



The Observer

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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Lubavitcher Rebbe Stresses Jewish Woman's Role; Stern Must Set Example

The following letter was written by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson *Shlita* to a Stern student in acknowledgment of funds received from Stern collections for the Tephillin Campaign and needy Jews abroad.

Blessing and Greeting:

I duly received your letter of the 14th of Kislev, with the enclosed *tzedaka*, contributed by your group of girls. Enclosed are the receipts.

May G-d grant that the *zechut* of the *tzedaka* should stand each and every one of you individually, and all together, in good stead, for the fulfillment of your hearts' desires for good in all your needs.

I hope you will have an inspiring Chanukah, especially in the light of the fact that Jewish women had a significant role in the miracle of Chanukah, as you surely know. The women's contribution began with their self-sacrificing determination to observe the laws of *tzniut*, and extended to the whole area of Torah and mitzvot. Be it remembered that in those days they were confronted with a trend which had swept not only non-Jewish nations, but unfortunately also a substantial part of the Jewish people, who called themselves "Hellenists," faithfully following the customs and fashions of the day as set by the Greek culture prevailing at that time.

Significant Event

An event in Jewish history, particularly one that has been eternalized by a Mitzva, especially for eight consecutive days, surely must provide food for thought, not only as an important historic event, but also, and especially, as one that has a pertinent and timely significance for our own day and age. This should also make it easier to overcome whatever difficulties there may be, whether real or imaginary, to do so with confidence, joy, and gladness of heart.

The message of Chanukah, for Jewish girls and women, is that they should not allow themselves to be influenced by the environment, even though they are "few" and "weak" (as mentioned in Al Hanisim). Victory will be theirs if they assume a strong and determined posture, and the benefit

of it will be not only for them, but for the entire Jewish people, indeed for all future generations, as was the case with Chanukah.

Surely it is unnecessary to elaborate to you at length as to the cult of the ancient Greeks, which was to worship physical strength and beauty, discarding all modesty, etc. So shameless

(Continued on Page 4, Col. 1)

BRE and BHL Degrees Dropped In Sudden Y.U. Financial Move

The Bachelor of Hebrew Literature and Bachelor of Religious Education degrees, once awarded at Stern College for advanced work in the field of Judaic studies, are no longer.

At a meeting held December 2 with Dr. Shlomo Eidelberg, head of the Hebrew Department, and Rabbi Israel Miller, Assistant to the President for Student Affairs,

all senior candidates for BRE and BHL degrees were informed of the sudden change.

Rabbi Miller explained that in order to qualify as a nonsectarian institution by the New York State Board of Regents, Yeshiva University could not grant such degrees as the Bachelor of Religious Education or the Bachelor of Hebrew Literature. Without such re-

cognition as a nonsectarian institution, YU cannot receive state financial aid. The decision to change the names of the degrees to make them acceptable to Albany had been made "on the highest level." The BRE would become a BE or Bachelor of Education degree, and the BHL would be called either a Bachelor of Science or an Associate in Arts. There would be no change in the requirements for either of the degrees.

Following the meeting with BRE and BHL candidates, Rabbi Miller joined members of Stern's administration to discuss with student leaders the significance of the changes to the University as a whole. Rabbi Miller explained that the reason for the sudden change was that the university's charter empowering it to grant particular degrees must be changed by the end of December. He had come to Stern before any other undergraduate division because the changed affected SCW most strongly.

Separate Incorporation

At Yeshiva College, the Rabbi Isaac Elchanan Theological Seminary (RIETS) is separately incorporated as a sectarian institution, so it may continue to grant BRE and BHL degrees.

At Teachers Institute for Women, most students work towards a teaching certificate, rather than a bachelor's degree. In response to the question of whether Stern's religious departments could be separately incorporated, Rabbi Miller said that the matter might be considered.

The 1970-72 Stern College catalog had been sent to Albany prior to the meeting with students. It includes no mention of either the old or new degrees.

Students Rally for "Damascus 2"

By Suri Harris

"What do we want? Freedom! When do we want it? Now!" These were the shouts heard December 4, by thousands of New Yorkers, as they passed the demonstration held in front of the Syrian mission in mid-Manhattan. The world had practically forgotten two Is-

"Let My People Go," and "TWA, What Do You Say."

Hundreds of students from high schools, college, and youth organizations circled the block, and picketed in front of the Harcourt Brace and World Co. Building where the Syrian mission occupies the 20th floor. Reporters and

during rush hour. One thing definitely accomplished by the demonstrators was making their presence known! A student from LIU, who was aboard the hijacked plane en-route to Israel, recounted his experience. When the jet landed, the two Arab hijackers forced the passengers to raise their hands behind their heads, and evacuate the craft rapidly. One minute after they were led off, the plane blew up. Not only was he not allowed to leave his hotel room during his stay, but he also underwent an hour and a half of interrogation by the Syrians, who asked why he was going to Israel, and if he were a Zionist.

After several speeches the *Hatikvah* was sung. By 6 o'clock permit time expired, and the crowd began to disperse, with the final announcement that another demonstration would be held on January 1 if the Israelis were not released.

The next day, Dec. 5, an intricate political trade of prisoners involving Egypt, Syria, and Israel was completed by the Red Cross, and Samueloff and Muallem were set free however. It is not known whether the "Damascus 2" demonstration had any effect on this political maneuver.

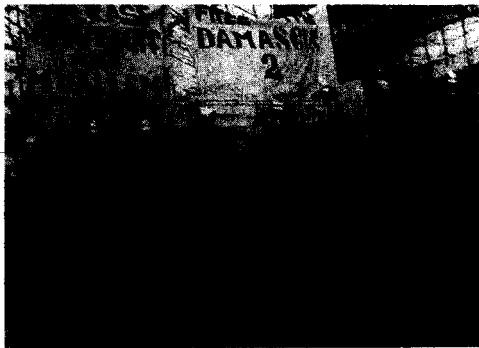


Photo by L. Billauer

Students protest for release of prisoners.

raeli passengers, Dr. Shlomo Samueloff and Salah Muallem, who were still being held captive in Syria after their TWA plane was hijacked to Damascus, August 29.

Organized by the "Ad Hoc Student Committee to Free the Damascus Two," the march formed near the Isaiah Wall of the United Nations, where the first candle of Chanukah was lit. The march proceeded onward to the Syrian Embassy on 47th Street. Led by torch bearers, the procession continued through the bitter cold with students carrying signs such as

cameramen from local stations were at the scene, while the police helped maintain order, especially

Rabbi Paris Interprets Falashian Jewish Beliefs; Talpiot Singers Lend Spirit to Chanukah Program

By JUDY SIMON

On Saturday night, December 6, the Torah Activities Committee sponsored a "Chanukah Melava Malka." The event, which was headed and co-ordinated by Shelly Seibzener, Josie Kaplan, and Shelley Schwartzman, abounded in song and spirit and lasted well into Sunday morning.

