



The Observer

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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

New Building Plan Features More Library, Cafeteria Space, Gym, Auditorium, Larger Labs

While the present stage of the new Stern College building reveals but a skeleton, a detailed designation of the floor plan has been announced.

Expanded facilities of the twelve story building offer a gymnasium with showers and lockers. Two lecture halls will be available on the fourth and eleventh floors. The second floor and the mezzanine, together with part of the first floor of the renovated building will house the library. The dining area on the lower floor of the new building will be supplemented by dining and service areas in the existing building.

Accommodates 850

Although enrollment in the college will be increased only slightly during the first few years the new building is occupied, the structure was designed to accommodate a student body of over 850 students comfortably.

The current shortage of rooms in which large groups of students may meet, study, or dine, will be alleviated when the building is completed. The new dining room, for example, will add 500 seats to the 130 in the older cafeteria area. The library, with space for 100 in each of the old and new sections, will double the existing space.

Meetings, concerts, and social activities may be held in the 400 seat auditorium on the second

floor of the renovated building. For smaller groups, students will have a choice of either the 180 seat lecture hall on the eleventh floor or the 55 seat hall on the fourth floor.

More Labs

Non-science laboratories will be located in the new structure, with special equipment for language labs on the fifth floor and psychology on the sixth floor. In the altered building, the three upper levels will be converted to science labs. Nine laboratories and offices for physiology, microbiology, biology, and photo analysis will occupy the third level. General biology and advanced biology labs will be located on the fourth floor. The fifth floor will house quantitative analysis, physical chemistry, instrument, physics, and organic labs.

The 37 classrooms and 59 offices will alleviate many space problems by permitting larger enrollment in classes and affording instructors privacy in which to work or meet with students.

Spring Completion

According to current construction plans, brick and masonry work on the exterior of the building will begin shortly. Interior construction will progress throughout the winter. Barring labor strikes, the structure will be completed in the spring.

Humiliation Faces Russian Jews, Student Visitor to USSR Reports

By SHARI ROSOFF

Sunday night, November 9, students of Yeshiva and Stern Colleges shared a rare experience. Dennis Prager, a 21-year old religious Jew who has just returned from the Soviet Union, gave an exciting and informative speech, outlining the conditions of Jewish life in Russia.

Mr. Prager, who speaks fluent Russian, spent four weeks in the Soviet Union. In Baku, he saw the synagogue surrounded by a high wall and barbed wire, leaving only one guarded entrance to the shul for Yom Kippur. In Moscow, each of two Jews told Mr. Prager that the other was an informer when in reality neither one was.

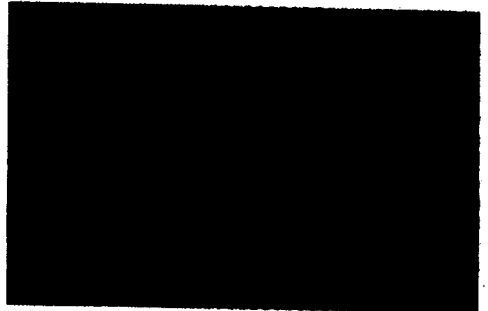
Fear Stalks Jews

A deep sense of fear has been instilled within the Jews. An old man in Baku threw a woman to the ground for daring to speak Yiddish. A Russian crew came in during Hallel to make a propaganda film for America — and

no one dared to murmur a word of protest.

"There are worlds and there are other worlds. This is another

become assimilated. In Leningrad, barricades were put up in front of the shul. The succah was torn down before Simchat Torah so the



Dennis Prager decries discrimination against Russian Jews. Photo by M. Kohn

world," said an old man. Jewish boys are not allowed in a synagogue until they have served in the army. By that time they have

youths would not see it. Gaurds took the names of all who entered the shul.

In contrast, Simchat Torah in Moscow was not marred by a pogrom. Twelve to fifteen thousand young Jews gathered to dance and since in the streets chanting "Dami Dami!" — home — Israel, their only hope.

For every youth who participated in the Simchat Torah celebration, there were approximately five to ten who did not. This is not, claims Mr. Prager, due to assimilation, but rather to the people's great fear.

Jailed for Slander

Boris Kochubiyevesky, a radio engineer from Kiev, is now serving time in a Soviet labor camp for "slandering the Soviet System." He was arrested one week after he wrote a letter expressing his desire to emigrate to Israel.

"What is this slander?" he wrote, "perhaps it is slander that for more than a year I haven't been able to leave for Israel? Or a slander that nobody wants to speak to me, that there is nobody to complain to? ... As long as I live, as long as I am capable of feeling, I will do all I can to be able to leave for Israel. And if you find it possible to sentence me for it, then all the same."

(Continued on Page 4, Col. 3)

SCW Reacts to M-Day

How did Stern women react to the October Moratorium, and what, if anything, did they learn from the nation-wide observances? Gail Landgarten and Sherry Fyman, co-chairmen of the Stern College Moratorium Committee,

circulated a ten part questionnaire to find answers to these and other questions.

One hundred and fifty-two students, representing roughly one-fourth of the senior class, and one-third of all freshmen, sophomores, and juniors, participated in the survey.

Judging from the students' response to the question, "What was your reaction to Stern's participation in the National Moratorium?" it was not only the "concerned" students who answered the questionnaire: 13% of the respondents considered themselves "apathetic" while only a slightly greater number felt "enthusiasm." The vast majority of students (70%) said they were "interested."

Among the eight faculty members who filled out the questionnaire, all had taken an active interest in the proceedings. They dismissed at least some of their classes and each spent over two hours at the teach-in.

Juniors and seniors were more (Continued on Page 4, Col. 1)

Wilson Fellowship Nominees Announced

Each year universities throughout the U.S. and Canada select promising students interested in college teaching careers for nomination as Woodrow Wilson Designates.

The 1969 nominees from Stern are Joyce Feinstein, of the biology department; Shifra Stollman, Barbara Ger, Malka Krumbain, Elka Yamer Silberstein and Leah Fridman, of the English department.

The Woodrow Wilson Foundation elects from among the nominees 1,000 designates deserving highest commendation. Their names are then sent for consideration to universities, agencies and organizations throughout the country which offer fellowship programs for graduate students.

The top 100 designates are automatically eligible for Independent Study Awards consisting of \$1000 to be used on an approved summer project of the student's choice. Another 100 of those elected in the U.S. receive Woodrow Wilson Fellowships through funds of the Ford Foundation. These fellowships consist of a \$2000 stipend for one academic year of graduate school plus up to \$1000 in tuition assistance.

Individual professors at each college recognize seniors for their achievements in a particular field.

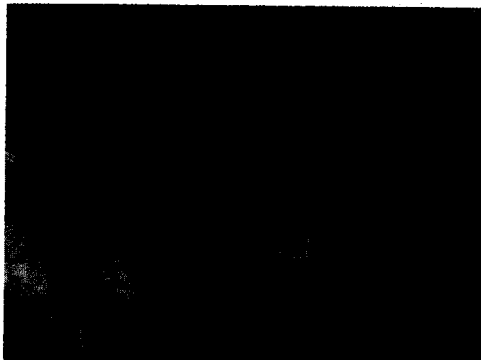


Photo by L. Billauer

Stern's Wilson nominees, l. to r.: Barbara Ger, Shifra Stollman, Elka Yamer Silberstein, Leah Fridman, Malka Krumbain. Missing is Joyce Feinstein.

These students may become Woodrow Wilson nominees upon consensus of the department members. Criteria for nomination include outstanding intellectual promise, commitment to graduate study and college teaching, and ability to do independent research work. The Foundation is primarily interested in students in the humanities and social sciences,

but science and mathematics majors not seeking professional training are also considered.

Interviews and decisions on nominees will take place in January. Nominees are required to present a statement of intellectual interest, proof of foreign language competence, letters of recommendation, college transcript and GRE scores.

