



The Observer

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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Rabin Requests Realism In Middle East Solution At Columbia U. Lecture

By Judy Twersky

Will it ever be possible to achieve peace in the Middle East? What should be done in regard to the Palestinian refugee problem? Israeli Ambassador Yitzhak Rabin dealt with these major questions in an address at Columbia University on November 10.

Rabin prefaced his speech by announcing that he would be speaking about the Middle East situation from an Israeli point of

view. He must reach an understanding. It must be a peace that will be maintained by both the Arab countries and Israel.

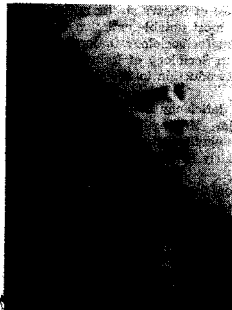
Secondly, there must be a reconciliation between the two countries. "As long as the Arab countries will not recognize Israel, peace cannot be made possible... I can't understand how they can fight three wars against a country, lose those three wars against her, and still not recognize her existence," Rabin commented.

The third essential prerequisite, according to Rabin, is that boundaries between the countries must remain open. Israel and the Arab states must be able to talk to each other and discuss their differences freely and openly.

The main obstacle to peace in the Middle East lies in the very fact that the Arab countries have not recognized the right of the Jewish people to have their own nation. "No one has yet found the way of bringing about a compromise for being dead or alive. Israel will never accept national suicide as an international obligation," the Ambassador said.

Rabin cited the Soviet Union as a major deterrent to peace in the Middle East. "The Soviet Union intervened into the situation with reasons that have nothing to do with the welfare of Arab countries, but rather for its own interests as a global power." He observed that there are presently more Russian planes in Arab countries than the total number of planes in Israel.

The Ambassador was not very (Continued on Page 7, Col. 2)



Ambassador Rabin

view. It would be impossible for him to be objective, he said. "When it comes to international affairs, I don't believe that a person can be objective."

In attempting to answer the question of the possibility of achieving peace in the Mideast, Rabin outlined three essential prerequisites for a lasting truce. First, "The parties to the conflict

State Ed Department Sends Consultant To Review Y.U. Request for Bundy Aid

Dr. Gerald C. Brauer, a consultant for the New York State Education Department, visited Yeshiva University on November 3 and 4 to evaluate the manner in which Judaic Studies are taught and the relationship of these courses to the goals of the institution. Based on his report the State Education Department will determine whether Y.U. qualifies to receive approximately \$440,000 in state funds.

The funds are part of the so-called Bundy program which grants \$400 for each B.A. and M.A. and \$2400 for each Ph.D. granted by a school during the previous year. The program requires that each college be constitutionally eligible to receive state aid. Elig-

ibility is defined by the Blaine Amendment to the New York State Constitution which declares that funds cannot be granted to any institution under the control of a religious denomination or "in which any denominational tenet or doctrine is taught."

Dr. Brauer, a former dean of the University of Chicago Divinity School, analyzed catalogues from every division of the university, studied course syllabi and sample test questions, and spoke with administrators, teachers and students in an effort to determine whether "in any way, within the formal or informal teaching processes, are there any denominational doctrines or tenets taught."

In his talks with student lead-

ers and representatives chosen from those enrolled in ethics and basic halacha courses at Stern, Dr. Brauer asked about the approach used in teaching these courses, and how they related to the college experience. It did not matter whether they were referred to as religious studies or Judaic studies; he said he was interested only in what was behind the name.

The student representatives explained that they had not come to Stern to be told what they must do to become observant Jews. They were primarily interested in receiving an overall picture of Jewish history and culture so that they could make their own decisions regarding observance. The courses, they said, are structured to fulfill this desire. The ethics course, for example, stresses the philosophies of Jewish as well as non-Jewish thinkers of all ages. Even courses labeled "Introduction to Halachic Literature" attempt to describe the original development of the Jewish legal system rather than to present a litigious view of the subject.

Dr. Brauer also told that while Judaic courses are presented in an academic manner, many feel that it would be to the student's advantage to experience the type of observant Jewish life being described in her courses. Thus, dorm life contributes to the student's observance. Dr. Brauer explained, however, that this situation is analogous to one in which a college offers certain indoctrinational courses which are not required of all students. In that case, the mere fact that the university sponsors these programs is sufficient to render it ineligible for state aid.

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Students Help Plan Policy In English And Ed. Dept.

Both the English and Education Departments have announced plans for regular student representation at department meetings.

For the English Department, this will be the second year that English majors will participate in its meetings. Last year's system of student representation proved quite successful and resulted in three major innovations. A new English course, "Colloquium in Romanticism," was recommended and will be instituted in the spring semester. Secondly, an English majors Profile Program has been established, whereby each English major is given the opportunity to meet with the department for two

consultations during the year. Lastly, the faculty and student representatives decided to make available a booklet, "English Department," to all English majors.

Marcia Kagan, one of last year's representatives, said that she considered student representation at department meetings advantageous in that the students now have some voice in English Department affairs. The major weakness of the program noted by Miss Kagan was that there was insufficient communication between the student representatives and the other English majors.

Representatives for this year will be elected during club hour on November 18. Students interested in serving as representatives should submit their names to Student Council by no later than Tuesday, November 17.

The Education Department has already elected three students to represent majors in departmental considerations. Sophomore Sandra Markevitz, junior Shelly Schwartzman, and senior Debbie Friedman were elected to serve as liaisons between the education students in their respective classes and the faculty of the Education Department.

Campus Trends:

A Change — For The Better Or Worse?

Students enter a university, notice its deficiencies, and desire immediate change. The faculty, on the other hand, remains at the institution for a longer period, notices its long term progress, is satisfied. Too much satisfaction may lead to complacency while too many abrupt changes can result in chaos. The resolution of this conflict has been under extensive discussion recently at universities throughout the country.

In Hamilton, New York, the students and faculty of Colgate University have combined to produce a system of on-campus governance which they feel will be of value to other institutions. This governance machine is designed to deal with the day to day administration of the University. The University Council, consisting of sixteen faculty members, eight students, and four administrators, has responsibility for all matters of policy regarding the operation of the University, consistent with the By-Laws of the Board of Trustees. Seven commissions designed to study problems in areas such as academic affairs, admin-



Yeshiva College is one of many schools that have formed senates.

istrations, campus planning, and student affairs, are responsible to the University Council. To insure continuity in the activities of the council, its student members are elected for two year terms. The faculty members serve three year terms renewable for an additional three years.

Commenting on the success of the Colgate proposal, Dr. Laurence R. Vevey, author of *The Emer-*

gence of the American University, stated, "The proposal manages to include representation of all important groups within the academic community in a way that must strike any observer familiar with the American university scene as extremely fairminded... It is clear that recent student demands for a voice in policy-making are entirely just, and yet it is (Continued on Page 5, Col. 1)

This Spring Family Purity Will Be Its Fresh Little Self Again

The spirit of Sociology 70 (alias Jewish Studies 51. Religious Studies 51) has been revived. The latest proposal is that there be three sections of a two credit course dealing with family life, emphasizing the laws of *nidah* in addition to other laws and customs of the Jewish home.