The evening was highlighted by a 50 minute speech delivered by Rabbi Moshe Paris, the Rabbi of a Falashian community in the Bronx. Rabbi Paris traced the origins of the Falashian Jewish community back to Biblical times. He dwelled upon the spiritual hardships incurred by this Black community through their 2,500 year separation from the other Jewish communities and illustrated how this long isolation affected the Falashian interpretation of Torah.

Traditionally, Falashians be-

lieved only in Written Law and in this way were similar to the Karaites Jews. This literal adherence to Torah naturally caused the Karaites observance of such basic laws as Kashruth and Sabbath to differ sharply from the practices evolved in the other Jewish communities. Rabbi Paris mentioned the immense efforts of numerous Rabbis in correlating the beliefs of this ancient community with those of modern day Jewry.

Rabbi Paris' lecture was followed by a very lively session led by two of the Talpiot singers, Mindy Kurland and Josie Kaplan, who entertained with a series of Chanukah favorites and Israeli songs. Midway through the evening, Zvi Fishman, producer of the second Rabbi's Sons Record, took over the program. Then followed a medley of Rabbi's Sons, Mark III and Schlomo Carlebach



Photo by L. Billauer
Rabbi Moshe Paris

songs which kept everyone clapping and singing well into the night.

SCSC Revotes on Dress Code; Quorum of 300 Needed Tonight

The dress code decision — in whose hands will it finally land? Tonight in Koch Auditorium the issue may be decided.

A quorum of the student body (300) is needed at the meeting to reach a deciding vote on the Student Council resolution to let the Dean determine the dress policy at Stern.

The resolution was passed by the Council and then a petition was made for a revote by the en-

tire student body. The issue lies in who will formulate the dress policy: the Dean, the students, or a joint committee of both.

Tonight's meeting will begin at 7:00 p.m. One and a half hours have been allotted to brief speeches by students and faculty. Questions will follow as well as the reading of comments submitted in writing by students. If enough students are present the meeting will close with a secret ballot.

Letters to the Editor

Ed Note: The Observer frequently editorializes about the problems and progress of the Judaic "departments" at Stern. This time, we let the student body speak for itself, so that each student may express her own personal reactions to the changes that have been made.

Student Council President Mindy Kurland has selected two groups of 15 students to meet with Dean Mirsky and members of the faculty in the near future to evaluate the innovations in Hebraic and Judaic courses. The Observer hopes that the representatives will take special note of the opinions expressed in letters to the editor, so they may better understand the feelings of the general student body.

Down with Boredom

To the Editor:
I would like to voice an opinion as to the changes in the Hebrew and Judaic Studies departments. While most of the changes are worthwhile, they do not go far enough.

For instances, combining freshmen, sophomores, juniors, and seniors in Hebrew classes is fine — provided all the girls are on equivalent levels (i.e. soph B and sr. A). But to combine jr. B with soph. B and freshman I (which is midway between the B and C levels), is grossly unfair to all girls involved. Is not any improvement expected from year to year? If I may use myself as an example, in my freshman year I studied *Eleph Melim Bet* and used the *Dour* series for book reports. I then progressed to *Mikrah Chadash* and the *Gesher* series, in my sophomore year, only to further "progress," in my junior year, to *Eleph Melim Bet* and the *Dour* series once again. While it is not the fault of the teacher, something is definitely wrong with a system which would allow such a thing.

I would like to see a system where the freshman year would be devoted to grammar, and possibly one semester of the sophomore year for those girls on the E (A) level, while the other years would consist mainly of conversation and some composition.

Furthermore, at least an introductory literature course should be taught on each level by the junior year, at least as an elective, rather than just the basics (conversation and grammar).

In the Bible courses (Hebrew courses above 70) there should also be a combining of classes on equivalent levels. While the introductory courses on the A/B levels are good there should be more of a variety. A junior B, as things stand now, has no choice as to what her four semesters of

Bible courses will be, there are only four offered. More Tanach courses, on a lower level should be made available.

Innovation in the Jewish history department, allowing the student choice in the selection of her courses rather than the standard Jewish history course is excellent. Since I am already a junior, I am unable to judge the effectiveness of the changes in the R.S., J.S., now Philosophy department, although on paper, breaking them down to a year of law and one of philosophy seems much better than the jumble I had of everything. Again, if more variety (i.e. a Siddur course) could be offered and if the law courses could be subdivided (i.e. the Holidays and Shabbat, Kashruth, baking Challah and Koshering meat, etc.) it could prevent a student who has a strong background in certain subjects, but little in others, from having to sit through a repetitions, hence boring, class.

Now is the time of specialization and if our Hebrew and religious courses would "specialize" a bit more, I believe they would serve the wishes and needs of the student body more efficiently and effectively.

E. R. '71

What's Good for JSS Is Good for SCW

To the Editor:
The time then—Fall, 1968
The school then—Typical High School, U.S.A.
The hope then—Stern College
The time now—Fall, 1969
The school now—Stern College
The hope now—?

I realize the above is a sad opening, but, unfortunately the writer of this piece is also sad.

I came to Stern expecting inspiration to learn. I would be so motivated, I would not sleep nights, for every moment would be spent seeking knowledge of Judaism. True this was a tall order; I was expecting Stern to be my Eldorado.

A little disappointment I could have accepted; but I'm afraid that complete desolation is a little too much to bear! Stern College, division of Yeshiva University, is unique — the only college of its kind! But, besides being the only college of its kind, it could be far superior to any college of any kind — if its basic structure could be altered just a bit.

Some girls come here knowing nothing, trying to hear everything; they're really determined to obtain knowledge of their religion. They are (in most cases) permitted to take only two religious studies courses per semester. I know of one girl (and I'm sure

there are others besides her) who has her two "R.S." courses — Hebrew composition and Hebrew Grammar. If this weren't so sad — it would almost be funny.

I propose a re-examination of religious studies at Stern. I propose a system similar to the one arranged at Yeshiva College. I propose this because I do not feel we should regress (if we have ever progressed) to the European notion of the unimportance of women's education. As a young Jewish woman trying desperately to understand what being a Jewish woman entails, I propose a program similar to J.S.S., religious studies separate from secular studies for our women (who desire it).

In short, I beg of you, please permit me to learn.
All girls with similar sentiments, please contact L.H. in Room 12-C.

—L.H. '73

The Great Reform?