JUNIORS VOTE TO ABOLISH CURFEW; GAIN ADMINISTRATIVE APPROVAL

The junior class, by an overwhelming majority, approved a resolution to institute an unlimited curfew system for upper juniors beginning in February.

The new policy will follow the same outline as that enacted for the senior class last year. Juniors will no longer sign in or out for evenings and weekends, and may return to the dorm at any time during the night.

Students will, however, have

the prerogative of indicating their intended destination in a notebook located in the lobby. In this way, dorm counselors or housemothers will know where the student can be reached in case of emergency.

Final review by Mrs. Torah Lichtenstein, Acting Director of Student Services, and Mrs. Jennie Giges, Director of the Dormitory, preceded institution of the unlimited curfew policy.

SLACKS AXED

One of the most trying debates that presently plagues Stern College is the issue of "proper attire." The question is, specifically, "are slacks proper attire for the women of Stern College?" It is not a new question. Many divergent opinions already have been voiced, yet still no official policy exists — not an official administrative policy, not a rabbinically authoritative policy, not even a student-made policy. The time has come for someone to speak up, to suggest a concrete policy by which all students shall abide.

It must be remembered that Stern College for Women, in addition to offering secular studies and degrees, has a unique religious tradition. It is not, nor ever was, intended to be a City College, or a Barnard, or anything else. Before coming to Stern we all read in the catalog that "students are expected to conduct themselves at all times in accordance with the principles and traditions upon which Stern College for Women was founded." We also signed a written statement to the same affect. The decision on the slacks vs. skirts issue must reflect these same principles.

The *Observer* supports the policy that in the school building proper, slacks shall not be allowed — not in the cafeteria, not in the smoking lounge, not in the library, and not in classes. It is our personal responsibility to act in a manner which will reflect well upon ourselves and our school, and to uphold and respect Orthodox values and the traditions of Stern College.

What each student wears in the privacy of her own home, be it in the dormitory or elsewhere, is a matter of personal discretion. But in the school building itself, where the image of Stern College should be at its best, all must abide by the no slacks code.

MIX AND MATCH

To B+ or not to B+ — that is the question. It has always been the policy at SCW to use a "plus" grading system, yet there is no acknowledgement of the distinction between a grade and its higher form on our transcripts. According to the description on these records, an A is excellent, both B and B+ are good, both C and C+ are average, both D and D+ are poor, and an F denotes failure. In brief, a B+ received in a course is synonymous with a B according to the key on the transcript.

According to Stern's original statement on grades issued several years ago, there was a sharp distinction between each grade and its plus form. A C, for example, connoted merely familiarity with course content, while a C+

implied "good knowledge of the course work and a semblance of potentiality."

In the 1969 catalog, the grade description still does not match the explanation of grades given in the transcript.

The Office of the Registrar must revise the transcript form immediately to reflect the new grade description listed in the catalog.

CURFEW LIFTED

"You've come a long way, baby, to get where you've got today. You've got your own curfew system now, baby. You've come a long, long way."

Stern College has once again extended its no-curfew system to include upper juniors. This policy affirms the faith that the administration has in its student body.

Administrators have shown further confidence in the students by allowing the juniors themselves to vote on the curfew policy. Hopefully, the students realize that by the time they are upper juniors they should be mature enough to accept the limitations that greater freedom places on a person.

WANTED: MAXI-HOURS

Night time study has returned to Stern. After a three week trial period of 9:00 p.m. library closing, last year's 10:00 p.m. closing time has been reinstated. Sunday morning cram sessions are back too, since the library will once again open at 10:00 a.m. rather than at noon.

The Offices of the Dean and the Director of Libraries have shown sensitivity to student needs by resuming last year's time schedule. We are confident that more progress will be made through further experimentation.

The *Observer* suggests that this semester the library institute longer Sunday evening hours on a trial basis, just as it experimented with shortened Sunday hours in the past. We also recommend that the library plan for new extended hours during exam week when reserve books may not be checked out.

Announcement

Until further notice, all 9:00 A.M. classes will begin at the following times:

- 8:55—according to the clock in the dorm.
- 8:45—according to the clock in the cafeteria.
- 9:07—according to the clock in the library.
- 9:00—according to the clock at Western Union (thank you, Western Union).
- 9:13—according to the clock in the office.
- 11:11—according to the clock in the Dean's office.

Thank you for your co-operation.

College Guide

By MERYLE H. CHERRICK



Junior curfew is abolished — a major step in loosening administrative control over student conduct outside the classroom has been taken. Student Council cannot decide whether a Stern dress code is necessary — a resolution is passed asking Dean Mirsky for his statement on the issue.

On one hand, students clamor for their right to decide how to live their lives outside the classroom; on the other, they recognize that many issues not directly related to academic affairs affect the nature of college life to such a degree that they fall into the realm of administrative concerns.

As Stern grew from a school of less than 100 women to its present size, it slowly abandoned the "parental" desire to dictate every phase of student life. The trend has been toward less administrative control and more student freedom. But there is a limit to this freedom. Because too many issues falling into the range of personal life — conduct in the dorm on Shabbat or dress in the school building, for example — also affect the image of the college as a whole, Stern will never adopt the "modern" college's approach: "What students do outside of class is no concern of ours." If this simple formula fails, there must be another method of stating the role of the college.

Currently, discussion of the dress code seems to be in vogue. During the year many other, more important issues, such as chitit Shabbat or cheating, will be raised. What is to be gained from all these talks? Do we really expect, or even want them to lead to the adoption of a set of rules which students must adhere to or risk expulsion from school?

The debates on any religious or ethical question must lead not to a code of rules, but to a code of ideals: a statement of the type of behavior expected of each student and the reasoning behind it. If a student finds she cannot comply with standards based on all that Stern College stands for and hopes to achieve, she should not be asked to leave, but she should begin to question her own motives in attending a religiously oriented college.

As Stern expands in the coming years, the tendency toward greater student determination in all phases of activity is inevitable. The college's responsibility during these years of change is not to codify regulations on every conceivable issue, but to examine those points between community and individual affairs and come to a definite statement of Stern's responsibility to its students.

ON BELLING

Dear Readers I'm writing to you To confirm a suspicion I believe to be true.

Have bells been extinguished from our school? Since greater assets we can bring By forfeiting that welcomed ring. National aid can now be raised, For secularization we can be praised.

Are we finally doing away with Pavlov's rule? Gone are sounds mimicking church bells A public institution on Lex. Ave., now dwells.

When a period is over how will we salivate? And when concerts are given during club hour And union needed so badly We can now have quite gladly

With no classical conditioning, to class we'll be late! For the annex is without bells too —

And when speakers were boring it sure was fun You'll be amazed what togetherness can do!

To have bells drown out the usual hum drum. So let's be thankful and just pray That the new building will be the same way!

Some teachers feel they've been set free. And keep us overtime without feeling guilty.

B.B. '70

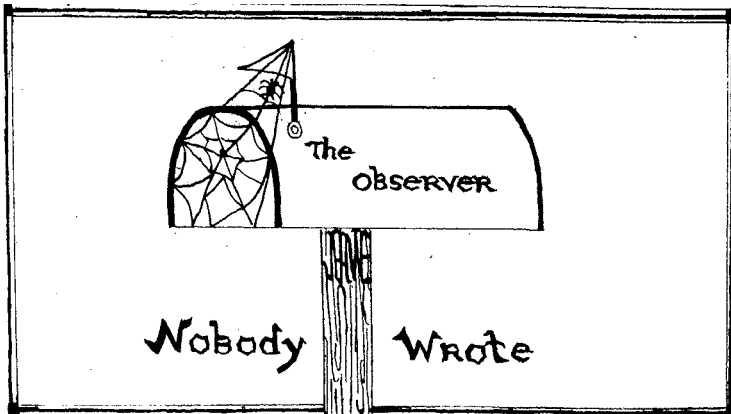
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Letters to the Editor



Poli-Sci Depts. Initiate Series

By CYNDI REISS

With national and international issues ever more important to students in colleges and universities across the country, Stern College also stands up to its responsibility. In a joint effort, the political science department of Yeshiva College and Stern College have initiated an extra-curricular program of discussions of topical issues by guest lecturers. In the opening discussion group, Karl Wittfogel, noted political scientist and author of the book *Oriental Despotism*, spoke about "Anarchism, Marxism and the New Left." Such programs will be held periodically as a means to build better and fuller political science



Photo by L. Billauer
Dr. Karl Wittfogel

programs in school and more specifically to widen student knowledge on the problems of today's world.

