study programs in Israel.

The Observer takes great pleasure in wishing a hearty Mazal Tov to Miss Jessica Wernick of the Biology department on her engagement to Mr. Arnold Grant.

## FEAST ON THE LIGHTS



On Thursday night, Dec. 19, Residence Hall students celebrated what has become an annual event at Stern by blacking out a series of windows on the 34th St. side of the dormitory so as to form a giant menorah on the front façade of the building. At 10:00 P.M. girls poured out of the dorm to sing and dance in celebration of the Festival of Lights.

## DRESSES!

You surely have heard by now of the great buys at

## OFRA Fashion Discount

On Famous

## BETTER DRESSES - SPORTSWEAR

and

## COCKTAIL DRESSES

As your neighbor at 17 West 32nd Street (between 5th Ave. and Broadway), we offer you an additional 10% discount as a STERN COLLEGE girl on all your purchases.

**Come and be convinced that OFRA offers the best for less!**

OPEN DAILY 8:30 A.M. to 6:30 P.M.  
OPEN SUNDAYS 10:00 A.M. to 4:30 P.M.

TEL. 565-6579

Open from 7:00 a.m.—9:00 p.m.

## HESSION and CONNOLLY INC.

FRUITS — VEGETABLES — GROCERY  
and DELICATESSEN

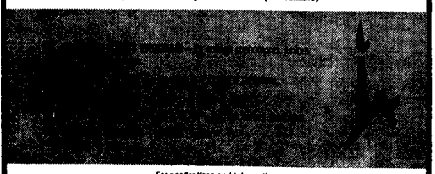
175 MADISON AVENUE  
(at 34th Street)  
MU 3-6252

27 EAST 28th STREET  
MU 5-7572

We Cash Checks from Stern Students

## THE HEBREW UNIVERSITY OF JERUSALEM

Programs for American students—1969/70  
(Some Scholarships and Fellowships Available)



For applications and information:  
OFFICE OF ACADEMIC AFFAIRS / AMERICAN FRIENDS OF THE HEBREW UNIVERSITY  
11 EAST 69 STREET, NEW YORK, N.Y. 10021 / 212-368-9400



# LETTERS TO THE EDITOR

(Continued from Page 2)  
was thoroughly investigated. The first Stern debate is reported in the *Observer*. (see this page)

## More Debate

To the Editor:

Re your editorial concerning the demise of the debate team, I would like to provide a few comments after the fact.

I was a member of the team in my freshman and sophomore years and then became its president in my junior year by virtue of the fact that I was the sole remaining debator.

The first meeting I called brought only one interested student. Tryouts to compose an able, experienced team were thus rendered impossible. Any debates held during the year — and we had a few — were the result of my knocking on doors the night before the debate and soliciting the services of a good-natured roommate, (Carol Jambro), who was good enough to participate.

The annual debate tournament at Yeshiva was a fiasco for us, as usual, with the Yeshiva team playing a rather rude, unappointed joke on our team. Frankly, I became disgusted with the whole thing.

That initiative on the part of the students, coupled with lack of devoted faculty advisors, have caused the sound of silence from debators as an irrefutable, undebatable fact.

Phyllis Maza '69

## All the Facts

To the Editor:

Having read the last issue of the *Observer*, I noted with great interest your editorial, "Sounds of Silence." I certainly agree with your statement that debate should play an integral part in the school.

I also realize that one of the functions of a newspaper on the college level is to criticize weak points in the school and to work for their eventual improvement. However, before a paper should criticize anything, it should first endeavor to get all the facts. This I feel was not done prior to the printing of this particular editorial. Had more research been done, I believe that the newspaper would not have left out one of the most basic areas of criticism — that addressed toward the student body.

## No Student Interest

Without an interest from the

students all criticisms fall on deaf ears. I feel that when proper publicity is given (and it was) on more than one occasion for "organizational" meetings and all response was nil, the fault does not lie with the organizers but rather with the students. Even those students who had at the beginning of the term expressed an interest in debate failed to respond to individual notices placed in their boxes.