A second proposal, calling for a non-credit eight week seminar concentrating only on the laws of *taharat hamishpacha* to be given together with the two credit course, was dismissed. Both Rabbi Israel Miller and Dean David

Mirsky, for academic reasons, concurred with student representatives that the first proposal is the more practical one.

The two credit course now under consideration would be taught by a team of two teachers. Suggestions for teaching teams include Rabbi Bleich with Mrs. Lichtenstein, and Rabbi Shmidman with Mrs. Lichtenstein.

The course would be open to seniors, with lowerclassmen allowed to register only if space permits.

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Student Reaction To Hijack Attempt Is One of Shock

To the Editor:
We were shocked to read of the call for aid on behalf of Mrs. Joan Hershkovitz written by Adeena Brand in the Oct. 8th issue of **The Observer**.

What astounded us about the plea was the conclusion that Stern girls have the obligation to help while not judging the "right or the wrong" of Mrs. Hershkovitz's actions.

The moral outrage that attended the rash of successful hijackings was aroused because of the frivolous attitude the pirates showed toward innocent human life. Whether their cause was just or not seemed not the issue — only that their means were despicable!

If Mrs. Hershkovitz was desperate to make some sacrifice on behalf of a Jewish cause, she might have thought of serving in the Women's Corps of Israel's Armed Forces.

When a Jewish daughter becomes involved in such an activity as did Mrs. Hershkovitz (on behalf of "our" cause) we should be the FIRST to condemn. The Jewish community SHOULD take pride in its moral influence on its members, so much more so in an academic segment such as Stern College.

We are the ones to make a judgment — we must! An indifferent attitude can only be interpreted as approval.

As anyone accused under the American system, Mrs. Hershkovitz is entitled to due legal process. However, to declare that we, as Jews, have a special obligation toward her bail is to say that we should contribute to every Jewish criminal's defense.

We would rather donate to the U.J.A. or buy Israel Bonds.

Nitza and Lenny Druyan

Something's Missing

By MERYLE H. CHERRICK

Last January, when the new Stern College catalog was published, its deficiencies were obvious. Students who complained of its many omissions were told that a supplement could be printed if it proved necessary.

By now, after living with the new "improved" catalog for almost a year, most of us have learned to ignore it, or condemn it as a waste of time, effort and money, and have forgotten the need for an addition. But the urgency of publishing a supplement to the catalog was clearly brought out at yesterday's open house for Yeshiva University high schools, seniors.

A girl, seriously interested in biology, asked about the possibility of majoring in bio at Stern. "Biology," I explained in my best public relations style tone, "is one of Stern's finest departments." "But there are hardly any courses," she protested, referring to the catalog. I checked the biology listing, and discovered that only those courses that were given last year — general biology and three electives — appear in the catalog. It fails to mention that biology courses are taught on a rotating basis, so that during the course of three years, a student could select at least six additional electives including such basic courses as genetics, physiology, and embryology. Furthermore, the catalog excludes some of the most unique features of the biology department — primarily that the elementary course is offered on two different levels (for majors and non-majors), and that honors courses have been instituted offering an opportunity for independent research.

Several courses in sociology, another of Stern's strong major areas, are also missing from the catalog. The most notable omission is that of Social Theories, which is a requirement for sociology majors. In addition, the catalog does not list courses in Sociology of Religion, Minorities, Urban Society, Social Problems, Introduction to Social work, which have been or are now being offered.

A third example of the catalogs deficiency comes from the field of English, Stern's most popular major. Missing are such courses as History of the English Language, Nineteenth century American Literature, Medieval Lit, Classical Lit, The Early British Novel, and a seminar on Joyce.

The SCW catalog was written for the purpose of confusing the reader, particularly any reader representing the N.Y. Education Department, but it has already served that purpose. Right now, that catalog — containing totally erroneous information on Judaic Studies requirements and misleading information on secular majors, is being distributed to high school seniors who cannot help but conclude that Stern College has very little to offer.

Another group of high school seniors will be visiting next Sunday. It is imperative that they receive a supplement to the catalog specifically listing all the Judaic Studies requirements, and all the course offerings in the major departments. If each department chairman would submit a corrected list of courses, course descriptions, and requirements, the long awaited supplement could be completed this week.

Stern Students Participate Little In The Making Of An Election — 1970

The curtain has fallen and the play, momentarily, has ceased. Heroes have loftily risen and drastically fallen; thus, the tragic-comedy of the '70 elections has played itself out. And we, the spectators, have only to forget those noble characters who have vied and lost, and anticipate the more climactic performance of '72.

But, to my mind, we were meant to be more than mere spectators in the absurd theatre of politics. For we are the university, that institution which inherently contains those elements of thought which trigger the progressive

course of action that every other university in the country was pursuing.

But how many of us considered what we were accomplishing? Clearly, as the *New York Times* pointed out, this was precisely what the Administration wanted — the close of the university which could have educated the students toward some unified course of action. And yet, we were all prepared to swear on a stack of Bibles that each of us was sincere and ardent in motive — that the dissolution of classes was necessary to "hit Nixon where it



Protesting — May, 1970. What happened six months later?

movements in our society. Whether it be Civil Rights or Viet Nam, it is the university which envisions an ideal society and which tries, unabashedly, to institute reform as swiftly as possible. We are all part and parcel of the academic world and, as advocates of its protests and actions, are responsible for its success or failure. This is the "power of the university" which so many of us glubly speak of, and therein lies our own tragic flaw.

Considering the emerging intellectualism of society, we are fated to become the inheritors of that complex system which we dub the Establishment. Hence, are we so much indebted — not to recognize that the politics of today is the result of the politics of tomorrow? We are told that we do not know of our own abilities, in comparison to others. We wish to be able to allow others to do as they wish, as if their actions were not a reflection of our own.

Specifically, how many of us were participants in the "revolution" that was precipitated by the Kent State murders and Nixon's intervention into Cambodia? As I recall my fellow students were explosively indignant and affronted by the immorality of the incidents. Not surprisingly, we adopted the same

hurt." A month later the movement subsided, as the goal in sight dissipated.

But certainly, all this was not in vain — for the most valuable tactic of all emerged, that of campaigning for peace candidates in the '70 election. But where were we during those two decisive weeks before the elections? Where were we when men like Goodell and Ottinger were desperately campaigning? Where were the headlines telling of thousands of students out in the streets electing peace? It is terrible irony that the means of working within the system, of legitimately trying to put progressive peace candidates in Congress, were so blatantly ignored by us.