In addition to the establishment of this lecture series, a model city council session is to be initiated. This session will include delegates from other colleges and universities in the New York area, as well as from the undergraduate divisions of Yeshiva University.

WYUR Expands Coverage

By CAROL DUCHAN

It may not be Yeshiva University's "oldest and largest" radio station, since it was preceded by WGDR in earlier years, but it is YU's "only and best" radio station. In answer to the rumors floating around lately; yes, there is a Yeshiva University radio station, and you can now receive it in the Stern College dorm.

Because of numerous technical difficulties experienced by the WYUR engineers in their efforts to get the Stern transmitters operating this year, reception at the dorm was practically impossible. However, operational problems have now been solved and WYUR can be heard nightly at 820 on the AM dial.

This year, WYUR has expanded its programming beyond the narrow confines of music. The station is introducing new programming of a more serious nature, more attuned to the intellectual needs of the student body. One of these new programs is "WYUR Reports," a weekly discussion of pertinent issues on campus. There will be expanded news coverage and more editorial comment on university happenings as well as many forum and discussion programs.

Greater emphasis will be placed on Israeli programming. Besides more music, news, and interviews, WYUR will broadcast original Hebrew playlets in which Stern women are invited to take part. "Hashkafa Shiurim" taught by Yeshiva's rebbeim, and selected programs of the Yavne lecture

Faculty Feature

A Step Towards Understanding the Holocaust

By DR. LUCY S. DAWIDOWICZ

This year courses in the history and literature of the Holocaust are being offered for the first time at Stern College. Similar courses are given also at Yeshiva College and at the Erna Michael College of Hebraic Studies. This academic year Yeshiva University received a grant of \$75,000 from Mr. Paul Lewis of Dallas toward the establishment of a chair on the Holocaust. Kohleleh tells us that "to every thing there is a season, and a time to every purpose under the heaven." It seems that the time has come at last to teach and to learn, in earnest, what the Holocaust was.

Study: the Key

Dean David Mirsky initiated these courses at Stern. He realized that the passage of time has moved this period in Jewish history — sometimes called The Third Destruction — from the present to the past. We sometimes forget that by now twenty-five years have passed since the last of the Hungarian Jews were transported to Auschwitz. For those born after the war was over, the Holocaust cannot be a living memory. It can only become part of the Jewish historic experience, a late chapter in the millennial history of the Jewish people. Only in study, in a deliberate will to learn and so to participate vicariously, can we assimilate this chapter into our Jewish consciousness and make it part of our Jewish heritage.

The legends of tradition tell us that when G-d bestowed the Torah at Sinai all Israel was present at the Revelation — the

living as well as the dead, and even the souls of those yet unborn. Each one of us, then, has participated in the becoming of the Jewish people. We have a share in that experience. We have chosen, we have willed to make it our own. Each year we retell the story of the Exodus from Egypt. The Haggadah is explicit: "In every generation each Jew should regard himself as though he personally went forth from Egypt." Is this not relevant also for the Holocaust?

In the quarter of a century that has elapsed, many efforts have been made to make the Holocaust part of our Jewish historic experience, to bring it into the consciousness of every Jew. Prayer and commemoration have been the most personal, the most immediate modes of remembrance and internalization, when each one of us feels that he has stood with the Six Million. But study and learning demand more of the individual than feeling and, demanding more, offer more. Through study we can come to understand what seems beyond

understanding. Study can help us find the core of meaning for ourselves as human beings and as Jews.

Too often contemplation of the Holocaust has become an occa-

sion for sentimentality and self-pity or, oppositely, for effusions of self-hate and self-flagellation. Yet these responses are intellec-



Photo by G. Landgarten
Dr. Lucy Dawidowicz

tion for sentimentality and self-pity or, oppositely, for effusions of self-hate and self-flagellation. Yet these responses are intellec-

Dr. Goodman Returns to SCW

By JOYCE FEINSTEIN

This year, the student body of Stern College welcomes Dr. Fred Goodman, who spent the past year at Bar Ilan University in Ramat Gan, Israel.

Dr. Goodman, whose specialty is microbiology, received his B.A. and M.A. at Brooklyn College, and his Ph.D. at Columbia. He has taught at Stern since 1960, giving courses in history, bacteriology, and, several years ago, a seminar on evolution.

While at Bar Ilan, Dr. Goodman continued his research on the biochemistry of viral reproduction.

10:00 a.m. to declare some possessions in customs there. He had to rent a European car, with which he was unfamiliar, and also get along in his Hebrew which, he claims, was not fluent.

Dr. Goodman returned to Jerusalem in the afternoon, "exhausted and exhilarated" whereas ordinarily, he says, if he had made the same distance trip in the U.S. he would have come back "exhausted and miserable." He found that hitch-hikers in Israel were very helpful, and in fact, he purposely looked for hitch-hikers to pick up.

During his year in Israel, Dr. Goodman also discovered the country's great geographical features. He compared the *Harei Yehuda* to the Rocky Mountains, the *Emek Hasharon* to the Midwest, and Haifa and Carmel to the Appalachians. It was delightful, he adds, to be able to enjoy all this scenery in one day.

But the most impressive thing about Israel, Dr. Goodman feels, is the people. "They were friendly, pleasant, and helpful, and they always had time for a stranger." They maintain the system of real values where the important thing is to be a human being; status and material things take a secondary place."

When asked why Jews act differently in Israel than in New York City, Dr. Goodman answered that the meeting of Western and Eastern cultures in Israel results in a different, less hurried existence. *Yih'yeh b'seder*, he feels, is Israel's equivalent to *manana*. In short, "One has time to be a *mench* in Israel."



Photo by L. Billauer
Dr. Fred Goodman

He hopes that knowledge of viral metabolism will aid in cancer research.

Dr. Goodman found his stay in Israel "marvelous" and claims that he "fell in love" with the country during his first week there. One morning while in Jerusalem, he relates, he received a call at 8:30 a.m. asking him to be in Haifa at

Understanding the Process

We need to know more about the relationship between ideas and deeds, between agitation and acts. As Jews and Americans we usually value the act rather than the word. As Jews we stress the doing, the performance, of the mitzvot, often overlooking — alas — their inward meaning and purpose. As Americans we have made a virtue of pragmatism, to the neglect of other values besides practicality and workability. Consequently, we undertake the role of ideas and systems of beliefs in influencing men's actions and shaping their political structures. I am thinking particularly of the whole complex of beliefs, tenets, dogmas, and ideas that have produced anti-Semitism. We need to know how these ideas were transformed into a murderous system of politics, how people brought up to honor the Sixth Commandment could come to regard the murder of Jews as a positive commandment.

Failure of Imagination

Above all, we need to understand, through study and learning, the Jewish responses to the German program of methodical mass murder. We have been guilty of an immense failure of imagination in pondering on how the Jews lived and died in the ghettos and death camps. Some people who survived in safety feel guilty just because they survived. Others cannot make themselves confront the evil which the European Jews confronted. Instead, they turn the horror and revulsion which they should normally feel for the perpetrators upon the victims. Then, too, we hear a lot of gibberish nonsense about the failure of Jews to have waged a counterwar against the Germans or about Jewish collaborationism. Some of these charges arise out of ignorance and stupidity, but some out of malevolence.

Ignorance and insensibility can be overcome by study and learning. Study can yield knowledge and understanding. Only then can we attain a more compassionate, more imaginative, more real and actual comprehension of that course of events which shook the foundations of our modern world.