If four girls may constitute a team, and Stern College cannot have a team, the deficiency obviously lies in lack of interest on the part of the girls.

Regarding sponsorship, I feel that when a teacher offers to give her free time at any time to aid in any type of help which is possible, "efficiency and effectiveness may only be measured when there are girls to work with. I am certain that any help offered in the way of publicity in the newspaper, students willing to actively encourage and sponsor a team, and faculty members willing to criticize and help the team, would be

appreciated.

If the *Observer* can serve to promote POSITIVE student interest and action in Debate, then I feel it could have best served Stern College in at least one facet of "integral" student activities.

Sincerely yours,

Cyndi Reiss '70

Director of the Speech Arts Forum

Thank Klein

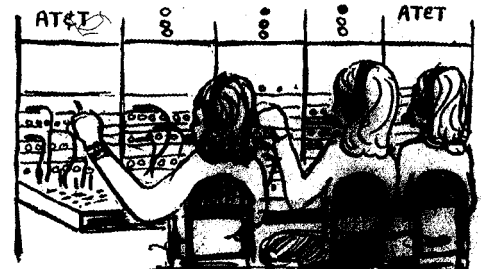
To the Editor:

Until I read your edition of November 25, 1968, inaugurating your timely trivia tidbits, I used to respect your paper as a responsible organ of student expression. What I saw and subsequently heard regarding B. Baruch Klein's free publicity for your benefit has left me in a state of utter disbelief. It is one thing for you as a Stern student not to feel grateful for his choosing your causes to support; it is one thing for you as a member of the editorial board not to feel flattered that he chose your eloquence to utilize in defending these causes; but it is

quite another matter for you to publicly slander your benefactor! If you objected to his use of your remarks then the decent and civilized course of reaction would have been for you to have calmly discussed the action with him first and then, had he continued to go against your wishes by continuing to espouse your causes, then and only then would you have been justified in publicly slandering him!

You also may be interested to know that he is not paid literally "by the word" as you charged and his job is not to create original prose and poetry but to present situations as they exist on the American Yeshiva campus today. In this respect I submit that he is doing a commendable job and I hope and trust that you will not interfere with his continued efforts in the public interest.

Aaron Reichel '71



"Stern College Overseas Department."

## First Stern Debate

By BETH SPIEGELMAN

The YU-Stern Debating team discussed the problem of Negro anti-Semitism at a symposium Sunday evening, December 8, in a synagogue in the Bronx. Representing Stern were Gail Siegal and Beth Spiegelman. They participated with two speakers and a moderator from YU.

The program consisted of a short speech by each member of the panel, followed by questions to the speakers from the moderator and, lastly, questions and comments from the audience.

Most popular were the questions of what American Jews should do, and how serious the situation is. All agreed that things are not terribly dangerous now but disagreed on what the future will bring. Some said that the situation would improve, and it should not curtail Jewish life in the United States. Others held that Jews have no future in the Diaspora.

Negro anti-Semitism is a fact. By checking the writings of some Negro leaders, one sees that Jews are being blamed for their problems. One example is the "Jewish shopkeeper" — a most popular

scapegoat. By giving the slum shopkeeper such a label, one would suppose a Jewish ownership of at least fifty percent while it is at thirty-five percent. Jews are not deserving of the blame for community ills and are not responsible for the high overhead involved in running businesses in ghetto areas which is the impossibility of obtaining insurance, and to financial loss due to unpaid bills, and constant thefts.

Since the Jews began to reside in Europe, they were shunted from the country due to the economic and political situation of the nations. When residents were needed, the Jewish people were graciously welcomed; however, when the other people decided they wanted Jewish money and jobs — the Jews were expelled.

Today, in America, the pattern shows signs of repeating itself. A segment of the population wants what the Jews have. The situation is bound to get worse with increased militancy on the part of the Negro.