Thus, if nothing else, we will learn from the mistake of merely watching from the sidelines. Truly, with men like Buckley in office, with men like Gore and Tydings and Goodell out of politics, we are so bitter off — and probably worse. — Then we were before our vibrant uprising last spring. Nixon has not changed his stance on Viet Nam. But now he can point his accusing finger at us more confidently, he can call us "radical hippies" more assuredly, for he now has the actors he needs to support him in his role as President.

A Test For All Seasons

Smile, seniors. You may already have missed a deadline for the exam you must take for admission to graduate or professional school next year.

The Graduate Record Exam, as well as the business, law, teaching, medicine and dentistry are administered on non-Saturday dates at Yeshiva. In most cases applications must be in at least three weeks prior to the test date.

Consult this testing calendar for dates of tests, and the Yeshiva University test center number to be filled in on the application form.

GRADUATE RECORD EXAM— There are two types of Graduate Record Examination: Aptitude and Advanced. One or both of these tests may be required or recommended for admission by many graduate schools. You must learn from the graduate school of your choice which tests, if any, they require or recommend. These tests are administered in two different programs.

in National Program: The Uptown campus of Yeshiva University will serve as a testing center for the administration of the Aptitude and Advanced Tests of the GRE on the following days, all Mondays: December 14, 1970 (Deadline for application without late fee November 17; With payment of \$3 late fee deadline is November 24, January 18, April 26 and June 21, 1971. Yeshiva's test

center number is 3699-6. Applications may be obtained from the office of the registrar.

by New York City Program — Special administrations of the GRE are given every month at Fordham University on Mondays and Tuesdays. Tests will be given there on December 7 (aptitude) and 8 (advanced), and on December 21 (aptitude) and December 22 (advanced). There is an added fee of \$3 for these special administrations.

Other exams given at Yeshiva University include:

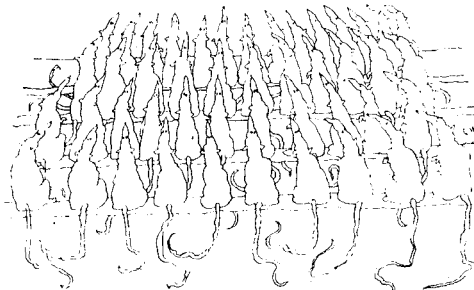
NATIONAL TEACHING EXAM: February 1, April 5, and July 19.

Y.U. Test center No. 3695. Deadline for applications is three weeks before test date.*

MEDICAL COLLEGE ADMINISTRATION TEST Sunday, May 2. Test Center No. for YU is 9136. Applications may be secured from the Psychological Corporation, 304 East 45th Street, New York, N.Y. 10017, and must be submitted no later than 16 days before the test.

*These exams require that you submit together with your application a copy of Form M45 available in the Office of the Registrar certifying that your religion does not permit you to take a test on Saturday.

look what they done to my brain, ma



A footnote on GRE's.

Flight Fright Leaves Fozzie With Mixed Emotions

Frank Chester, a junior at Stern, was among the hostages detained in Amman last September. This is her story, as told to The Observer.

TWA around the world Flight 741 left Tel Aviv at 6 a.m. on September 6, headed for Athens and Frankfurt. We would have gone to New York but we had two guests who got on the plane in Frankfurt.

The plane had taken off from Frankfurt and Captain T.D. Woods announced that we were over Brussels. All of a sudden two people ran up to the front of the plane. Being very naive I thought the lady had to vomit. Then I saw that the man had a hand-grenade and a pistol and the woman had a hand-grenade. I was writing a letter to my best friend, so I wrote "Gee, we're being hijacked."

Like an American, I thought the situation would be like Cuba. They would take us wherever they were going, we would stay there a couple of hours, and then they'd let us go. I was wrong. We thought that we'd be going to Algeria because two Algerians had been taken off a BOAC plane in Tel Aviv two weeks ago. We thought they'd want to exchange two of us for two of them. We were wrong again. Our junior geographers sitting in the back of the plane were trying to figure out in which direction we were going. We saw the coast line of Greece and figured we were headed east. So, if you're going east, you go to Beirut, or Cairo, or Damascus. I mean, who on Lord's earth ever heard of Amman?

They didn't tell us where we were headed, but the woman hijacker got on the microphone and said, "This is your new captain. Do not be afraid. We're taking you to a friendly country." Don't believe it.

At about 6 p.m. they told us we would be going to Amman. We landed about an hour later and were boarded by members of the Popular Front for the Liberation of Palestine. They asked us to give up our passports and fill out immigration cards. They told us this was for our own safety; the identification would be handed over to our embassies.

We went to sleep because there was nothing else to do. When we woke up, the sun was shining but it was extremely freezing in the plane. They gave us chicken salad, bananas and grapes. Those of us who kept kosher ate the fruit; everyone else ate what they wanted to. We sat and did nothing all day. That night they took off the first six people. We never saw them afterwards. We didn't know whether they were dead or alive, and if they were alive — where. The Arabs kept telling us not to be afraid, nothing would happen to us.

Interrogation

The next day we were allowed to get off the plane for exercise in the yard. Our yard was the Jordanian desert. We were outside for two hours. When we returned to the plane, we found that the overhead luggage rack had been thoroughly searched. Everything that looked "suspicious" they took up to the front of the plane, called out "who does this belong to" and the owner had to go up to the front for interrogation. I had an army jacket that they took and a picture of a soldier at the hotel that I had bought on Rehov Yaffo in Jerusalem. They asked me my name, address

in New York, and address in Israel. I told them my name, address in New York and address in Israel. "Were you ever on a kibbutz?" "No." "Do you know that kibbutzim are training grounds for the army?" "No." "Did you ever visit a kibbutz?" "No." "Who's the soldier?" "I don't know, I never saw him before in my life." "He's your boyfriend." "What? Turn the picture over, you'll see the name of the photographer and the store where I bought it." "No, he's your boyfriend." "Where did you get the knapsack?" "I figured they would take it if they knew I bought it in Israel, so I said 'I got it in Brooklyn.'" "Don't lie. I know you bought it in Israel." "No, I got it in Brooklyn at an army-navy store on the corner of 18th Ave. and Continental Ave." They looked for identification, to see if it was made in Israel. Thank goodness there was no identification so they let me keep it.

By Friday night they had taken off all the men, including the male crew. Two older Rabbis — Rabbi Hutner was one of them — were taken off. We were shaken up that they would have to ride on Shabbat. But as Rabbi Hutner got out he looked at us and said **A Guten Shabbos** and walked off. Some of the ladies went up to the front galley to light candles for Shabbat. I started to sing **Shalom Aleichem**, and she started to cry. There was nothing you could do. We were women alone on the plane, and we made the best of it.

While we were in Amman we were getting supplies from the Red Cross. We never saw anyone from the Red Cross, but we knew they must have sent the supplies. Where else would Arabs get Del Monte peaches, Borden's condensed milk, and Kraft cheese?