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.

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Wanted: Empathy and Compassion

By MINDY KURLAND

On Sunday night, November 9, students of Yeshiva College and Stern College were given the rare opportunity to be re-awakened to the spiritual plight of three million Jews in the Soviet Union. After listening to a first-hand account of Dennis Prager's personal experience with Russian Jews during *Simchat Torah* and the *Yomim Noraim*, I realized how important it is for all of us, as Jews and as students of Yeshiva University, to focus our sympathies and our united efforts on this problem as much, if not more so, than we, as concerned young Americans, are now focusing our attention on the Viet Nam Moratorium.

It is indeed an unfortunate characteristic of human nature, that people allow themselves to become so involved with their own problems and those of their immediate families and communities, that they tend to overlook the

more serious, though more distant and seemingly remote, problems of human beings in other parts of the world.

An example of this trait can be found right within our own American scene. The war in Viet Nam has been raging for almost thirteen years but it is not until 1969, when the casualties are beginning to involve our friends and next-door neighbors, that the American sensibility has been collectively aroused against the war. How many of us can honestly say that

out being an active member of such organizations as SSSJ, I do not see how any Jewish student, whether he is the chairman of the Moratorium Committee at Harvard or a student of Yeshiva University, can cry out religiously against death in war when he does not put enough value on a man's right to a spiritual life to protest the thwarting of his religious spirit in a country like the Soviet Union, or in any other country, for that matter.

If we are not concerned about the lives of human beings, how can we even pretend to be concerned about their deaths? If we are truly not Americans of silence, how can we possibly be Jews of silence? Let us always remember that our obligations as sensitive Jews transcend even the obligations of sensitive Americans. Consequently, if we are going to raise our voices this week against death in Viet Nam, how much more so should we raise our voices continuously for life in Soviet Russia, Israel and any other place in the world where the Jewish heart beats.



Photo by M. Kohn
Miss Mindy Kurland

we have not, to a certain extent, become calloused to radio reports of a week's casualties in Viet Nam, because, thank G-d, the tragedy of these deaths does not touch us or our families personally. How can any of us really deny our guilt when even within our own cities and communities, and even within our own school, there exists to a degree an element of indifference to the problems of our fellow human beings.

Yes, even as Jews, with our innate moral sensibilities and the precious value we attribute to human life, we are still susceptible to callousness and selfishness.

As concerned Americans, aware college students, and foremost, as committed Jews, there is no reason why we should not participate in such events as the Viet Nam Moratorium. But as far as I am concerned, it would be both hypocritical and paradoxical for us to be concerned Americans without being concerned Jews; to be concerned with the death of soldiers in Viet Nam, but not to be concerned with the spiritual death of our Jewish brothers in the Soviet Union; to participate in student rallies and peace marches, with-

New Music Releases Reviewed; Disappointing Quality Discovered

By BARBARA BARAS

Nearly every student publication is subject to a barrage of invitations to theater previews, tickets to film openings, and albums of releases about to hit the market. *The Observer*, being as valid a barometer of the academic temper as any other college paper, has received its share of "not-for-sale" paraphernalia. Until now, the tickets have been either discarded or used for cheap dates, and the records provided "background music-for-lay-out-night." Finally four of the albums are to receive their due — they are being reviewed.

Poor Vibrations

Among the lesser known gifts is a record by Joe Cocker. It is difficult to refrain from pointing out a direct relation between his name and the quality of his music. His voice vibrates, or undulates up from the environs of his abdomen. His style is a strange combination of soul and bluegrass. Somehow he adapts this combination

to songs like "Bird on the Wire" by Leonard Cohen (somehow I can't call him just "Cohen") and "Darling Be Home Soon" by John Sebastian. He does have good taste in music, as evinced by his selections, which include songs by artists such as the Beatles and Dylan. He might be dismissed as harmless except for his unfortunate rendition (perversion) of "Something" by George Harrison. Excluding "Something," the arrangements by Chris Stainton, The Grease Band, and Leon Russell are original and suitable to Cocker's (Joe's?) earthly style.

A most welcome new release is one entitled *Carpenters Offering*. The Carpenters are siblings, Karen and Richard, who offer thirteen tunes, ten of which were written by Richard. He also arranged them and sang with Karen who plays the drums and electric



Photo by A&M Records
The Carpenters

guitar. Their offering begins appropriately with an invocation, runs the gamut of ballads to hard rock, and ends with a Gregorian chant-like Benediction. Karen's voice is warm and mellow. She gives an individual mood to every song.

Monotonous Drums

On the other hand, Lee Michael's voice is grating. It is difficult to judge from his album of the same name how he sings, but he shouts well. As for the lyrics—no comment, only an example. "Would you be happy? Would you be sad?"

If you lost the best girl you ever had?"

There's a ten minute stretch on *Side One* of a drum solo which is supposedly divisible into three separate songs. It expresses moods of frenzy, anticipation, mystery, and eventually (perhaps inevitably) monotony.

Sundance Kid Rides Again

The sound-track of "Butch Cassidy and the Sundance Kid" is a sure-fire hit because it has the name tag of Burt Bacharach attached. Mr. Bacharach composed and conducted the entire score. The tunes are pleasant, rather like Muzak. The feature song, sung by B. J. Thomas, is light, befitting the easy-going pace of the movie. There is heavy use of banjo and harmonica which is more for the purpose of dating the film than enhancing the music.

"Butch Cassidy" should have no trouble in the sales department. With publicity, "Carpenters Offering" might make it. The other two sound like they are doomed to "lay-out-night" at college papers across the country.

M-Day Poll

(Continued from Page 1, Col. 4)

ready to cut all classes in observance of M-Day than were lower-classesmen (36% vs. 8%), but over 50% of the freshmen and sophomores who responded attended city-wide rallies.

The fact that the Moratorium was held on the second day of classes had a much greater effect on upperclassmen that it did on freshmen. If the Moratorium had been later in the semester, 90% of the upperclassmen claimed they would have cut classes. Freshmen, on the other hand, were more evenly divided as to whether they would or would not have cut classes on a later date.

Did Stern women learn anything from the teach-ins and rallies? If the results of the survey are any indication, students who participated had their opinions on Vietnam fairly well formulated before October 15. Only 55% of all the respondents to the questionnaire felt they gained new insight, and less than half had any reconsideration of previous thoughts on Vietnam.

American students are studying and learning in Jerusalem and working in Netivot. Join them.

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November 12 — Rabbi Raphael Grossman, Director of Hillel at Monmouth College, will speak during Club Hour today on "Moratorium and the Jews."

2:10-3:10 in Koch Auditorium.
November 13 — The Moratorium schedule at Yeshiva College is as follows:

Furst Hall, Room 501, 3:30 P.M. Discussion of Jewish attitude toward the war and biological and chemical warfare. Speakers will include: Congressman Edward Koch, Two GIs from "GIs Against the War."

Dr. W. Wurzbarger, Professor of Philosophy at Y.U.
Dr. N. Schneider, Assistant Professor of Chemistry at Belfer
Dr. V. Sidel, Professor of community health at Einstein and Chief of Social Medicine at Montefiore Hospital, on the topic of "Physicians and the War"
Dr. J. Voyat, Assistant Professor of Psychology at Ferkauf, will speak on "Ethical Issues in Vietnam."

November 13 — There will be a

Mishmar held this Thursday night on this week's parsha at 7:00 in the Orange Lounge. The guest lecturer will be Rabbi Bleich.

November 16 — A Stern-Y.C. weekend will be held in Far Rockaway this weekend, sponsored by the Keneset Israel Synagogue ("White Shul").

November 19 — Dennis Prager, a senior at Brooklyn College, who was in Russia during *Simchat Torah*, will speak to Stern students about his experiences with Russian youth during Club Hour.

November 20 — A concert of classical music will be held this evening in the orange lounge at 7:30.