## Educational Meeting

By MARCIA FERIN

Until recently, the Education department suffered from student apathy. However, through the efforts of the education faculty, and a group of interested students led by Lucille Herman, the first student-faculty education department meeting was held on Thursday, December 19. Its purpose was to revamp the department. After reading a list of proposals, Lucille opened the meeting to discussion. Suggestions included:

1. Metamorphosis of the existing education courses to ones combining methods with actual teaching matter.
2. Observation and teaching during the junior year.
3. The addition of electives such as arts and crafts, methods, music, and possibly even a course in children's literature.
4. The development of a much needed guidance program under which each student would be assigned a member of the

faculty and a senior education major as advisors.

5. More realistic attitudes on the part of the administration towards student teaching as creditations.

## Opinions Solicited

All the students who attended the first meeting were impressed by the interest shown by faculty members Dr. Koenigsberg, Mrs. Sardy, and Mrs. Skor. A tentative plan was set for the next gathering to be held on January 9. The details will be posted. Remember, these are only suggestions. Please show your support — come to the next meeting and voice your opinion.

The *Observer* wishes to apologize to Irving Orner for mistakenly printing that he is Photography Editor of the *Mass-Mid*. Mr. Orner is Photography Editor of *Hamashkif* and of the *J.S.S. Journal*.

## Freudian Popeye

The holy passion of Friendship is of so sweet and steady and loyal and enduring a nature that it will last through a whole lifetime, if not asked to lend money.

—Samuel Clemens

"I will gladly pay you Tuesday for a hamburger today." Anyone with a halfway normal childhood (there is no such thing as normality, only a mathematical average) will recognize the credo of Blimpie. Popeye's sidekick who was never found without a hamburger in his hand. Is this hamburger tactical, sensual substitute for mother love? Was Blimpie a bottle-fed baby who graduated to thick, juicy hamburger rolls? Was he starved for maternal affection? Is this a clue to why in twenty years of adult life in animation (PUN, PUN!) he never married. (This might be a point of departure for a lengthy dissertation on Blimpie's close friendship with Popeye.)

In more intellectual, enlightened terms, the whole Popeye sequence might be seen in psychological

terms as a sublime allegory. Bluto is the id. He has a mad uncontrollable desire for Olive Oil. (He should be institutionalized merely on the basis of his choice of a mate.) She is the fickle female. Eager for love, she is taken in by the first protestations of admiration by a member of the opposite sex. Popeye is her ego, impeding her union with Bluto. His presence makes the get-together quite impractical. Blimpie is the super-ego. He is the environmental influence on the actions of the characters. His constant borrowing depletes the characters' money supply, thus limiting their opportunities for participating in community affairs (entertainment centers, etc.) If they all worked together and put in an equal amount of work, Blimpie would not be without money and consequently without food. Thus the characters would not be in financial straits and could function as a unified society.

Your friend,  
(Say, can you spare a dime?)  
The Newspaper

By CAROL DUCHAN

"Every year," relates Mr. Max Celnik, Stern's head librarian, "someone is sure to predict that next year I won't be able to fit any more books in our mini library." However, Mr. Celnik always manages to find a little space somewhere to add to Stern's outstanding collection of books tailored to fit the needs of its undergraduate students.

How does he do it? Mr. Celnik has a few ingenious devices for conserving the space so desperately needed in our library. One of them, he explained, is his maintenance of a backlog of books on call in the annex. Included in the annex collection are infrequently used editions of economics, linguistics, and many other volumes. Should a student need any of these books, she need only submit a call slip at the desk and in a short time it will be brought for her. Mr. Celnik urges an active attitude to our library, to insure meeting the needs of the Stern woman. When he made this suggestion four years ago, there was no response, so he assumed that the library was adequately meeting all needs.