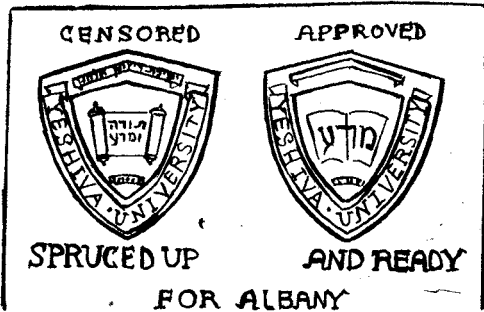
To the Editor:
Upon receipt, in early October, of the new registration material, I eagerly inspected the course catalogue which contained the details of the long awaited "reform" in the Hebrew Studies Department. My first reaction was that, oddly enough, the fundamental change that had been assured us had not been provided for. Impossible, I thought, my pre-semester enthusiasm must have distorted my ability to objectively analyze the reforms. In the interest of fairness, I decided to postpone any critique of The Great Reform of 1969-70 until classes had begun and the situation could be evaluated in the cool light of reason. After all, the administration had promised reform, right? Right. Well, here we are, mid-terms drawing night, and I don't think a few comments now on the "reform" are intemperate or premature.

It is valid and legitimate to group together students of equal ability in a Hebrew class regardless of class standing. This was a reasonable and needed change, but fundamental? I think not, but yet, for students on a A/B level I suggest that this was the only real change. What the students on the A/B level have been complaining about so bitterly is the four required semesters of the religious studies course. This course, frustrating in its necessary generalness and lack of emphasis, has been "reformed" in the last two years so that last year it was called Jewish Studies and this year Jewish Philosophy. Same content, of course, new title.

Is the administration so inflexible and intransigent that it cannot correct past errors and redeem past pledges? We as upperclassmen are certainly entitled to the thorough and comprehensive background we have been told time and time again that we are to receive. Telling us that we are getting a comprehensive Jewish education doesn't really make that education comprehensive and telling us that the Hebrew department has undergone fundamental reform doesn't really make that reform so fundamental.

Sherry Fyman '71

The editorial board of The Observer wishes Carmel Friedman, news editor, mazal tov on her engagement to Shlomo Dancinger. May they spend many more happy evenings together writing headlines at 9 Barrow Street.



By MINDY KURLAND and MERYLE CHERRICK

Judaism asserts that the external and internal nature of any entity must be identical. There must be no artificial fronts or camouflages of the true being. A student "she'eim tocho k'baro," whose innermost self does not match his external image, must not enter a house of study, we are told.

Who better embodies this principle of *tocho k'baro* than Yeshiva University — bastion of a synthesis between Torah and secular knowledge, whose students are offered a dual structure combining the ethics of the democratic heritage with all that is holy in Jewish life?

So they led us to believe throughout our college years, but now, suddenly, we are disillusioned and doubtful.

Why should we doubt? Why can't we just accept the fact that for various reasons the name of the Religious Studies department had to be changed to Judaic Studies, and finally the department had to be dissolved altogether. Why can't we just believe that there were valid reasons for changing the Bachelor of Religious Education degree to a Bachelor of Education, and the Bachelor of Hebrew Literature to a Bachelor of Science? We have lost faith because of the administration's stealthy approach to each of these changes.

Last spring, we were saddened to have to leave for vacation with only the vague assurance that "A general restructuring of the J.S. department is underway." Our sorrow was minor compared with the shock we experienced when we returned in the fall to find that the department had been "restructured" right out of existence. We were overwhelmed, but before we could catch our bearings, registration day had arrived and the program was fully in effect. The administration explained that it was an insignificant change and it would please the New York State Board of Regents.

We nodded our heads in agreement, but doubt began to grow. Perhaps it was impossible to contact student leaders over the summer and apprise them of the situation before a definite decision was made. But was it also impossible to find any professor of Bible, Hebrew, or history, in the New York area and ask his advice on the reorganization?

We had just learned to live with this new "image of Stern College" when the next sudden shock struck us. On December 2, BRE and BHL candidates learned that the degrees they applied for would no longer be granted by the university. Again, students and faculty members learned of an "unavoidable" change at the latest possible moment, since the university charter had to be changed within a few weeks. But what's in a name, they told us, as long as we all know what the true nature of degree.

For a moment, the reasoning sounded almost plausible. But then serious questions arose that demanded answers. Where did the decision to change the degree name originate? We are told "they originated at the highest level." Why the ambiguity? Did the President's Office, the Board of Trustees, the office of the General Counsel, or some other group formulate the new plan? How long did the university know of the "necessity" for the change before students were informed? At least one faculty member at Stern knew of the decision three weeks before the announcement was made to students. Why did the administration wait until December, when the new Stern College catalogs deleting any reference to a BRE had already been prepared for the Board of Regents? Furthermore, if YU is really to have its charter revised this month, how can the administration say that the choice of BE or BS as names for the degrees might be temporary?

What could the state government possibly find wrong with a Bachelor of Hebrew Literature degree? Even more important, who would be responsible for appealing this decision? And then, there is one final question—"HOW FAR?" How much of our essence can we sacrifice to Albany in the interest of convincing the state that we are a non-sectarian institution? The administration tells us we have nothing to fear — Yeshiva University will close its doors long before it abandons its sacred ideas in an effort to secure government funds.

We ask whether the university is not already on the verge of desecrating the principle on which it was founded. YU shouts the words "SYNTHESIS — TORAH UMADA — SPIRITUAL EDUCATION PARALLEL WITH SECULAR LEARNING." But, when the university has to subordinate Torah to *Mada*, even if it is only the symbolic subjugation of pasting together pages in a catalog dealing with the BRE so they will not be seen in Albany, then it is already guilty of "ein tocho k'baro." Its essence does not match its public image.

"You are too hasty, you have not gotten all the facts," the administration will cry upon reading this editorial. That is precisely the point. If there is indeed a valid reason why all the deliberations seem to be carried out "in the dead of night" by some mysterious group known as "the highest level," or if there are reasons why the university seems to be making no effort to appeal the decision, the students and members of the faculty have not heard them. Until these questions are answered, we can only look forward with dread to the day the word "Torah" disappears from the YU emblem and the "world's oldest and largest" becomes just another non-sectarian institution.

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THE MOCKING BIRD

Once upon a morning dreary, while
I pondered weak and weary,
Over a portentous paper that did
plague my very core,
While I sat there, moping mildly,
suddenly a vision beguiled me,
As if something springing wildly,
wildly from my mind's own store.
"This some dream," I muttered slowly,
"ringing from my mind's own store —
Only this and little more."