November 24-25 — A number of invitations to a Scientific Colloquium on "Approaches to the Understanding of Human Development" in connection with Einstein College and the Rose F. Kennedy Research Center are available. Interested students should submit their names to the office of the Dean.

Soviet Jews Suffer Humiliation

(Continued from Page 1, Col. 5)
Today, even fewer Jews are permitted to leave Russia than during Krushchev's administration. Any attempt to leave is likely to result in arrest. Signees of an open letter demanding exit were not only denied their requests, but were also imprisoned. They had written "We consider the fact that our request was under consideration for nearly six months, only to be rejected, as an appalling act of mocking humiliation and anti-Semitism. As free men who have committed no crimes, in full consonance with the constitu-

tion of the U.S.S.R. as well as with the basic principles of the U.N. Convention on the Elimination of all forms of Racial Discrimination... we have the full right of emigrating to Israel."

What can we do to help our Soviet brethren realize their dreams? By protesting, says Mr. Prager, "making a loud noise." The situation cannot possibly get worse. Russian Jews are in a virtual prison. Through the Student Struggle for Soviet Jewry and other organizations, Mr. Prager appealed, we must help!

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From Israel With Love

Correspondence: Impressions, Emotions

Ed Note: A year in Israel succeeds where Freshman Comp fails. Every letter to a friend in the States bursts with enthusiastic, eloquent and touching descriptions of the land and people of Israel. The following excerpts from letters written by Stern sophomores and juniors spending a year in the Holy Land prove the point.

Shall I tell you the impressions of an almost three month student in Israel? LOVE! That's it — it just sort of envelops your whole body and overtakes you completely. No, it didn't happen all at once when I got off the plane like I expected. As a matter of fact, it was quite a gradual process and I think I'm better off that way. If you're interested, ask how happy I was in the beginning. Suicidal was a good word for it. Right now I'm really quite lonely but I'm still in love with the country. I never knew two such emotions could coexist and maybe they can't for any length of time.

You know, I wasn't excited on the plane, nor was I excited once I arrived in Eretz Yisrael. I just feel relieved and very content to be "back home" where I belong. It's as if I always lived in Israel — my past life in — seems like a vague, black and white dream in comparison with the vivid, stimulating Israeli life.

This is where home really is! I just can't believe it. There's just no other place. If you want to be really happy the rest of your life — this is where it's at! I'm still in a state of shock.

You can't begin to get the idea of what needs to be done here, but you can adjust to the way of life after a period of breaking in. It is tough and not a question of simply arriving and saying: "Here I am." It is rough to leave everything you identified and associated with your whole life and live somewhat less luxuriously, but I am slowly coming around to the viewpoint that this is the place where the contribution should be made, and not in the middle of 200 million goyim.



Debbie Klaff, member of Stern Class of '71, spending junior year at Hebrew University.

The highlight of my whole Yom Tov was Simchat Torah in Yerushalayim! It's something I will never forget. The whole Hebron Yeshiva, hundreds and hundreds of people, sang and danced at the Kotel the first day of Yom Tov in the afternoon. We all accompanied them, forming a chain and walking alongside them. The streets were jam packed and out of every window and on every porch people watched. It was just beautiful!! And the Kotel was as beautiful as ever.

The Succas around here are nice — you'd never see anything comparable in the U.S. — they go all out on decorations and make all kinds of things by hand!

I just learned that chol hamoed is the only time they're allowed to play instruments in Yerushalayim ever since the destruction of the bet hamikdash. . . . We went to Mea Shearim where we saw such a leibedik Simchat Baithashoaavatt. WOW! I'd never seen anything like it. All of the Chassidim dancing and singing — bands all over and Chassidim with long peyis and beards playing drums and other instruments! This whole Yom Tov season has been unbelievably wonderful here. Rosh Hashana we davened at Beit Hillel where all the young people go, and on the second day we went to the Kotel where there was so much singing and dancing!

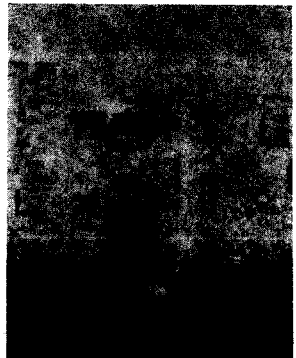


Photo by H. Quint Jaffa Gate, a main entrance to the Walled City of Old Jerusalem.

Simchat Torah here was really an experience. At night we walked to the Kotel and to Mea Shearim. After services in the morning, thousands walked, danced, and sang in the streets with the Torah as they made their way into the Old City and to the Kotel. It was true Aliya Laregel.

I visited Hebrew U. for Simchat Torah and I'm happy in Bar-Ilan. There, one has no religious atmosphere and Shabbat is empty. Most everyone religious goes away since Hebrew U. is 45 minutes from the center of Jerusalem.

Simchat Torah I was here in Yerushalayim. It was just beautiful! On Shabbat afternoon, all of Yeshivat Hebron danced to the kotel. Just masses of people. A really fantastic sight.

I was in Yerushalayim for Simchat Torah and it was by far the most beautiful experience of my whole life. To be a Jew and never be here — it's like being only half a Jew — it's like your nefesh is missing. It's such a beautiful, fulfilling country. I love every part of it, even its pushy aggressive Sabras.

Israel is beautiful and she is ours. Everytime I see the Judean hills I cannot help thinking how much G-d loves us to give us such a beautiful and fertile inheritance. Every step I take makes me ask: "Who walked here before me?" Every building makes me think that Mashiach is really coming soon and that the State of Israel is the beginning of that day.

Everyone is really excited. All seem united against a common front, a front no one takes seriously after war. People are laughing and singing as if it were a game, but

there are real problems some places — no electricity, no water. We are lucky near us it has all been fixed and we have heat. THIS IS ISRAEL. You'll love it.

Isn't the world out of its' head? But one thing — there is no safer place on the earth's surface than Jerusalem. There's no place I would rather be, either.

You know how most schools have fire drills? Well, we have bomb-drills. We all have lectures about mines and grenades and what to do if we find them around the building. Sounds creepy, doesn't it?

People here are so great — I love meeting so many new and interesting people from France, England, Greece, Australia and all over the U.S. — people I never had the opportunity to meet at Stern.

I've begun to realize that in America people are much more materialistic than here in Israel. Everything is money, money, and more money. Naturally they think of it here too, but they "go" for as much as they need to lead a comfortable life and no more. . . . I've begun to realize that the "little" things in life, such as religion, are not that little after all.

I'm lonely for my friends and family — but it's a funny kind of loneliness because I don't want to go home to see anyone — I want everyone to come here and see me — and stay.

Every other person you meet on the street is American. It's so funny how you kutch out a question in Hebrew and everyone answers you in English.

I can't get over how uninhibited I feel in this country. I trust everyone and I act without being restricted. Bar Ilan has strict dorm rules but I'm not going to let them get me down. Even Stern is lax by comparison.

I'm developing a terrible crush on all the sandurim (shoemakers) here, each one tucked away in his little corner ready to share his wisdom with you as he mends your shoes.

The food here is not what I'm used to at home but I did manage to lose six pounds. The food contains a lot of starch and the meat is of poor quality, but it's about the same all over Israel.

It's fun spending money here since I get from three and a half to four pounds for one of my dollars.

I am positively sure that I am the farthest thing from a kibbutznik. I could not stand such communal living. Gosh, you lose all your privacy, privileges, etc. This is not for me, but for people who can do it, kol hacatod.

Is pot going around STERN? Here, in Israel, the stuff known as Hashish is so cheap. Walking through Old Jerusalem in the Arab market, the smell clings to your nostrils.

The Israelis here never heard of deodorant.

Shopping in the Arab market is just wild! You can bargain with them for jewelry, camel leather bags, etc.

Aside from France, Israel is the best place to learn French since there are so many French, especially Moroccans, here. It's so funny taking it here because they translate from French to Hebrew. So many words that I understand because they're similar to English, the Israelis don't. For example, the word intensive — intensity — had to be translated for Israelis im harbet ko'ach.