He is eager to receive student comments, saying, "I would like to serve the students. The librarian's basic commitment is to library service, not library science." Mr. Celnik also discussed the common criticisms voiced about the library, among them the obvious lack of space. "The library has undergone phenomenal growth," he explained, "especially for an undergraduate school with our enrollment. We must look at the situation fairly. When I first came to Stern in 1957 we had only 4,000 books, and now there are over 50,000."

Some of Mr. Celnik's main contributions to our library include the unique features of a broad-based collection and the maintenance of open stacks. The open stacks are to encourage browsing and the development of new interests among the students, for the broad-based collection is not limited only to books required for course offerings. "I do not penalize a girl for attending Stern by limiting our book collection only to courses taught here," Mr. Celnik explained. He has built for Stern a strong undergraduate col-

lege library for meeting the everyday demands of students within the facilities available. When new courses evolve, material need only be filled in, for the basics of the topic are already there. Combining these programs with constant weeding of the collection through in-depth analysis of courses, Mr. Celnik has helped our library to come of age. "We have a great quality library rather than a quantity library," Mr. Celnik said. In fact, Dr. Lawrence Barwick of the Library of Congress rated our library in terms of quality better than most other college libraries.

Mr. Celnik has a few suggestions for Stern women. "First of all, I would like the students to become more conscious of books as a resource and to establish relationships with their major subjects," he explained. He also suggested that the service at Stern is much better than the public library for the needs of the Stern woman. He asks the girls to take time in their own minds, and something is not done to assist a list of the many books to respond and he will be happy to help them with their

## STERN LIBRARY MAXIMIZED

## STERN OPINIONS ON REGISTRATION PROBLEMS

The following comments were elicited from members of the student body when they were asked for their opinions about the spring curriculum.

Roberta Burman, freshman: "I'd like some of this semester's courses offered in the coming semester (psych I). I think we should get new teachers and the Religious Studies division should offer more courses."

Cynthia Eisler, soph: There really are no courses to take. I don't believe it!!!! I have to take my electives in sociology and I'm a psych major!"

Janet Lawrence, soph.: "First of all, psych is required (or math) for graduation and yet psych I isn't offered this semester. Also, the sociology department only offers a few courses and needs much improvement. Basically two different sociology classes are taught by the same teacher. If you take both, you have the same teacher for two sessions in a row."

Margie Strick, soph.: "All classes (in A/B) were changed to A or B (in A/B division) except for the 8:35 R.S. class. This is specified because all other R.S. classes are at 2:20 and conflict with every-

thing else. Also, in order for many students to take Hebrew, they have to forfeit other required subjects."

Joy Lewis, soph.: "The situation is very sad. When you can't take your required Hebrew level because of your major and requirements, what is this school coming to?"

A senior: "There aren't enough electives, especially in the senior level or in the psychology department. Ellen Strick, senior, said: "I'm not satisfied with courses offered after 3:40 and I student teach before that time. There's no diversity in hours of scheduling."

Barbara Kaplan, soph.: "Required courses seem to center around mid-day." There are some content students, though. Josie Kaplan said, "I can't complain about it because it's the exact same thing I have this semester."

Rabbi Y. Zev, Registrar: "There are problems with the schedule that cannot be corrected at this time because of the existence of year courses, and corrections would necessitate a major schedule change." He hoped "that the Fall '69 schedule will reflect changes and thereby eliminate many schedule problems."

## Interfaith Committee Meets on Crisis

By H. R. PAVLOV

"The Crisis in New York City Education" was the topic of an inter-religious conference on December 5, sponsored by the Interfaith City-Wide Coordinating Committee against Poverty.

The conference, which brought several hundred New York ministers, priests, and rabbis to the Brotherhood in Action building, heard the Reverend Powers (speaking on behalf of the Rev. C. Herbert Oliver, Chairman of the Oceanhill-Brownsville Governing Board), Mr. Albert Shanker, President of the United Federation of Teachers, and Mr. John Doar, Chairman of the Board of Education. All spoke on "The Crisis in New York City Education — The Issues as I See Them."