So distinctly I remember it was
in the mid November,
As I glanced amid the shelves
of a library filled with more,
Eagerly I scanned the walls near,
queer but was not that a Vermeer?
Here a Matisse, there a Monet,
and a Van Gogh,
Oh, it's Beardsley, now Picasso and then Renoir.
Presently my soul grew stronger
hesitating then no longer
'Girls' cried I, "professors,
your forgiveness I implore."
And most surely these great masters I adore
Yet all I ask is one small question,

This is it and nothing more.
What became of Stern tradition
in these halls of erudition?
Where are the grey glorious works
that delighted eyes afore?
Those dear works of green and
brown and grey, which
grazed our eyes most every day?
The flower pot of pastel smudge,
the country scene, unseen
and therefore unbegrudged.

Suddenly they came upon me,
girls, professors — more and more,
Hands were groping, grasping
growing, my cries through
empty corridors tore.
As I lay there screaming, crying,
suddenly the vision dying,
There was I face to face
with those dear dirty
pictures from before.
Only this my eyes beheld
only this and nothing more.
Nevermore,
Nevermore.

BRE Breaks With Past Policy
Students Unhappy to Accept BS

The forthcoming change of name of the BRE-BHL program has stimulated various responses from candidates for the respective degrees. In a random survey of those candidates many agitated opinions regarding both the immediate and long range results of the change were expressed:

"If Stern can't give out religious degrees, then it has to reconsider its ideals." "My personal feeling is that the school is obligated to fulfill my wishes for a degree. I came in as a BRE student — they can't change their mind." "It's very bad for Stern and very bad for the entire Jewish community. Who, if not YU, is going to provide Hebrew teachers and represent Orthodoxy to the world? "Where else can you get a BRE? It's supposed to be a dual program here."

It seems, then, that a majority of present BRE-BHL candidates feel that the rug is being pulled out from under them. Seniors who have worked for three and a half years towards a specific degree are especially distressed to find that such a degree no longer exists.

Several of the girls polled claimed that the lack BRE-BHL degrees will cause Stern to lose appeal to the religious element from Central and other day schools.

There were those who felt that a mere change in the name of the degree would be acceptable, provided the structured program remains: "If the BE is comparable to the BRE then a change in name is OK, but it's not really fair to pull it on someone who is in the middle of working towards a BRE or BHL."

"Personally it sounds nicer to say you have a BHL than a BS, but as long as the course matter is the same..."

On the other hand, some felt that "while a BHL means something, a BS carries no significance!" "It's absolute nerve to change in the middle. A BHL is not the same as a BE."

Most of the girls polled understand that for financial reasons, the names must be changed, but they feel that firstly, the change should be apply only to incoming freshman; secondly, each candidate should know towards what degree she is really working; and thirdly, the course matter should under no circumstances be lessened even though the name is being changed.

All in all, a general consensus is that "the whole thing is annoying, upsetting, and disheartening."

Eddie's Actions Rated "R" In Triangular Arrangement

By ESTI DAVIDOWICZ

"The Arrangement" is rated "R". It's "restricted" to those who are willing to sit and watch a two hour film, which, through vivid use of technicolor and superb photography, explores man's psychic. Of course, like all good "R" movies, it takes a good look at his body too.

The movie concerns the struggle of a man and his society, in his effort to achieve "self respect." "Eddie" (Kirk Douglas) is a man searching for identity. He enjoys all the modern conveniences, a devoted wife (Deborah Kerr), a color T.V., and a flashy car. And yet, as his mistress (Faye Dunaway) points out, Eddie is unhappy. He is society's deviant, unwilling to accept and value the status symbols, power, prestige, and money that his wife and associates worship.

Eddie fluctuates between his matronly and devoted wife and his temperamental but understand-

ing mistress, in an attempt to resolve his conflict of interests.

The movie is replete with trite situations tossed into the air only to come tumbling down in a series of confused flashbacks as Eddie wanders through a tantalizing fantasy world and suffers Freudian hallucinations.

Brink of Suicide

At times, tension mounts as Eddie stands on the brink of suicide, frustrated in his search for "who he is and what he wants to be." Although somewhat effectively conveyed, the message is often blurred by purposeless plot digressions.

The drama is engrossing. Some of the scenes are highly comical while others simply reek with absurd dialogue and incomprehensible narrative. Although the plot becomes as intricate and complicated as that of the novel on which it is based, somehow the book is still the better of the two.

TAC Talks

Bad Sign for Stern

By SHELLY SEIBZENER

Geneivat da'at, deliberately misleading a person, is something the Torah warns us against. Not only are we forbidden to steal tangible objects, but we are forbidden to morally cheat anybody in any way. Even if one knows that something good is going to happen to someone else, he should not try to hide that fact from him and thereby take his happiness from him.

It seems that this concept is lacking from the moral background of some students at Stern. Informative, helpful signs that have been put up for the benefit of the girls, FOR YOU, have been taken down. It seems to me that the taking of these signs can only suggest a malicious intent. When signs informing the girls of the times of Shabbat, davening, meals, etc., signs telling girls that there is a room designated for eating in the dorm on Shabbat; signs telling girls there will be a Melave Malkah on Shabbat, are maliciously taken down and hidden somewhere, then I can only stand aghast at the degeneration, malice, and ignorance of the offenders.

We post these signs for YOU.

We don't do it to decorate the walls. Not only are you cheating the other girls of the knowledge that these signs provide, but you are frustrating the artists who put a lot of work into these signs.

Return, Please

I ask the offenders to please reconsider what they are doing. Also, if they haven't ripped them up due to religious frustration, please leave the signs in some spot where they will be noticed so they can be used again.

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Shabbos and Chanukah Lights Serve as Reminder of Jewish Commitment to Education and Torah Study

By RABBI ALTER BEN ZION METZGER

A hushed silence pervades the Jewish home. The mother stands, face covered with her hands, whispering the benediction and silent prayer over the flickering candleflames. One can almost perceive the whispered words, ascending Heavenwards, transferred into beseeching angels of mercy. She lowers her hands, turns to the members of the household, and gently says "Good Shabbos." All know that the Sabbath Queen has descended into this Jewish home.

The Gemara in Shabbos (23b) states: *Omar Rav Huna — Haragil b'neir hanayon lo banim talmidei chachamim.* Rabbi Huna declared: "He who is accustomed to a *neir* will have children who are rabbinic sages."

The *Rabbeinu Bechaye al Ha-torah* explains that it is customary to offer prayer during the performance of a *mitzvah* so as to effect Divine compassion and response. The Jewish mother, when preoccupied with the *mitzvah* of producing radiance for the Sabbath table, offers up a silent prayer that she be worthy of bearing and raising children who will be illuminated by and with the teachings of the Torah.