The cafeteria here reminds me of YU; it's a great place to sit and talk.

At night I never stay in. Either a whole bunch of us go to a discotheque or we go to Tel-Aviv — or we hang around campus.

(From Hebrew U.) It's just so thrilling to be at a big university in big, good, co-ed classes with such excellent profs.

The University is great: rolling hills, trees, grass, and Israelis. I think it's a little bigger than anything I've seen before.

Walking along the big beautiful campus, you're surrounded by Israelis. It's great.

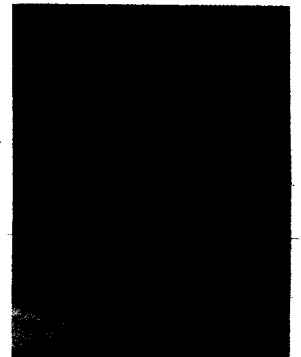


Photo by H. Quint The Belgium House, under construction on the campus of Hebrew University.

Can you imagine what it feels like to go out with a soldier? How can I explain it — but he's promised never to die. We're both going to live forever.

I felt so proud of all the captured territories, and yet, to hear the numbers lost and how brave all the chayalim were was very sad.

It is the human situation that is the essence of the whole thing. The people are brash, but polite when it counts; the cities are often dirty, but that is an even greater reason for people with different habits and attitudes to come and try to be influences. The feeling of standing against the Arabs is of course of prime importance and it gives an impression of vitality of life. The people realize the value of life more since it is threatened. You might say they live "fast and full." But over all there is the great need for the contributions of those people who have the skill and the desire to work.

Everything is pretty unreal. Just think, to me the kotel means stepping out of campus onto the number 16 bus and going to the last stop — and I'm there where generations of Jews prayed to G-d and longed for and died for throughout history.

By the way, this "magic land" as you call it, belongs to you, and to me, too. Come and see what you are inheriting.

Chagigas Psyched Out

By JOY BEKRITSKY

Well, it's finally happened. Some enterprising young man has found a substitute for the chagiga; the psychodrama. Chagigas are, of course, beyond definition. However, on the subject of psychodramas we can be more specific. They are, to quote an up and coming young psychodramatist, David Wallace, "a way of exploring dramatically some situation." In a word, it's a happening and it happened November 6 at the Jewish Agency under the auspices of Hamishmeret Hatzera.

Six men and ten women, responding to publicity in the Jewish Press and Yeshiva University publications, allowed Wallace, a Ph.D. candidate in clinical psychology at

the New York School for Social Research, to direct them in the first attempt at an all Jewish cast for the classic Moreno affair.

Many did not know what they were getting into. Some thought they were coming to see a play. Actually, what they participated in was a form of group therapy in which acting, rather than talking, is the principal institution for liberating and examining hang ups.

Marvin Rose, a YU smicha candidate and psychodrama buff, organized the Jewish group with other functions in mind. To him, these affairs are an ideal way for collegiates and young adults to meet.

Does it work? Well it seemed

like it might from the way the warm up exercises went. Wallace had participants pair off, introduce themselves to each other, and then assume the personality of their partner. On the social side, it's a great ice breaker. As far as psychology goes, the exchange produced some interesting students in projection.

Next came the Social Barometer, an activity in which participants sort of played mobile "hot and cold" to guess thrown up by the rest of the group. The group saw enactments of their reactions to topics ranging from *negia* to Moratorium Day.

We flaked off in the "talk to the empty chair" routine in which each participant conjured up the image of a person — dead, real, or imaginary — sat him in the chair, spoke to him, and finally assumed the identity of the occupant of the empty chair. Maybe if we had stayed we would have found out why Roberta broke up with the fellow opposite her empty chair.

What followed, we hear, was a real live psychodrama in which Wallace directed a volunteer in the enactment of a social situation from the participant's own life. In this exercise, the fellow is aided by an auxiliary ego who alternates with him as the antagonist and the protagonist. It all ends up with "sharing" an attempt at identification with the protagonist in the part of all spectators.

That's it from the psychology side. What we're wondering is if there was any social sharing after the whole shibang broke up.

Student Council Sponsors Raffle

The Stern College Student Council is sponsoring a raffle for a needy family in Israel. An Israeli woman with five children whose husband was injured has been left without income. The family lives in a one-room apartment; three of the children sleep in one bed and the other two sleep on the floor.

Tzila Rendel Schulman, Chairman of the Student Council project, announced that all proceeds from the raffle will be used to ameliorate these deplorable living conditions.

The drawing will be held on January 30, 1970. First prize is a lady's gold wristwatch. Second prize is a lady's electric shaver. Tickets will be priced at 50¢ each.

New Shomer Shabbat Bus Route Links Boro Park - Williamsburg

On Monday, October 27, Mayor John Lindsay became the first passenger to board the new bus connecting the two Jewish communities of Williamsburg and Boro Park.

The new shomer Shabbat service will operate non-stop at Keap

man Stark of the Concerned Jewish Youth for a Better New York, and Sol Levy, publisher and editor of the *Williamsburg News*.

It is estimated that 600 people per day will use the new service to get to the many business and educational establishments in the



Photo by The Williamsburg News

Mayor Lindsay and Rabbi Bernard Weinberger inaugurate new bus service between Williamsburg and Boro Park.

Street, between Bedford and Lee Avenues in Williamsburg, and 50th Street and 14th Avenue in Boro Park. This direct route will shorten the trip between the two areas to twenty minutes, eliminating the additional twenty-five minutes that would be required by regular city bus or train transportation.

The need for a special bus service was brought to the attention of the city by Rabbi Bernard Weinberger, a biblical consultant to the YU and YWHA of Williamsburg, the United Jewish Organization of Williamsburg, and Boro Park, and the city's office. The actual contract and ground work for the project was done by Nor-

two areas. The bus will operate daily except on Saturday and will cease operation each Friday before sundown. It is hoped that the availability of a rapid means of transportation between Williamsburg and Boro Park will put an end to the dangerous practice of hitch-hiking that has been resorted to in the past by residents of these communities.

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Stern's Secret Weapon Reveals The Shapes of Things to Come



Photo by L. Billauer

Health 13/101: Jogging to Ninth Avenue.

By GINA ZWEIG

The women of Stern College are in fine shape (physically speaking, that is). This is due to the dualistic nature of the physical education department.

Although it is not evident from the course descriptions that the program is twofold (ETAOINNN enroll in swimming, fencing, or dance, the realization that jogging is an element soon becomes evident.

Students may choose from many types of jogging. They may jog to a bus stop where the bus driver will slam the door in their face. Although this may prove frustrating, it helps build up resistance for the winter. During the winter, the bus driver will not only slam the door, but will also splash the students with slush and demand exact fare from heavily mittened hands.

The less adventurous members of our school might decide to eliminate the frustrations of jogging from bus stop to bus stop by merely setting their minds to jogging from Lexington Avenue to Ninth Avenue. Although this may result in great fatigue by the time the students reach dance or fencing, they must remember that this is the dualistic nature of this unique program.

If the students are not up to jogging to Ninth Avenue, the

benevolent administration of Stern College offers an alternative. Students may enroll in a swimming class and jog down to Fourteenth Street. The main advantage of this program is that artificial respiration may be offered in a swimming class.

The administration has decided to utilize our campus, New York City, by taking advantage of its streets. Perhaps an expansion program may be offered in the future. Such activities as boating on the Staten Island Ferry or bicycle riding in Central Park could be instituted.

A diversification of activities would intake more girls to take physical education even after they have fulfilled the required four semesters of jogging. New areas in which to jog will generate more enthusiasm and may lead to popular interest in a physical education major.

The administration has stumbled upon a "secret weapon." With the synthesis of jogging and the standard physical education program, the shape of things to come looks most promising.

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What's Going on with Futz & Fox?

By CARMEL FRIEDMAN

"Nobody knows and the pig won't tell," says Cyrus Futz (John Bakos), country style anti-establishment, to Majorie Satz (Jeanette Ertel), low hung, hick town tramp.