On Sunday almost everyone was taken off the plane — women with children, unaccompanied children, and I think — although I cannot prove this — all those who did not get on the plane in Tel Aviv. Only twelve of us were left. The stewardesses told us not to worry, that there was no more room on the busses and we'd be taken later.

Seniority

We were later taken to the Swissair plane. The men from BOAC and Swissair were still there. Sarah Malka yelled out "Okay, girls. Let's put on the makeup. Let's go." We sat with the men, eager to hear what had happened on BOAC. They said "Ah, what do you know, you've only been here since Thursday. We've been here since Sunday." Swissair said, "We have been here longer than anybody." I said, "We got here at 7 and you got here at 8:30. We've been here the longest." We were very proud of our hour and a half seniority.

We got into the busses to be taken to Amman, but before we left we were allowed to watch the planes blow up. Sarah was sitting where she couldn't see, so one of the Englishmen said, "Sit on my lap," and she did. As the BOAC plane was about to blow up, the man was uncomfortable so he said, "I hope I'm not being too familiar" and put his arm around her. Just then the plane blew up. I said "My G-d, seven million bucks of plane just blew up. At those prices you can afford to be familiar." We watched the TWA and Swissair planes blow up. Then we were headed for Amman.

We drove through towns and villages. Whoever thinks PFLP is not popular in Jordan has never

been to Jordan. The people outside were singing songs, waving flags, and clapping.

When we got to Amman we saw a sign saying "Welcome to Amman." Fifty yards later all the other busses turned right, and we went straight. The driver said we were going to the hotel, but I said, "Unless we're getting the scenic route, we're not going to the hotel." We ended up in a place that I think — it's possible but not probable — was the PFLP headquarters. They told us "You are hostages and you won't be released until your government meets our demands." So what do you do, you're in a situation, and crying won't help.

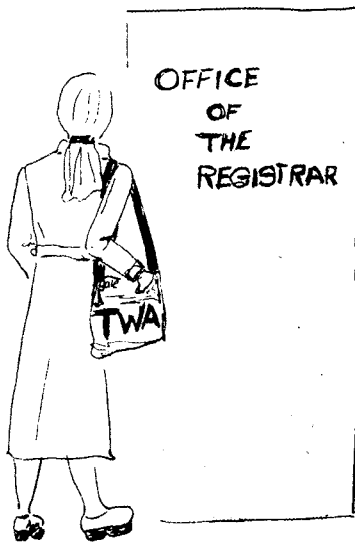
Second Time Around

I wasn't feeling well when we got to Amman, so they took me to the hospital. They let Mimi Beeber come along for assurance. When I got there, Kenny Hubler was already there. Kenny was in the army in Viet Nam for the full tour. He had been captured by the Viet Cong. When he was told he was a hostage, he said "G-d, not again!" and went to pieces. They

said that the hostages had been released except for five Israeli women. Unless there were others besides us, I figured then I had been drafted into the Israeli army. Sure enough . . .

For the next few days we did nothing. They gave us shampoo and we had two sinks. Mimi Beeber and I washed each other's hair. When the men saw that we had set up a beauty shop, they formed two lines to have their hair washed. The Captain of Swissair came over to my sink and asked, "Are you married?" I said, "No, are you proposing?" He answered "No, I'm married." I said, "Captain go to the other sink." Basically, we had fun. The Arabs kept looking at us as if we were crazy.

The Arabs had taken our clothes to be washed and pressed. They gave the women commando pajamas, and the men old clothes to put on. The men were not allowed to walk into the women's bedroom without pants on. So the Captain of BOAC would stick his head into the room and say, "I'm so sorry, I just came to check on you — I don't have any trousers on, you know."



... And for you Fozzie, there will be no late fee!

put him under sedation.

While I was in the hospital some Arabs came in with a man whom they told me was tortured by the Israelis and as a result had lost his hearing, eyesight and sex. He started talking to me in Hebrew, and I answered in Hebrew. The other guy started talking in English. "See what the Israelis do to their prisoners?" I didn't agree with him, but I didn't say anything he didn't want to hear. When the doctor returned I told him, "It's nothing personal but I want to get out of here," so they let me go back to stay with the other hostages.

They had given me a radio and I listened to Kol Israel. I heard that the others had been let go, but I thought that I must have heard wrong. So I listened to an Arab broadcast in English. They

safest. The thirty-two of us were lying there. I don't know about anyone else, but I was saying my last goodbyes to everyone. The only thing I didn't say was **shema**.

Then the most beautiful thing I've ever seen happened. Someone whispered, "How's Barbara?" She answered, "I'm all right." "How's Mimi?" "I'm all right." "How's you doing?" All thirty-two of us started checking on each other. I said, "Hey David, how are you doing?" "Good Shabbos," he answered.

The shooting lasted half an hour. We were told to go back to our rooms and be very quiet. The Jordanians were looking for us.

This went on for about a week — the shooting, the shelling and the firing. We did nothing. There were a couple of books — **The Little Prince**, **Naked Came the Stranger**, **The First Circle**, a **Time** magazine from June, and **Newsweek**. We played gin rummy using bottle caps for \$5 bills and paper clips for \$1 bills. Some people got pretty rich — in paper clips and other junk.

On Friday morning we were sure we'd be released. So we all got dressed in honor of the occasion. But we weren't.

Miracles

Shabbat came in with a bang again. You just lay in the middle of the room knowing it was the last time you'd do anything. But Shabbat was Shabbat. Miracles happen on Shabbat.

Saturday day again thought we'd be released. By now it was September 26. We were right this time.

We were released to the Egyptians. As we left our "house," we could hear the shooting. It was close enough to make us extremely nervous. We went to the loading area of the Amman Tobacco Company to wait for our ride. When the Red Cross busses arrived we said good-by and good luck to our Arab buddies. I think Dal and I were the last ones out of the area. Just as we were about to step onto the bus, a shell hit the place where we had been sitting.

We got on the bus, and Dal told me to put my head on his lap and not to move. We had to ride through no man's land. When something goes through no man's land you don't ask questions, you shoot at it.

We were taken to a Jordanian hospital which had been taken over by the Red Cross because of us and the war. We started jumping up and down and kissing each other when we arrived. We had a place to sleep, toilets that flushed, and running water. Man, that was a classy joint.

They checked our luggage for time bombs as we were getting on the plane. It was a propeller plane, and we jet age people looked at it as if it were from the stone age. But Al said not to worry. He had flown one in 1948 and it was perfectly safe. If you can't trust your own crew, who can you trust?