Zohar Interpretation

Another possible interpretation may be based upon the Zohar quoted in *Tanya* (chapter 53) — "And this is what the *Yenuqa* meant when he said that the Supernatural light that is kindled on one's head, namely, the *Shechinah*, requires oil." That is, to be clothed in wisdom, which is called 'oil from the holy anointing,' as is explained in the Zohar, (requires) that these are the good deeds, namely the 613 commandments, which derive from His blessed wisdom.

The Alter Rebbe explains that a lamp has great symbolic spiritual significance. The wick is compared to the human soul, the flame to the *Shechinah* or Divine Presence. In order for the *Shechinah* to rest upon the individual, there must be an abundance of oil, or wisdom — namely, the 613

commandments of the Torah. By means of observing the 613 commandments in thought, speech, and deed, the wick or animalistic soul, having been transformed, as a result, "from bitterness to sweetness and from darkness to light," is changed into an object which casts light with the brightness of the Divine Presence.

There are some Jews who try to exist as wicks without oil. They speak of a "Jewish heart," and "feelings of loyalty to Judaism." They respond with all sincerity in a moment of crisis for the Jewish people. But, like a wick which leaps into high flame for but a brief moment when kindled, these people show intense devotion for short periods of time, but the major part of their lives is characterized by the "dimmer of the G-dly soul."

Sustaining the Flame

Thus, another possible interpretation of the Gemara in Shabbos may be that a person who contemplates the fact that the wick or animalistic soul requires oil, i.e. the 613 commandments of the Torah, in order to sustain constantly the 'flame' or Divine Presence, will exert every effort to provide the oil or wisdom of Torah in great abundance for his children, so that they may be dedicated bearers of the G-dly luminosity and radiance.

Rashi, in interpreting the Gemara, states that this adage is based upon the Biblical verse: *For a commandment is a *neir*, and the Torah is light, and by means of the *neir*, — fulfilling the commandments of Shabbos and of Chanukah, there shall come the light of Torah.*

The Alter Rebbe, in Chapter 49 *Liquetei Amarim, Tanya*, discusses at length the significance of the blessings recited prior and subsequent to the "Shema," and delineates their spiritual implications. The primary purpose of the *Shema* is *Kabolas al malchus shomayim* — complete submission to the will of G-d, "renouncing everything for the love of G-d."

How can one achieve this exalted, lofty state? The first blessing of *Yotzer Ohr*, describes the transcendence of Hashem, how He is beyond all worlds. "The Angels, 'standing at the world's summit' . . . proclaim the greatness of the Holy One Blessed Be He . . . all of them are nullified in His blessed light and . . . declare in fear, 'Holy' . . ." The word "*Kodosh*," translated, as Holy, also means separate, and in this context, be-



Rabbi Alter Metzger

yond all worlds. None of G-d's beings can begin to understand His greatness — "for they neither know, nor do they apprehend His place, as we say 'For He Alone is Exalted and Holy.'"

The second blessing of the *Shema* describes, as it were, the descent of G-d within the realm of worldly existence. This is caused by His great love for the Jewish people. The bond of relationship is established by Israel's observance of the Torah. Thus, the Infinite is linked to the finite of man by the medium of Torah study and observance.

The attachment of the human spirit to the G-dly spirit is effected by the union of *Cha'bad* with

Cha'bad, by means of intellectual and oral Torah study. The *Cha'bad*, or wisdom (*chachmah*), understanding (*binah*), and intellect (*daas*) of man, is joined with the *Cha'bad* of the Holy One blessed be He.

Shema Interpreted

The blessing recited at the conclusion of *Shema* speaks of the redemption of Israel, *Mitzraim*, the Hebrew word for Egypt, is interpreted in the teachings of *Kabbalah* and *Chassidus*, as implying the term *mitzer* or boundary, limitation, finitude. The Jewish soul desires to depart from the limitations and restrictions of corporeal materialism and to ascend to G-dly spirituality. The first two blessings before the *Shema* describe the descent of G-dliness from above-below, and the final blessing speaks of man's attempt to re-ascend to his Divine source.

Utilizing this concept, we may perhaps gain insight into Rashi's emphasis on the *neir* of Shabbos and the *neir* of Chanukah. The *neir* of Shabbos is symbolic of G-d's descent within the framework of worldly existence and His unique relationship with Israel. G-d is beyond time, yet He creates the dimension of time, and designates one specific part of time — a day — as holy unto Israel.

The *neir* of Chanukah symbolizes the great love and dedication of Israel to their "merciful Father." Oppressed, persecuted and humiliated by the idolatrous Syrians, the Jewish people clung with ardent tenacity to the faith of the Patriarchs, and with self-sacrificing martyrdom, battled against a numerically superior adversary. Sustained only by dedicated faith, they ultimately evoked Divine compassion and achieved the redemption of the Holy Temple.

The light of Shabbos parallels the first two blessings of the

Shema in terms of G-d's love for Israel. The light of Chanukah is congruent to the last blessing, and expresses the enduring love of the Jewish people for Hashem.

Haragil b'neir, havayon lo banim talmidei chachamim. A person may know that it is necessary to have an abundance of oil in order to sustain the flame of the Divine Presence, and provide a thorough Jewish education for his children. How will this person act, however, in a period of difficulties, confronted by all kinds of obstacles and hardships? Can he then regard himself as absolved from sacrifice and from dedicated effort? Thus Rashi informs us that we must contemplate profoundly on the *neir* of Shabbos and on the *neir* of Chanukah, the love of G-d for Israel and of Israel for G-d.

Lights are Reminder

The lights of Shabbos and Chanukah impel us to constant rededication, to self-scrutiny and introspection. The influence of an alien and external environment permeates the fabric of Jewish life. False and counterfeit values, like an illusory mirage, beckon and try to cause flight from that which is authentic and truly Jewish. By the spiritual lights of Shabbos and Chanukah, we must learn at great length to distinguish between the pure and impure, the holy and the profane. If we zealously dedicate ourselves to this task of banishing the darkness of evil with the light of Torah, "for a small amount of light can dispel a great deal of darkness," then we shall all be worthy of having children who are truly Talmidei Chachamim, dedicated with the completeness of their being to the fulfillment of Torah and Mitzvos. May we merit thereby the hastening of the coming of the Messiah with great mercies.

Festival Lights Symbolize Dual Miracles of Chanukah

By SARAH HOLSTEIN

This week, Jews all over the world once again celebrate Chanukah, the Festival of Lights. During the eight days of Chanukah young and old alike are reminded of two miracles — that of Judah Maccabee's victory over the Greek armies, and that of the small amount of oil which burned for eight days during the rededication of the Temple.