### No Anti-Semitism

Rev. Powers spoke specifically on the situation at Ocean Hill-Brownsville. Concerning anti-Semitism he declared, "We in our district will not permit teachers or supervisors to say anything anti-Semitic." He emphasized that the often-cited anti-Semitic leaflet was not printed at Ocean Hill-Brownsville. When asked how many Jewish instructors had been fired after the first wave of dismissals, he told the conference that he was

unable to reply to the question. He reiterated, "There was no anti-Semitism involved in the firing of teachers." The problem was rather the inability of teachers to cooperate, to realize that only verbal and not physical assaults were made on the teachers.

Mr. Albert Shanker termed the city's major problem, "the massive academic retardation" of the poor in the ghetto. He emphasized the need for a strong central authority to be maintained simultaneously with decentralization. "While there must be increased power on the local level, at the same time there must be increased power of a central authority." Mr. Shanker agreed with the United Federation of Teachers in its report that anti-Semitism was not a major issue in this conflict. However, he explained that physical violence was involved and was clearly evident to anyone who watched television. He concluded that "anti-Semitism is a problem in its fullest sense" because the local governing boards did not condemn the literature or the violence.

Mr. Doar presented an outline of the problem as a "lack of mechanism to resolve disputes." He feels that what is needed is a fair and responsible procedure agree-

able to most of the people in New York. This in turn would help rid the city of a lack of faith in administration officials.

A joint statement by the Rev. Calvin Pressley, chairman of the committee, and Rabbi Henry Siegmans, Executive Vice President of the Synagogue Council of America, described the conference as "a first effort to bridge a chasm between the black and Jewish communities in New York City that have polarized as a result of the school crisis."

The Interfaith City-Wide Coordination Committee Against Poverty is an action organization concerned with mobilizing the efforts of the religious community in the War on Poverty.

The committee represented a worthwhile attempt to unite various religious factions of New York City from Lubavitch Chasidism to Roman Catholic priests. Even if specific positive results are unattainable at such an assembly, the attempt alone reflects a certain positive attitude toward the possibility of future endeavors. It is as though committee members wish to communicate the message to each other and to the city of New York to "Keep the faith, baby."

## Schedule Altered

By DEBBIE FRUCHTER

As a result of the student confrontation with Dean Mirsky on December 10, two changes have been instituted in the Religious Studies (RS) program for the spring semester, 1969. The A and B level R.S. courses which have been combined until now will be offered separately. Also, a course in Modern Halachic Problems, to be taught by Rabbi Bleich, will be offered for juniors and seniors on the C and D levels.

Previously, students from the A and B levels were placed in one class, and the needs of neither group were met. It is hoped that instructors will now be able to particularize their curriculums for a class that shares a more common background. This separation should also lead to a more efficient organization of the RS department. One yet unworked problem is the lack of a continuum in the RS courses for each level. Some of the material presented in a classroom may often be a repetition of the RS course of the previous year. Perhaps the separation of the A and B levels will encourage the faculty to plan a logical progression in courses and avoid repetition.

The Modern Halachic Problems class has been reinstated for the semester after a one-semester "vacation." The class was taught last year by Rabbi Howard Levine, who is now in Israel. Rabbi David Bleich will be teaching the course this year, offering a better continuity of extended study for it.

"This course will be an analysis of contemporary problems in Jewish law. We will examine any topic on which there is sufficient relevant literature available for a scholarly analysis. We will try to arrive at the most acceptable and logical 'pesak' (decision) on the basis of the variables examined."

"Of course, we will not be deciding final halachot in this class. We will not be giving superficial 'yes' or 'no' answers to these deep areas of study. We will rather aim to understand the factors involved in reaching a decision of any kind. Some possible examples of topics are 'Can we reinstitute sacrifices in our time?' and 'how exact is the genealogy of the Kohanim.'"