When the plane took off, we let out the biggest yell in the whole world. We were unbelievably happy to be on our way home. After flying for about an hour and a half we could see the border of Syria and Lebanon. We were flying north, but the other hostages had gone to Nicosia. The captain explained that we couldn't fly over Israel. We were a neutral country dealing with two warring countries. "If they tell us to fly from Amman, to Moscow or Paris to Rome to Nicosia," he said, "We'd

(Continued on Page 6, Col. 2)

Israel:

A LAND OF LIFE AND DEATH

The following are excerpts from letters written by SCW students in Israel for their junior year.

I love Israel. I've never been happier on any decision I've ever made like this one. I've actually fulfilled one of my goals.

Then for Simchat Torah I was at the Kotel the whole day. Such singing and dancing! All the Yeshivot in the city had their Hakafot at the Kotel. They all marched to the old city from wherever they davened. It was the greatest. I'll be here every year from now on at the Kotel for Simchat Torah.

I went to the Kotel last Sunday morning. I can't tell you how moved I was... I started to cry and I felt so small and impure next to it. I couldn't believe I was walking on such holy ground.

Do you believe we get up at seven A.M.! But the sun shines so bright.

Being here just feels perfect...

Israel is beautiful. The dormitory overlooks the old and new city of Jerusalem. On Shabbat I walked to the Wall to daven... I felt the stones... They are hard yet they have a certain warmth which makes them feel remarkably alive.

I wish I could gather my thoughts to write you an "inspiring" letter. I suppose all my friends back home expect inspiring letters from American Jews in Israel. But so many things jump into my head at once...

Like last Erev Shabbat. Across the street from the dorm is a hostel... for Israeli soldier girls. We ate dinner there this Shabbat and they invited us for an Oneg Shabbat afterwards. After the initial shyness we started speaking. What army in the world serves chicken soup every Friday night, makes Kiddush and serves Challah?... When I see an Israeli soldier I

almost feel like running up and thanking him for saving my life... our lives...

Simchat Torah in Yerushalayim was even more spectacular than I imagined it would be... my head is still spinning. Every Shul dances in the street. We did until it



Linda Billauer on the Hebrew U. Campus.

started raining. In the morning several neighborhood Shuls united and danced and sang our way down to the Kotel with the Torah. What a parade! What rusch! Picture thousands of dancing, singing worshippers swarming to the Kotel from all directions. Wow!

I really love everything here... After five weeks here I can now truthfully say that I am happy. I love Israel! It's the home of every Jew. Rosh Hashanah we walked to the Kotel. It was my first time and I really felt it. I can't really explain my feeling, but I felt more complete after davening there Simchat Torah.

One's "existential" experience in Jerusalem is certainly different from one's experience in New York City. Here, each step in this "Makom Kadosh" is meaningful. In Yerushalayim one goes about his business in a casual and methodical manner. Some say it's just the nature of the Israelis to do so. I think it's more than the Jew has been promised by Hashem a very definite and concrete future. Every day is a reality to us. Therefore, one can be methodical while treading the path of promised eternity. In New York City there is no casual experience of reaching for a goal. There is only a frenzied, madman-like groping for a fantastic ideal. Living in a place like Yerushalayim is an experience which no doubt is not appreciated as it should be. Realizing that you are surrounded by Kedusha brings a sort of calming effect to one's neshama. Just walking the streets of Yerushalayim has proven to be one of my most enjoyable experiences.

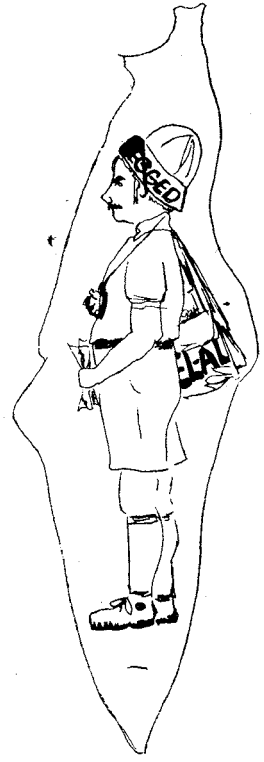
I love this country and I can't see myself living anywhere else but here!

I've never been happier in my life. This country is so great.

I just spent a beautiful Simchat Torah in Yerushalayim. Wednesday night it was all happening in Mea Shearim. Thursday morning everyone comes out of the Shuls and walks together in the streets to the Kotel. How can I tell you the feeling? But I remember a soldier on guard at the Kotel wearing a Kipsh and carrying a rifle. I feel sad that security must always come first.

When someone gets killed here it really hits you. Someone defending you and your country was killed.

I love it here — which is actually an understatement. The language is beautiful. It's almost impossible to explain what it was like. The feeling of closeness with Am Yisroel cannot be duplicated anywhere else in the world. I thought of America —



The American in Israel.

how everyone is so rich—two cars, clothes, a big house. There is only one thing they don't have that the Israelis do... happiness. A true love of life.

This country is different — and beautiful! Yerushalayim is heaven itself! You come to life—fit right away — the air just draws you to it.

Rabbi Weinberg Speaks On Israeli Ed

Ed. Note: Rabbi Raphael Weinberg, professor of Jewish History, is spending his sabbatical year in Israel. Last week the senior class voted to dedicate its yearbook to him.

To the editor:

I wish to use my prerogative as an Associate Professor on leave to beg space in the Observer for a personal greeting.

Obviously I can't write to all my colleagues on the faculty and to all my ex-students personal letters, but I wish to collectively extend my best wishes for a healthy, happy and successful year.

Naturally my decision to leave Stern College (especially now that we have a new completed building — I hope!) was fraught with mixed emotions. For seven years I tried to challenge, cajole, guide and teach students at the college and my recollections are all pleasant.

There are many things about Stern that I miss — and I won't attempt to enumerate them — but I am very happy with my aliyah.

The family has adjusted very well and the institution with which I am concerned has much potential. In fact, I am enclosing a Fact Sheet for all my curious ex-students who have been taking bets on whether or not I will succeed in implementing things that I had been preaching about at Stern for a number of years.

This proposed plan for expansion will, with the help of G'd and a lot of money, be initiated in the Fall Semester 1971.

I would very much like to hear from you and if perchance you find yourselves sometime this year in Israel, don't forget to come by. Shalom and lhitra'ot

Raphael S. Weinberg, Shikun Hahayalim 3, Kiryat Shmuel, Haifa, Israel

campus in a new modern dormitory. The school offers a maximal program of Judaic and secular subjects, leading towards the matriculation degree which is acceptable for admission into all universities.

Aside from the religious and general course of study, there is



Rabbi Weinberg

also a special intensified program in math and science for interested students.

Unlike dormitory life in many institutions in the United States, the dormitory serves as an educational tool. The girls have organized religious services, daily lectures in Mussar and personal conduct, a variety of clubs and activities.

Commuting students are required to spend one Shabbat a

month at the Ulpana, where the atmosphere is superb.

Proposed Plan for Expansion

The Board of Trustees of the Ulpana has decided to open a two-prong expansion geared for the local student and, for the first time, for the foreign student as well. We keenly feel a responsibility for the education of Jewish students in the diaspora. We understand only too well the crisis in education that lately has sprouted through the diaspora.