When examining Chanukah we might ask which of the two miracles is more important.

In the month of Kislev in the year 167 B.C.E., the Greeks defiled the Temple during the eight day festival to the pagan god Bacchus. This infuriated the Jews and inspired an open revolt against the Greeks.

Chasidim Join Fight

The revolt for independence was led by Judah Maccabee, who was backed by an extremely religious group of Jews, the Chasidim. The Chasidim planned only to support Judah Maccabee until the religious objectives of the revolt were accomplished, and the Temple in Jerusalem was once again in Jewish hands.

In Kislev, 164 B.C.E., in the midst of the revolt, the Chasidim

withdrew their military support to concentrate their efforts on the purification of the Temple, which had been recaptured. At this rededication, the Chasidim cleansed the Temple and burned a small amount of oil, which should have lasted only one day, but which miraculously lasted the eight days of the rededication. The revolt continued and finally, after Judah Maccabee's death, his brother Simon ruled over an independent Jewish nation.

Few Records

Historically, there is little written about Chanukah. Josephus, who chiefly wrote for a Roman audience, briefly mentions that the Jews had a Festival of Lights on the 25th of Kislev. In the *Book of Maccabees I* there is no mention of the miracle of Chanukah, while the *Book of Maccabees II* only mentions that the Jews had an eight day festival on the 25th of Kislev to compensate for the Succot that they could not celebrate because they were deep in the midst of their revolt.

In *Megilat Ta'anit* we find only that Chanukah is one of the days on which fasting is prohibited. In the *Gemorah*, (Shabbat 21a) there is one side of a page which deals with Chanukah. It discusses how

many candles each person or family must light on Chanukah and not once does it mention Judah Maccabee's name or the military victory.

Spiritual Miracle

Mindful of the fact that Chazal associated prayers and the religious function with the miracle of the flask of oil and realizing that there was no basic religious necessity for a Chanukah, we accept the miracle of Chanukah but wonder why it and the military miracle were not clearly mentioned in our historic sources. If Chanukah were not important or if it never occurred, we would not have a prayer with G-d's name in it devoted to the festival. We also find that Chazal were men of great insight. It seems they emphasized the "miracle of the flask of oil" and ignored the miracle of the military victory. They saw that the Hasmonaean dynasty represented the Jewish cause for a short time, but by the end of the dynasty (in the days of Herod) its leaders became cutthroats like the Greek kings. Therefore Chazal felt that since the military victory made the Hasmonaean haughty and finally degenerate, it is more important to emphasize the spiritual miracle of Chanukah.

Rebbe Commends Women

(Continued from Page 1, Col. 2)

they became in their conduct, that they ascribed the same obscenities and vulgarity to their pagan gods, as is very known from their mythology.

In the light of the above, the issue, insofar as Jewish girls are concerned, is not merely the length of a dress, whether it be longer or shorter, but the fact that following the trend of the non-Jewish cult means subservience to it all along the line.

Secondly, this is not a personal matter, where a Jewish girl can think it is a matter of her own to do as she pleases, but it has far-reaching implications involving other girls, and is indeed a matter of concern for all our Jewish people.

Thirdly, there is no basis to think that what can a girl do in the face of such a majority and a trend, etc." The message of Chanukah provides the answer in regard to all three mentioned points.

I hope and pray that these girls who have shown strength and independence in the matter of Chanukah will continue to do so even with

greater strength, while those who have not seen the matter in the true light of the Torah until now, will begin to do so from now on, and will continue in the right direction, going from strength to strength, in accordance with the teaching of the Chanukah lights, which are kindled in growing numbers from day to day.

Although this letter has been addressed to you in reply to your letter, both your letter as well as the reply are, of course, intended in behalf of the entire group. I hope, therefore, that you will bring it to the attention of each and every one of the group, and that it will help you and them in your determination to show a living example to other girls and groups as to what the proper thinking and conduct of a Jewish girl should be. In this way we may be certain in the eventual victory of light over darkness and to the realization of *Al Houssem* in our own time, to its very conclusion, "to give thanks and praise to You great Name."

Wishing you and all your friends a happy and inspiring Chanukah. With blessing,

(Signature of the Rebbe)

Dr. Ross Presents Comparison Of Orestes and Six Modern Plays At Stern Literary Club Meeting

Learning is a full time activity and often the most valuable learning takes place outside class hours. On this premise, the Stern Literary Club came into existence. Dr. Judi Ross graced the first meeting of the club on Monday night, November 24.

With her usual wit and vigor Dr. Ross compared six modern

dramatic reinterpretations of the classical story of Orestes. O'Neill's play *Mourning Becomes Electra* concerns a veteran of the Civil War returning to his southern home and to a set of intricate and perverse relationships. This is a far cry from the hero in story of blood guilt and expiation in the plays of Sophocles and Euripides. In Robinson Jeffers' *The Power Beyond Tragedy*, the same shift of emphasis from religion to sex is apparent. Similarly the four other plays writes down upon the same an-

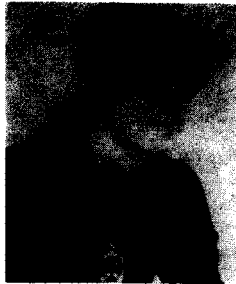


Photo by B. Molot
Dr. Judi Ross

er story, but in reality they are discussing those problems with which they, as men of the twentieth century, are concerned. Sartre, in *The Flies*, considers the problems of freedom that face man once he has confronted the "nauseous" truth that G-d does not exist, that man is responsible to himself alone. Giraudoux, in his play *Electra* examines the relationships between the individual and society, while Eliot in *The Family Reunion* restates in modern terms the old conflict between appearance, reality, and the search for truth that is part of every man.

Guess Who's Coming for Shabbat To the Editor:

Why must it be that when a guest is in the dormitory for Shabbat, the girls of the room being occupied are not informed until several moments prior to their departure, or, as has happened, just a short while prior to Shabbat?

One Friday afternoon, my roommates and I were almost out the door when interrupted by Mrs. Millner with linen for the "Shabbat guests." We took the initiative and put our room in a more orderly and presentable state, not knowing who was moving into our room but assuming it was a member of the administration. Later that day, one of the rooms called in just to speak with whoever was there. It happened to have been a member of the administration and we were very relieved that we had cleaned up, to an extent, and removed some of our "decorations."

In another incident, two girls, who intended to remain in their room for the weekend, were requested to vacate their room with very short notice.

It is our request that girls be

New Additions' "Second Best" Status Show Stern College Still Tries Harder

They're a little saggy, their seats are slightly worn, and they're not the prettiest things in the world. But they belong to Stern College, and we're proud of them. We know their value, and are waiting until others also see it.