While the above improvements show an awareness of the liabilities of the Stern RS program, there are many more problems that must be handled immediately. For example, students who come from religious homes but have no background in Hebrew language are placed on the A level. But girls with neither religious nor Hebrew backgrounds are also placed in A level classes. There should be a different class for each of these groups. Girls who are studying for the B.R.E. (Bachelor of Religious Education) complain that they must attend T.I. classes at night and are not offered courses with-

in the framework of their own school. Other students demand a Hebrew major at Stern; many other colleges, especially the larger universities, offer a Hebrew major. Stern College should be the first to offer, since Hebrew and RS are Stern's "raison d'être." And most important, the RS department needs a head; at present no one is in charge of it. While Dean Mirsky's efforts to obtain a department head have thus far been unsuccessful, we cannot conceive beginning the spring semester without one. We urge him to try every possible channel because the growth of the RS department has been and will be totally without direction unless we acquire an administrator.

## New Lights on Chanukah

By LINDA STERN

Rabbi Shmidman and Bleich were the featured speakers at the Chanukah Assembly on December 18.

### Personal Involvement

Rabbi Bleich explained that Antiochus prohibited the observance of Shabbat, mitah, and Rosh Chodesh. The inclusion of Rosh Chodesh seems obscure among these three, but when we learn that all Yom Tovim are dependent on the day which Beit Din announces as Rosh Chodesh we realize its importance. Rosh Chodesh is representative of a human act which determines the performance of Halacha. Rabbi Bleich said that it is this personal involvement of the individual which Antiochus tried to abolish. He wanted religious passivity. Thus, the mitzvah of Chanukah instructs us to light the menorah in public view, reaffirming our active participation in the world at large together with the Creator.

### Spiritual Survival

Rabbi Shmidman related that aside from the mitzvah of lighting the menorah, Chanukah lacks other distinct laws of behavior as seen in connection with other holidays. There is no special seudah, no kiddush, no suspension of work

However, Rabbi Shmidman said Chanukah is unique because of its philosophical significance. Chanukah celebrates the triumph of Jewish ideology. The Greeks wanted to kill not the Jews, but Judaism. Chanukah marks not the survival of the people, but a survival of their spirit.

### Ultimate Law

Rabbi Shmidman related that the Greeks believed that the laws of nature are the ultimate causes underlying all events? Judaism, while confirming the existence of natural laws says that there is a higher, supernatural law which ultimately determines all occurrences. As an example, Rabbi Shmidman referred to the Chanukah dreidel which is said to symbolize the rationally explainable progression of life. He stated that the Greeks would explain this continuous movement as subject to physical forces: gravity, the sharpness of the point, the texture of the table top, etc. However, the Jew looks into life and sees "Nes gadol haya sham."

The Chanukah assembly also included entertainment provided by the Talpiot singers, Josie Kaplan, Mindy Kurland, and Aviva Schlossberg, who performed a selection of Chanukah melodies.

The evening, Rav Tenami of Rechasim, Israel, Rav Tenami is director of a Yemenite girls' school in the Galil. After his speech, the choir sang a medley of Chanukah songs.

The highlight of the evening was the presentation of the class skits. The players celebrated Chanukah as kindergartners, third-graders, college freshmen, and jet-setters. The juniors acted out the story of Judah Maccabee as five-year-olds might. The freshmen, as third graders, gave a more



Seniors sing their version of the Maccabees' Victory.



Mrs. Beverly Koval

## BEV ON TV

The following comments were elicited from members of the student body when they were asked for their opinions about the spring curriculum.



Miracle of Chanukah, Solonche Style.

nature portrayal of the same theme. The sophomores relived their freshman experience while the seniors looked to the future in a jet-set Chanukah. Bored with life among the upper crust, Jackie and Ari Onassis and Truman Capote and other jet-setters take off for some excitement with the Maccabees in ancient Israel.

The event was adjudged because of the lack of faculty representatives. The sole faculty member present was Professor Carol Silver, who acted as observer. Shelly Schreiber chaired the event.