- 1. Our high school will be expanded to accept foreign students. Special counselors will be assigned to them and aside from the normal course of study, they will be given an opportunity to tour the country and absorb its atmosphere.
2. We are initiating a course of study for high school graduates. We think that we are introducing a unique program—a three-fold program. (a) Religious education (b) Secular courses which will be credited toward a Bachelor's degree (for the time being, in co-operation with a local university) (c) Voluntary service to Israel (Sherut).

The course of study in Judaica, worked out by a panel of experts, will compare favorably with any programs of higher Jewish educa-

tion anywhere in the world.

The Secular program will be fashioned to the individual desire of the student. The student anticipating a four-year course of study in Israel will be able to major in the Humanities and natural sciences and even if she will decide not to complete her degree in Israel, she will be able to transfer her credits to a college or university of her choice.

A student planning to spend a year or two in Israel will choose a course of study which will afford her transferable credits and she will be eligible for a teacher's license.

We will be stressing a program of teacher-training for those who anticipate a limited stay in Israel.

Part of the current crisis in education is the lack of feeling of purpose on the part of the students. Here in Israel we have a most beautiful and satisfying remedy for that problem.

Our students will be required, under proper direction, to do voluntary work as part of their course of study for the betterment of Israel's society. For example, some of our students will teach in border settlements; some will conduct classes in hygiene and home care for Olim from less affluent societies; some will instruct in basic Judaism for those who have recently found gaps in the Iron Curtain.

We are convinced that this type of service is the best "character builder" available.

Rings & Things

Engaged

- Iluz Dombi '72 to Shimon Cohen
Robin Dopkin '72 to Steve Gasser
Marilyn Clark '74 to Carlos Singer
Beatrice Levin '70 to Shimon Wolf
Juliana Liebman '72 to Louis Abraham
Sandy Lieberman '70 to Leslie Vogel
Marian Moore '73 to Louis Plotzky
Barbara Stoppel '73 to Michael Oshand
Rebecca Newman '72 to Albert Grossman
Susan Phillips '72 to Harris Holzer
Leah Pines '72 to Victor Kinselsky
Linda Pines '72 to M. W. Kutasak

Married

- Thea Korman '70 to Avigdor Tannen
Helen Korman '70 to George Eisen
Sara Katz '70 to David Kagan
Sara Katz '70 to David Kagan

Ulpana Segula — Fact Sheet

The Ulpana Segula is the Brei-Akiva Girls' High School for Torah and secular education. The school is located in Kiryat Motzkin, which is a vibrant boom town outside of Haifa.

The school, in the last few years has acquired a wonderful reputation and, therefore, attracts the best students from the northern section of Israel.

Most of our students reside on

They're Coming To Take Them Away ...

By Esti Davidowitz

"Knit one, Purl two, Betty, yoo, hoo." It's D-Day. The invasion has begun! Only those who know the password are allowed to cross into enemy lines. "Beware! Beware!" The word is out! "Can you trust your favorite roommate or is she a double agent?" The game is hide and seek. Hide your appliances before they come sneaking around to seek them. Is your closet big? Then quick, place the refrigerator under the dress bag. Is your closet too small? Then stash it away in your empty valise (and put plenty of clothes on top.) No suitcase? How about under your bed — in your second drawer — in your bookcase — medicine cabinet — NO? Then the bathtub quick and jump in after it.

The search is on! If you don't think fast and act faster you can say goodbye to your hotplate, refrigerator, coffee urn, broiler, toaster, electric range, juice squeezer, electric can opener, G.E. blender. What? You don't have all these electrical efficiency items — How do you get along?

But those of you who are well endowed, heed my advice. They've only just begun. "Know your enemy." They present neither search warrant nor warning.

They enter when and where they please, rain or shine, night or day, and confiscate, regardless of the color or creed of your electrical appliance. They capture the prey and all praying is to no avail.

The password — the most dreaded, most feared, most terrifying



Dressing table?
Trunk?
Frig!?

password is — confiscation! Next time you see an eye at your keyhole, do not hesitate! Time is of the essence. Grab your electrical

appliance, jump into your bed with them and cover up tightly. If they get suspicious and ask why your bed is so lumpy; answer them nonchalantly and forthrightly, "My bed has humps."

If this fails to convince them run to the nearest window and threaten to jump. This threat will usually melt any human heart. However, considering that we have already lost three Stern girls in this way, it would be best to try an alternate plan; collaborate with the girls in the room below you. For example, if you're in 21E give your appliances to the girls in 20E and before they are searched they will pass it down to 19E then 18E, 17E, etc.

So, if you see anyone running down the back stairs with a toaster in one arm, a broiler in the other, an orange juice squeezer hanging precariously from her foot, a refrigerator strapped to her back, and a hot plate dragging behind her, do not ask any silly questions, just offer a helping hand. Remember, "If not for the grace of G-d there go I."

Acting, Not Music Saves Rothschilds

By Sylvia J. Bic

The Rothschilds has all the characteristics to qualify it as the prototype for the Horatio Aalger "rags to riches" stories. Yet the play avoids becoming a boring cliché by studying *The Rothschilds* as a family unit and analyzing the motives which transform their drive for success into a compulsion.

It is inevitable that musical and ethnic comparisons would be made

between this play and *Fiddler on the Roof*. The musical scores are vaguely similar, probably because both were written by the same team of Boch and Harnick. However *The Rothschilds* lacks the type of memorable songs such as "Matchmaker" or "Sunrise, Sunset" found in *Fiddler*.

The strength of *The Rothschilds* is more as a play than as a musical. It depends heavily on the acting, which is superb throughout the production. Hal Linden dominates the action as the patriarch of the family, a peddler who aspires to become head of the richest family in Europe. The portrayal of the young Rothschild brothers in the first act lends a very enjoyable and humorous touch to the play. Keene Curtis is the unsung hero of the cast in the four parts he plays as the different adversaries the family must confront.

During the play I found it hard to remain completely objective. I could not escape a feeling of empathy since as Jews they were like family (*halavai!*). I condoned their actions as a result of their oppressor-oppressed relationship. To a non-Jew, however, the unscrupulous ploys the Rothschilds employed against their adversaries may not have been justified. Though it doesn't seriously handicap the play, the stereotype of the shrewd, dishonest Jew is predominant.

The Rothschilds is definitely worth seeing. It will certainly provide Hadassah and Mizrahi groups with a new hit for their theater parties.

'Love Story' Is Beyond Analysis — Segal's Novel Must Be Read and Felt

By Barbara Mersel

Before you sit down to read *Love Story* be sure that you have a box of tissues on hand, for if you are like me and most readers the tears will be flowing.