However, people who come down to Stern, either don't notice them, or treat them with total disrespect, just because they're not show pieces. Those who smoke, flick ashes all over them, with total disregard to the time it took to fix them up.

They're the crumbiest in the entire Yeshiva University complex, and the cookies, cake, and candy aren't helping their appearance at

all. Nevertheless, they give comfort to their visitors, and provide a more homelike atmosphere. Regardless of how bad they look, they are a definite improvement over the predecessors of the dorm.

There has been much speculation as to where they came from. Some say that they were just lying

around Yeshiva Uptown waiting to be picked up and placed in Stern. Others say that they originally came from Ferkauf Graduate School. However, the students of Stern College for Women do not care about their origin, and are proud to welcome the *Blue Sofas* to the blue lounge.

RINGS AND THINGS

Engaged

Debbie Album '70, to Herschel Pickholtz
Ahuva Eckstein '70, to Gary Epstein
Rosie Greenwald '71, to Morton Landowne

Ruth Gruenspecht '70, to Jonathan Shore
Janet Lawrence '71, to Richard Nadler
Ann Linahitz, to Ricky Sternberg
Lynne Weinberg '71, to Avraham Steinberg

LETTERS TO THE EDITOR

informed previously if anyone, besides the room members and friends, will be occupying the room for the weekend. It is completely unfair to the girls to be moved or made to change plans for guests. Why can't these guests be placed in a hotel for the weekend? After all, dorm accommodations are not the greatest, especially for a family. And then I wonder who is more embarrassed when a male guest encounters a young lady in pajamas in a staircase or hallway!!!

The girls of 4H and other rooms

With All Due Modesty

To the Editor:
The Jewish woman is essentially modest. This characteristic has been long imbedded in our inheritance. Our mother Sara, we are told in Parshat Vayera, was an *isha tznuah*. What does this mean? Rashi brings down the statement presented in treatise *Baba Metzria* (87A) that the angels who asked Avrohom Avinu for the whereabouts of Sara Emeinu, in fact knew that she was in the tent, but asked the question for the purpose of calling attention to her modesty exemplified by her retiring disposition and to endear her all the more to her husband. Likewise, each of the other "four mothers," Rivka, Leah, and Ro-

chel, is presented in the Chumash with characteristics of modesty.

A basic dictum, "The deeds of the Fathers are an example for the children," explains to us that we must follow the examples set for us in Torah. The Torah is not a collection of ancient wisdom and sayings. "Torah" stems from "Horoah," "teaching." It presents to us a complete guide and teaching for our purpose and fulfillment in life.

But everything around us is potentially good. All of creation has the spark of G-dliness contained in it and our duty is to elevate these sparks, to transform the mundane to sanctity. And this we create by being involved in mitzvot. Mitzvot are the means, the channel between man and The Master of the Universe. Consequently, we hold the human body as precious since it is more than bones, blood, and flesh. It is a vessel containing the *neskama*. And as a messenger of such awesome a responsibility, the physical being must give itself special care, attention, and protection. The woman must make a special effort throughout her life to use the physical being for transforming the earthly to the spiritual. This is manifested, for example, in the lighting of Shabbat candles which is symbolic of bringing light into the world.

The body, therefore, we can see is not an exhibition piece. In fact, when a girl finds it necessary to expose certain parts of the body, we must conclude that she, unfortunately, has nothing else to offer. We know, on the other hand, that the Jewish girl is equipped

with intelligence and common sense and is endowed with "Yiddische Chaim," a genuine sweetness and refinement within and without.

With this in mind, we have the appropriate perspective in focusing upon the halachic demands regarding modesty.

First there is the matter of *ervah*. Halacha indicates that certain parts of a woman's body must be covered and these parts are entitled *ervah*. Included in this category are the upper arm and elbow, the legs and a married woman's hair.

A separate matter from *ervah* is *tzniut* — modesty. It extends beyond dress alone. It encompasses conduct and manner of expression both verbally and physically. But the mode of dress seems to cause most controversy today at a time when people put aside their individual thinking to be swayed by the dictates of Paris fashion manufacturers. Included in dress specifications is the ruling against wearing pants. This is considered *begeh ish*, that is, clothing designated for men.

The point we must realize is that the basis for the Jewish dress code is Jewish halacha. The Gemorah, the Rambam, Shulchan Aruch, and Gaonim are sources, and we base all our learning on *emunas chachomin* — faith in our scholars. *Kabalat Ol matzah Shamayim* — accepting the yoke of the kingdom of Heaven — must come first. It surpasses *chochma*, and *chochma* is based on it. *Tzniut*, therefore, is not thought up by rabbis trying to make our lives difficult — but it is a matter specifically dealt with in halacha and explained by contemporary rabanim.

Jewish women throughout history, such as Esther, Yehudit, Yael, and Devorah, have intervened in current affairs so that as a result, decrees against the Jews were changed for the good. We are told, that due to the merit of the righteous woman amongst us, we were redeemed from Egypt.

We at Stern also must take an active interest and part in representing the Jewish woman, the Woman of Valor, connecting the links from generation to generation, and perpetuating the dignity of the Jewish woman. By doing so, may we merit the redemption once again of the Jewish people and bring *moshiah* speedily in our day.

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Dress Poll Results Add More Ambiguities; Stern Women Voice Personal Opinions

Kinorot Choir Participates In WPIX Chanukah Special; Dean Mirsky Moderates

By GLADYS GRONER

ANNOUNCEMENT . . . After tomorrow the following regulations will be in effect as to the dress code of Stern College for Women: Slacks are NOT allowed in classes (that is a **NO-NO; HOWEVER**, after 6:30 p.m. on Tuesday and Thursday and 4:35 p.m. on Monday and Wednesday slacks may be worn on the first floor. An hour later, slacks will be allowed on the 2nd floor, and after 8 p.m. on all nights slacks are free to roam on any floor! Slacks are not allowed in the cafeteria before dinner but are permissible after 5:00 p.m. (of course one cannot enter the front door wearing slacks — but must arrive at the cafeteria by way of the underground elevator.) Slacks are NOT allowed in the library during the week but can be worn there on Sundays. However, if there are any teachers present in the library who would be offended, the student is immediately required to leave by the quickest exit (even if this entails jumping out of the nearest window)!!

Now, of course, you all realize that this pertains only to slacks . . . regulations concerning sleeveless, mini skirts, etc. will be posted on the bulletin board, one will be able to find them immediately — they are under the psychedelic poster announcing an event which was last month!