What the pig won't tell is that the three of them have just made love in Futz's barn. Unknown to them, the act has taken place under the watchful eyes of the La-Mama Repertory Troupe and one sexually perverted Oscar Loop (Seth Allen) who just happened to be passing by that fateful night on his way to an orgy in the fields with Ann Fox.

If all this confuses you, don't leave now. You'll be more confused before it's over.

Loop blows his mind at the sight and kills poor, innocent Ann in an explicit fit of passion. When arrested, he accuses Futz of motivating the crime. The Sheriff jails Futz to protect him from the infuriated town folk and from Majorie's brother who plans to redeem his sister's honor by killing Futz. Figure that out if you can, suggests the film, none too subtly.

During the final half hour of the movie we begin to see the point. Cyrus Futz is an individualist, a simple man searching for his own happiness and not bothering anyone. You just can't dislike him, he's too sincere. The townspeople, on the other hand, are the real pigs. A scene of Majorie wallowing naked in a muddy river is all too clear an example of their true nature.

In the end, the townspeople triumph. Futz is dragged from jail by the mob, his pig is brutally stabbed before his eyes, and then he, too, is murdered.

The movie, directed by Tom O'Horgan, is actually a filming of the controversial play exactly as it was done by the La Mama Troupe off Broadway. The film flashes

back and forth from play to movie with an almost constant narration of every move ("Oscar lifts his feet to his nose and takes a long whiff"). The technique is used well and the company does some excellent and humorous acting. In fact, the film could stand alone as a critique of the advantages of stage plays over camera productions. The photography, too, is something special with imaginative use of distortion, double exposure

and tinting.

On the claim of social comment, however, Futz simply does not stand up. Individual freedom is a worthy subject and can be presented successfully. But Futz busies itself too much with experimental theater and nearly bypasses its moral lesson.

"Men can make men insane" says the Sheriff's friend about Cyrus. After seeing Futz, somehow I have to agree.

Students Question Our Society; Prof. Greenberg Seeks Answer

By ESTI DAVIDOWICZ

As a teacher, Mr. Bernard Greenberg is provocative, as a sociologist, probing, and as an individual, unique. Mr. Greenberg, if you're not lucky enough to know him personally, is the new sociology-anthropology teacher at Stern. He classifies himself as a pure scientist — a sociologist who is seeking knowledge for the sake of

agents of continuation. Young people constantly seek to rise above the process and alter society. "To do this that is, to adapt to and reconstruct society, is a grave theoretical problem, but," sighed Mr. Greenberg, "human beings are worth a try."

Before society perishes through a "dangerous mistake" like the Vietnam War, or through the "magnificent failing" of the U.N., the people of the world must realize, emphasized Mr. Greenberg, "that it's unite or perish."

By observing man in the context of society we realize an aspect of human existence that we often fail to grasp. We are alert and puzzled. "What's happening? What's it all about?" Like a great artist, Mr. Greenberg makes that which is come alive.

We are led through the jungle of human existence and made aware of patterns and implications. Mr. Greenberg, by pointing out the many facets of human relation, makes society more understandable and intelligible.

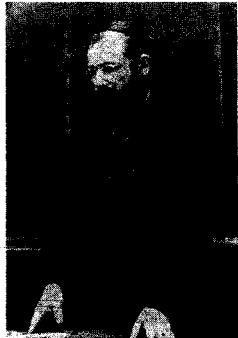


Photo by L. Billauer
Mr. Bernard Greenberg

knowing something, not to alter but to understand conditions."

Mr. Greenberg, as a sociologist, enjoys observing and analyzing society's response to crisis. He views today's revolutions and rebellions as "forerunners of a necessary change." People are beginning to question society and challenge authority. There are revolutions taking place in religion, ethics and morals. "For the first time in human history," says Mr. Greenberg, "there is a universal awareness of the possibility of total annihilation. This development together with the rapid process of industrialization and institutionalization presents many conflicts which must be resolved."

"For their part, youth acts as society's conscience in this process of industrialization and alienation. What youth does and says, even if it's pathetic, shows that the human spirit is still capable of being expressed by some segment of the society."

Students are the innovators of change, while their parents are the

Carter's Burden Lightened By Blue Sashed Volunteers

By GLADYS GRONER

What is a Carter Burden? Is it a household word? No, that's Agnew! Is it a liver pill? Perhaps. Or is it a candidate for councilman? Who ever heard of a councilwoman with a name like Carter?

Early Risers

Tuesday morning, November 3, at 4:30 a.m. fifteen alarm clocks rang to the tune of "It's Carter Burden time." Out of bed rolled fifteen bleary eyed Stern girls and ten minutes later they were "krotzing" uptown to make a name for themselves in politics at the rate of \$2 an hour. (and for money like that you can imagine what the names sound like!!!) Upon arriving at headquarters each girl met the candidate, Mrs. Carter Burden was also on the scene. One could spot her instantly. She was wearing a button which read; "I am Mrs. Carter Burden." And who else would wear an "I am Mrs. Carter Burden button??!"

Complete Kit

Before leaving for her "beat" each girl received a Burden kit which included:

1. A list of phone numbers to call in case of trouble at the polls (they say that Italians are sore losers!)
2. Six dimes for those phone calls . . . or for candy bars, which ever way you looked at it.
3. Thousands of leaflets with Carter's face on the front.
4. A pretty blue sash (guess whose name appeared in bright red colors??!)

5. Instructions to smile and not to leave the assigned spot.

And thus the day progressed. By 6:30 a.m. it began to drizzle and those who didn't bring umbrellas used their leaflets! At noon, lunch was served at the Burden headquarters. The menu consisted of ham on rye, ham on white, and for those who are weight-watchers . . . just plain ham! By the end of the day, tired and hungry, the Stern girls celebrated with a supper, consisting of tuna on rye, tuna on white and for those who are



weight-watchers . . . just plain lettuce!

The day turned out to be quite successful for dear old Carter . . . he won by over 40,000 votes which just proves that Stern girls aren't always losers!

Dorm Council Bridges Gap

By NAOMI WIENERMAN

Dormitory Council, Student Court, and the dorm counselors are three groups within the dorm working to improve conditions and make them as suitable to college life as possible.

"The Dormitory Council is the official representative body of all

communication line between students and administration. At the same time, it allows girls to share their ideas and suggestions pertinent to the dorm. The Council, in cooperation with the administration, constantly reviews and revises dorm rules. For example, this

with disciplinary problems in the dorm. Students have greeted the court with enthusiasm since the judges are fellow students who understand the problems of dorm life. There are three judges, one from each upper class, interviewed and appointed by Dorm Council executive board each spring. They determine standard penalties for small offenses and hold court hearings for individual larger infractions. Cyndi Reiss and Shelly Garkinkel are this year's senior and junior class judges. The sophomore judge position will be filled this week.

Counselors on Duty

A third group, the eight dorm counselors, plays a meaningful role in the dormitory. Sandra Burnstein, Hannah Gladstein, Marlene Glassman, Penina Grossman, Helene Katz, Leah Rosenblum, Noemy Schwarz, and Annette Singler, all 1969 graduates of Stern, give of their time to assist girls with their general and individual problems. Each counselor is on duty once a week in the lobby, twice a week in her room where she is available for personal consultations, one Shabbat per month, and one Sunday night every eight weeks. Each dorm counselor, therefore, acts as friend and advisor to the girls assigned to her.



Photo by L. Billauer
Dorm counselors Marlene Glassman, Annette Singler, Hannah Gladstein, Helene Katz, Leah Rosenblum, Noemy Schwarz, Penina Grossman and Sandra Burnstein meet with Student Affairs Directors Mrs. Giges, Mrs. Lichtenstein and Mrs. Shimoff.

girls in the residence hall. Officers are elected each spring, and representatives of every floor in the dorm are chosen at the beginning of each semester. Dorm Council officers this year are Naomi Wienerman, Ann Wolfowitz, Enid Moskowitz, and Leah Schwarz.