All of the reviews of Erich Segal's work, seemingly without exception, go to great length to show that *Love Story* is not the hackneyed love novella it ostensibly seems to be. I do not feel that it is necessary to apologize for the apparently conventional nature of the book's plot, to prove its worthiness. In fact, I feel that it is this very quality of conventionality which gives the novel its realism. The relevancy, the simplicity, the poignancy of the book are only deepened because in actuality, most of us live a very conventional life.

Jenny and Oliver do not look upon themselves as the characters of a great tragic epic. Just as Eliot's J. Alfred Prufrock said, "No! I am not prince Hamlet, nor was meant to be." Jenny and Oliver remain even in the midst of their misfortune the same simple people they were at the outset.

So many people, I believe, would be willing to go through life content in their apathy and passiveness. Jenny and Oliver are no exception. They seem willing to peacefully and quietly take what life dispenses. They make no pretense of going through the motions of courage or boldness. Oliver cries upon Jenny's death, and we, finding him so like ourselves, cry with him. Had Segal created his characters as superheroes the box of tissues would not be necessary. The tragedy of Jenny's death would certainly remain, but the reader would react intellectually, rather than emotionally for he could no longer identify with the characters.

I feel I have been cheated in my enjoyment of *Love Story* in being forced to analyze it. For when all is said and done *Love Story* is the kind of novel that should be read and felt and laid to rest. More simply, do not look for any point in *Love Story*, for the point of the book will be found in the wet tissues, not upon the pages.

Changing Student Roles

(Continued from Page 1, Col. 3) equally clear that student control of a university would be intrinsically undesirable. . . . Therefore, on this most important matter of student participation, it seems to me that this document takes a very commendable middle course."

This type of middle course has gained support even in the New York City schools. At Hunter College, a Governance Task Force proposed the student faculty council be replaced by a college wide Senate. The 200 member body would consist of 114 faculty members, 76 students and 10 administrators, with each serving a two year term. The Senate would be empowered to make decisions in such areas as curriculum, academic requirements and graduate study programs.

The State University of New York at Binghamton introduced a 100 member University Assembly to replace the Faculty Senate as the major policy making body on the campus. SUNYB claims that "This system allows for a governance, not a government in the traditional sense of the word. Governance is a fresh approach and denotes a decision-making process the involving all constituencies rather

than the (now) apparent widespread displeasure that these constituencies tend to have because of their perception of the traditional governmental process on the national, state and university levels." The University Assembly has been given authority in such areas as academic planning, budget request, and even student social regulations.

Those schools that have already formed Senates are making use of their powers. Stanford University's President Denneth S. Pitzer, upon taking office two years ago listed greater communication among administrators, faculty and students through continued action by the Academic Senate as one of his major objectives.

Franklin and Marshall College will no longer include physical education courses among its requirements for the B.A. This recommendation was made and enacted by the college Senate.

Oakland University has eliminated its failing grade and radically altered its graduation requirements for any student who wishes to plan his own education. These proposals, too, were adopted by the Oakland Senate — the governing body of the institution.

With Yesterday's Dreams

By Bella Farkas

A Dream Out of Time, a play exploring the theme of the generation gap, is the touching story of immigrant parents who come to America looking for the "good life" for themselves and especially for their children. While the parents are obsessed with the old-fashioned European values of their sons going to medical school and their daughters marrying rich doctors, their children are concerned with different non-material values and priorities. This theme of conflict between children and parents is well developed and effectively illustrated in "A Dream Out of Time."

As the play opens, we meet the son, known to his family as Myron and to society as Mike. A timely flashback reveals Mike's need to

communicate with his father but his inability to do so because the pair do not "speak the same language."

After five years in Paris, Mike returns home, determined to improve the society he had left. However, his plan is impractical for his time; it is a "dream out of time," and he ultimately resigns himself to the task of making changes within the existing framework.

Josh and Sybil, the son and daughter of Mike's uncles, are also rebels. Josh, who is frustrated because of his domineering, meddling mother, considers joining the Merchant Marine, but instead releases his fury in a most elementary manner. Sybil, married to a dull but honest, dedicated doctor whom she does not love is high on pot and expecting a child she does not want.

James Sloyan as Mike brings life, warmth and sincerity to this role. He plays the searching young man with an excellence that would be difficult to equal. Sam Levine gives a fine performance as the father who tries to convey all the traditional values to his son but fails.

A Dream Out of Time is Irv Bauer's first play. To be sure, it is not a flawless work. Taken as a whole, however, it proves to be a thoroughly satisfying theatrical experience for the play-goer.



Levine and Sloyan in "A Dream Out of Time."

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The Jews of Russia: Celebrating in Fear

By Bracha King

When you think of Shabbat morning in *shul*, do you think of friendly crowds, a happy spirit of *davening*, an atmosphere of peace? Somewhere in a Russian city, those Jews who dare enter the *shul* have not a moment of tranquility. Every half hour or so, a small box-like window in the wall opens, and an unfriendly face looks in, takes pictures and notes who is there and what is being done. The *gabbi* runs up to him and the two, both informers for the Soviet government, trade gossip and information about the innocent Jews attempting to concentrate in prayer.

This is the situation within the *shul*. Meanwhile, many Jews do not dare enter the *shul*, for these men with their cameras and notebooks have the power to dismiss a man from his job or school.

This is just one anecdote about Jewish life in the Soviet Union told by Rabbi Shlomo Riskin of the Lincoln Square Synagogue, who recently returned from a trip to the USSR for the specific purpose of finding out more about the plight of Soviet Jewry. Rabbi Riskin spoke about his experiences before a crowd assembled at Lincoln Square Synagogue for *Selichos* services, as well as at a rally in honor of World Jewish Solidarity Day in September. The essence of his message was that when one sees the situation with his own eyes, it is more real, more moving. As they have told all recent visitors, the Russian Jews told Rabbi Riskin "Shum" — that is, "make noise," tell American Jews to make noise.

Another visitor to the Soviet Union told of his many interesting and tragic experiences visiting Russian Jews. During Sukkot, he had the opportunity to join with several Russian Jews for meals in the *Sukkah*. In one instance, a



AS THE RED SEA DIVIDED FOR THE ISRAELITES,
SO WILL THE IRON CURTAIN FOR SOVIET JEWRY.

six-year-old boy gave him some *challah*. When the guest asked, because of the almost non-existence of any kind of kosher food in the country, "How do you know it's kosher?" the child answered "My parents bake it." There are still some families in the Soviet Union who manage to practice Judaism as much as possible.

Another of his Sukkot dinners was not so happy. Sitting in a *sukkah* filled with boys and girls, the guest was happily teaching them Jewish songs when he felt

something was not right. Looking up, they found ten policemen glaring in at them through the open roof.