Dress Poll Brings Insight

For those who might think the announcement is just a "bit too much," I can only say that this is in essence ("Ma-mesh") what the dress poll produced — in regard to **opinions** concerning the dress code. The poll, conducted by Debby Alburn, Brauna Eisenberg, and Gladys Groner, produced many interesting findings. First of all, it is important to realize just how many students participated in the poll. A total of 219 responses were collected: representing 36.6% of the student body.

Results of the poll indicated that 65.8% wanted the student body to formulate the dress code; 24.6% wanted the dean to formulate a code, and 6.9% of the answers were invalid (those were the students who couldn't quite decide . . . so they checked both!!!) Out of all the responses only 33 students approved of slacks being worn to classes.

Of those students who were in favor of a student body decision: 55% wanted slacks in the building (this means to the cafeteria and library but NOT to classes), 22% wanted slacks to classes, 17.3% did not want slacks at all

in the building, and 5.7% did not specify any requirements. 31.5% of the students in favor of a decision by the Dean favored slacks in the building (to cafeteria and library but NOT to classes), 5.8% did not want slacks at all in the building, and 16.7% did not specify any requirements.

It is quite evident from this poll that the majority of the students (%) want the dress code to be formulated by the student body. Also, it is evident that the majority of the students do not want slacks worn to classes. However, on all other points there are a variety of opinions on what the dress code should specify. An underlying theme of many of the responses (whether for a dean or student body decision) was the concept of "looking religious," that there is a certain "image" a student at Stern College should uphold. What this image consists of was never clarified . . . one can draw her own pictures!

Whereas one response was "sleeves should cover the elbow and one's skirt should be in the vicinity of the knee," another response went to the opposite extreme: "Dress code? — Who needs it!!" Numerous students went so far as to give measurement of the skirt — "dresses no higher than two inches above the knee, or no shorter than four inches, or, as one student wrote, "dresses should be long enough to cover the subject but short enough to keep it interesting."

An interesting comment on one of the responses suggested that we "do away with the Stern Girl 'Image' bit . . . to forget about what they are wearing and start thinking about what they are." Indeed, there are countless suggestions, opinions, and beliefs. Tuesday night at 7:00 will be the final chance to cast YOUR opinion in the form of a VOTE so this issue can be resolved and other ones tackled.

CAMPUS CRIER

December 11 — The Speech Arts Forum will sponsor a symposium, "The Role of Mass Media in a Functioning Democracy." Prominent news personalities including Jack Newfield of the Village Voice, Stephen Golden of the television media and Erwin Frankel of the film media will analyze the position taken by Vice-President Spiro Agnew against the news media. Thursday at 8:00 p.m. in Koch Auditorium.

December 15 — Gerald B. Lefcourt, one of the four lawyers arrested at the beginning of the Chicago Conspiracy Trial, will speak about the Chicago Conspiracy Trial and the Bobby Seale Case. Mr. Lefcourt is a member of the Law Commune (organization which defends political prisoners) legislative director of the National Emergency Civil Liberty Committee and is defense counsel for Mark Rudd and Paul Kraffke. Monday at 8:00 p.m., Koch Auditorium.

December 16 — Yehuda Henkin will discuss opportunities for work and study in Israel in summer and year programs. Tuesday at 8:00 p.m. in the Orange Lounge.

December 17 — A tea for English majors and potential English majors to discuss problems, careers and graduate school. Professor Vogel will speak on

English Literature in Israel. Wednesday at 2:10-3:10 p.m. in Room 310. Refreshments will be served.

December 18 — The Literature Club theatre party at Lincoln Center, "The Increased Difficulty of Concentration" will be held. A meeting with Harold Gould will follow the performance.

Dreidel Predicts Gimmel — Great Time

At last, the long awaited — the most "dramatic" and most exciting event of '69 since cyclamate—"artificial sweetener" was denounced. Now, here is the real thing. It's the latest, it's the greatest — the Stern Chanukah Party and Talent Pageant up and coming on Wed. December 10 at 8:00 P.M. That's tomorrow night! The Chanukah dreidel spins and lands on *gimmel* for *gadol*. It's going to be a "big night" at Koch auditorium, with more fun, food, and festivities than ever, truly a *neise!* Come join and enjoy!

In our night of Jewish stars we are proud to include the Stern choir and orchestra — direct from their Sunday television appearance. Other headliners include the world's fastest one handed dreidel spinner (with the other hand she fries latkes). There will be special guest performances by denoted

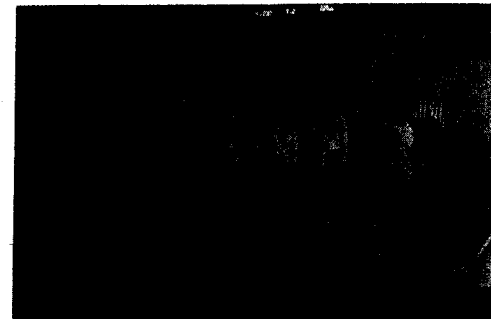


Photo by YUPR

Lights! Cameras! Action! Chanukah special includes Stern talent.

The hectic week of rehearsals came to its grand finale on Sunday night, December 7, when the Stern choral group, the Kinorot, led by Aviva Schlossberg, performed on a televised Chanukah special.

Twelve members of the group had been chosen to appear on the program which was aired at 10:30 p.m. on WPIX. Others participating in the program were Dean Mirsky, who served as moderator, Baila Gana, the group's pianist, and Ardith Bondi, flutist. David Bar Ilan, a talented Israeli pianist, performed as guest artist on the program.

Following Dean Mirsky's introduction and the lighting of the Chanukah candles, the choir sang an arrangement of Maoz Tzur, and a medley of three Chanukah songs. The universal folk song "Dona", which touchingly expresses man's never ending desire for freedom, was sung in both Hebrew and English. The concluding song, "Yerushalayim Shel Zahav" carried the theme of freedom farther, to the specific Jewish longing for the Holy City.

The program proved that listening to Stern's Kinorot is a "sheer" delight.

musicians. Not to be outdone by our vocalist, there'll be some spectacular choreography and Israeli dancing.

To tickle your palates we have several renowned ticklers and also lots of delicious foods and tempting acts. It's a gourmet's dream with a comedian's touch.

Chanukah night will be bright and exciting — with all the razzle, dazzle. Yes, you are invited to this Greatest of Chanukah Parties and Talent Pageants ever! Don't miss it.

Prizes will be awarded by the loyal and likeable members of our

Stern staff. This spectacular production is sponsored by Stern's best student council and directed by E.D. and M.F. So for a night you'll never forget (as hard as you try) be at Koch auditorium Dec. 10, 8:00 P.M. sharp or 8:02 or 8:03 . . . ! Let's light a fire!

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