Dorm Council serves as the main year sophomore and junior week-

night curfew has been extended until 12:00 midnight, eliminating the need for special extended curfew requests. Other items under discussion are revisions in junior curfew and Shabbat sign-out procedure.

Student Court, the second student-run organization in the dorm, was established last year to deal

A happy ending

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We Cash Checks from Stern Students

"Soul Brother" Carlbach Seeks Spiritual Turn On

By SARAH HOLSTEIN

From San Francisco to Russia to Jerusalem, Jewish people are singing Rabbi Shlomo Carlbach's songs and adopting the style he invented.

The "father of the Jewish folk song" performed at Stern College on October 30. Old and new fans filled the auditorium to hear Shlomo belt out his tunes with his usual fervor.

At an informal gathering following the concert, Carlbach, who smiled when called Rabbi, began a sermon such as he would deliver to his disciples. He began an enthusiastic defense of his philosophy by expressing his distaste for the Jewish establishment. "Judaism today is an unfeeling, middle class, yenta religion which barely fulfills our minimum needs. The youth of today want their maximum needs met and instead of turning to Judaism they turn to Eastern religions such as Zen Buddhism. Today we present a shallow and darkened view of Judaism to the world instead of the beautiful and bright way of reaching our souls. Through Chassidism we can dispel the darkness created by the establishment and show the great light in Judaism."

Carlbach feels it is his job to bring far removed Jewish youth to the path of light. He first met his "soul brothers" at a San Francisco folk festival in 1966. It was then that he saw his calling and began his crusade. Carlbach invited 800 teenagers from the festival to join him for a Shabbat. This was the beginning of the House of Love and Prayer. The house, located in San Francisco, is a three story building. Two stories are living quarters, and the main floor is the synagogue and dining area. Each person who lives at the house is understood to share and contribute equally. Although the house is open to everyone, most of the inhabitants are hippies who have adopted the ideas of Chassidism.

A typical Shabbat at the communal synagogue begins with a three hour Friday afternoon mincha service to prepare and cleanse the soul for the Sabbath. The *Kabat Shabbat* service follows, preceding an *oneg Shabbat* which lasts into the early hours of the morning. After spending Shabbat at the house, according to Carlbach, one can feel a "spiritual turn on." He hopes to hold such a Shabbat at Stern sometime this year.

"Yesharot today tend to clip the wings of the youth with their continual preaching," says Carlbach. To give them a true and deep understanding of Judaism, he feels it is better to permit them to pray in their own way, by singing, rather than reading standard text. In learning Torah, students should be allowed to ask even the most challenging questions instead of being forced to learn the *halacha* which leads to a closed view of the world.

Carlbach, who learned 24 hours a day for 6 years at Lakewood Yeshiva and also at Chaim Berlin, left the yeshiva world and found



Photo by L. Blinnauer

Carlbach spreads message of spiritual reeducation in concert at Stern.

himself to be closeminded to the rest of life. Now, after having truly been a part of the worldly life, he claims that "the world exists — but the Torah exists even more."

Shlomo Carlbach feels that he is living up to his Lubavitch and Ger Rabbinic background by trying to transmit the inner meaning of Judaism to the new breed of young people. He has not only appealed to the youth in America,

but he is spreading his mission to Israel and has opened a communal house in Jerusalem. He feels that the Israelis want and need a spiritual Judaism but the religious faction of the country have rejected them. "The people of Israel are ready for Shabbat" and Carlbach hopes to give it to them. He insists that it is his obligation to reach the Jews of today in order to create a unified Utopia of Judaism tomorrow.

Dean's List Ranks Grow; Even Distribution Noted

A record number of 66 students achieved Dean's List status for the 1969-1970 school year. The figure represents an almost 70% increase over the previous year's total of 39 women who attained the required 3.4 or higher grade point average.

Twenty-three members of the class of '72 merited Dean's List recognition. Penina Bane, Mindy Fleischer, Sharon Fleischer, Dora Gluck, Barbara Greenberg, Rose Gross, Frances Gutterman, Deborah Hertz, Phyllis Jick, Rochelle Kahan, Rosslyn Klein, Barbara Knobel, Sharon Litwin, Ronna Meystel, Sheila Moskowitz, Debora Nobel, Leah Rappaport, Rochelle Rotenberg, Judith Simon, Sara Warsawick, Roselyn Yager, Timorah Zapinsky, and Laura Zerkowitz posted accumulative averages of 3.4 or better during their first two semesters at Stern.

Of the class of '71, 19 Dean's List Scholars — Shoshana Bacon, Joy Bekritsky, Meryle Cherriek, Janice Cohen, Deborah Friedman, Rochelle Garfinkel, Judy Geller, Joan Glick, Tina Jaskoll, Marsha Kagan, Faye Kisehel, Edith Lazaros, Susan Rosenfeld, Sally Rottenstreich, Stephanie Stern, Eva Turk, Gita Wakschlag, Hedy Wakschlag, Zipora Weinfield — six were recognized for the second time in their college career.

During their junior year, class of '70 students Vera Apt, Eta Ronn Bacon, Razya Ben-Porat, Ardith Bondi, Joyce Feinstein, Barbara Ger, Cynthia Groomman, Fredel Jacobs, Sue Hilsenrad, Sandra Himmelstein, Karen Kaiser, Ella Klarsteinfeld, Malka Krumbain, Linda Lipschutz, Sandra Lister,

Lindsay Outlines Program To Halt Community Decay; Proposes Local Autonomy

One week before his reelection as mayor of New York, John V. Lindsay detailed his Neighborhood Stability Program to an audience of Stern and Yeshiva College students. The mayor's program was created to meet the decaying conditions in ghettos throughout the city.

The mayor pointed out that Albany does not view New York City neighborhoods, as separate entities with individual monetary needs, and therefore does not provide for them.

Lindsay explained the situation in the ghettos as a vicious cycle of deterioration. The neighborhoods and population have changed, but people move in looking for the opportunities that existed a generation ago. As a specific example, Yeshiva University senses the problem of deterioration in Washington Heights.

The Grand Concourse Plan for the Bronx was the experimental phase of the Neighborhood Stability Program. The results proved that if neighborhood and government work together, decay can give way to construction and people of different races will have an opportunity to cooperate. Four other neighborhoods, East Flatbush

Laurelton, Crown Heights, and Washington Heights are slated for rehabilitation under the same program.

Mayor Lindsay claimed that priorities in the program will be determined by residents of the neighborhoods, rather than government officials who may not understand the specific problems within an area. The program will also give neighborhoods a distinct amount of autonomy and control over their own well being.

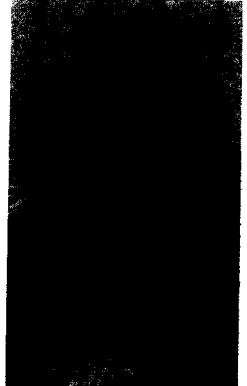


Photo by YUPK

Mayor John Lindsay

Reps To Speak At Career Night

Career Night, sponsored by the junior and senior classes, will be held at Stern on Wednesday, November 19, at 7:30 P.M. The purpose of the program is to expose students to job opportunities in their major. Representatives of various fields will be present to answer questions and provide guidance for upperclassmen who are looking into specific careers.

Representatives of the Einstein and Ferkauf schools of Yeshiva University, IBM, Time-Life, the Civil Service Commission, and the Board of Education will be able to refer interested students to the proper channels of information.

Beginning July 1, 1970, the city government will lend each community money to be incorporated into the neighborhood budget.

The idea of neighborhood stability is to stop problems before they start. Lindsay hopes that a policy of "different strokes for different folks" will foster a system whereby large groups can work together and at the same time satisfy their individual demands.

In conclusion, Lindsay said, "We can't solve the dilemma without the efforts of everyone. We have a situation of a city actively and visibly working with its people. With your help, the fight for a better city can be won."

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