On Simchat Torah, Jews naturally, as in years past, gravitated toward the Moscow synagogue. At one time or another during the evening, about 40 thousand Jews were present — although not all at once. For the entire time, two young men with musical instruments stood in the rain, playing the two Jewish songs they knew, *Hava Nagila* and *Hevenu Shalom*

Alechem. Another girl, who had somehow taped broadcasts of Kol Israel, brought her tape recorder to the synagogue, and the crowd listened to her recordings of Israeli music.

At 11:15 p.m. the police decided to break things up. Secret policemen had been there all evening, but now they began to act. First they drove a car through the streets, ordering the Jews to clear out. When this did not succeed, they dragged off two boys. The bulk of the crowd followed, but a group of Zionists stayed, shouting "Too lamut *bad artenu*," "It is good to die for our country." The two musicians led a small procession along the street, followed by police. Meanwhile, a Jewish informer egged on the shouters and marchers, hoping to get them into trouble.

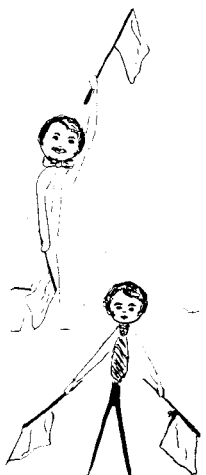
In summing up his stay in the USSR, the visitor said, "You really feel like you're in exile there—like you're back in Egypt."

Modern Peace Symbol Created in 1958 for Ban the Bomb Protest

By Shellie Diamond

Having been compared to an anti-Christian broken cross, a Nazi war symbol and a letter from an ancient Nordic alphabet, the peace symbol has even become a news item.

The peace symbol we have come to know and use had its origin in England in 1958. It was created by British pacifists for an Eastern Ban-the-Bomb march to Aldermaston in protest of Britain's involvement with nuclear weapons. The lines inside the circle represent "nuclear disarmament." They are a combination of the semaphore signal for N (flags



Signals for "D" (top) and "N" (bottom).

held in an upside-down V formation) and D (one flag held vertically above the signaler's head, the other at his feet). The circle bordering the letters suggests universal unity and eternity.

Today, commercialism being society's religion, many are adopting the insignia for their own means and gains. The peace symbol is seen on jewelry, clothing, bumper stickers and the like. Two companies have even tried to claim it as a trademark (the U.S. Patent Office has denied all requests). And now a firm in Alexandria, Virginia has added the peace symbol to its "constantly growing list of special symbols for the typewriter."

Fear, Humor Characterize Hijack Ordeal

(Continued from Page 3, Col. 5) do just that." It didn't matter to us as long as he got us there.

In Cyprus we spoke to American reporters until an American Lieutenant took us to the compound and told the reporters, "If you don't leave these people alone I will personally break every bone in your body." Thank G-d he was on our side. We looked terrible when we got there. We hadn't taken showers in three weeks, and all the men had beards. But when we arrived at our hotel and the men heard that Raquel Welch was supposed to be there, they all wanted to comb their hair. As it turned out, though, she wasn't there.

From the hotel we were able to

call home for the first time. I called my parents, and then called friends in Israel.

We all went downstairs and got drunk. At 5 a.m. a reporter from the Israeli paper *Maariv* came up to interview us. It was wonderful to be able to say anything in Hebrew without worrying who was going to overhear it.

The next morning we flew to Rome. They told us that President Nixon would be there to meet us. We said, "At least President Nixon. Why not the Pope, too?" While we were in Rome they interviewed us and the girls were given clothes. The men had been given clothes in Nicosia, but we all got our Italian knits. I got off the plane to speak to President Nixon. He asked me my name and where I was from, and commented, "There's always one from Brooklyn." He asked how we were treated and told us how worried he had been about us. "Mr. President," I said, "we were worried about you. We hadn't heard from you in three weeks."

When I got back on the plane, somebody took my hand. I turned around and this guy says, "I'm the Prime Minister of Italy." "Good for you" I answered. Not that I had anything against the guy, it's just that I was totally shocked that he walked up to me and said "I'm the Prime Minister of Italy."

Apricots and Pineapples

The President came on board for some fireside chatter. He asked how they treated us and I told him we had "Apricot jam in the afternoon, and if we were extra specially good, apricot jam at night." He told me that apricot jam goes marvelously with pineapples. "Nu, Mr. President," I said, "we were waiting."

For entertainment on the plane trip home there was a choice of "Tell Me that You Love Me Junie Moon" or "Kelly's Heroes." I watched "Junie Moon" but the other might have been funny, but after flying through it, I didn't want to watch any similar experiences on the screen.

Our first view of the United States was from the left side of the plane. We were over Boston. You could see all that smog and air pollution, and it was just beautiful.

When we landed at Kennedy, we burst into a totally impromptu singing of "G-d Bless America." They gave us immigration cards,

checked us through customs, and told us we could speak to reporters if we wanted to.

I got into the terminal and saw my parents. My mother started introducing me to everybody from TWA. I asked "Is this what you did while I was away — made friends with all the people from TWA?"

They asked me if I wanted to speak to reporters. I said, "Are you kidding, of course I do."

As we came out of the immediate reception area, I heard a shout, "There's Foozie." I looked to the right and saw a whole contingent from Stern. I was shocked — I didn't even know these people knew. I got to the microphone, and the Borough President of Brooklyn spoke to me — I was very excited. Then Mayor Lindsay — G-d is he gorgeous — started telling me how glad he was that we were all home in time for Rosh Hashana. I was jumping up and down and I said to him "My G-d, you're not excited at all." I think I embarrassed him.

I wanted to see my friends, so I pushed away from the reporters and fell into Stern. They started singing "L'hana Habaah Bi Yerushalayim." I was never so scared. I told them to stop. When the excitement was over, I went home, where I could drink a bottle of root beer in peace.

FRIENDLY FRITZ

an IF for *Heralds*

FRIENDLY FRITZ

AN IF FOR STERN FOLKS

If you can leave the dorm room at 8:30
And not catch an elevator till nine,
But go to class without being grumpy
And tell yourself that you're feeling fine.

If you can get to class after crossing
Park Avenue on a light that's red
To find no teacher ever showed up
But not feel you should have stayed in bed.

If you can go to breakfast
With a minimum of sighs,
And not care how high are prices
And not be bothered by the flies.

If you can enter the dorm lounge
And not be bothered when
People stare and stare and stare
And he never calls back again.

If you can go through registration
With a minimum of fret
But realize that all works out
Pay only five dollars without regret.

If you can go to three weeks
Without a promise of a date
If you get lost in a school for girls
And you're in the grades are just great.

If you can take for a test
When you've not been out instead
And realize that improving your mind
Is better than being weed.

If you can do all these things
A greater maturity you'll earn
By development of mind and soul,
And then, my friend, you belong at Stern.

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New Dorm Ruling Receives Mixed Response

By Rachel Becker

The Stern College Dormitory Council has recently adopted a Dormitory Violation Point System to penalize curfew infractions. The violation system, affecting only freshmen and first semester sophomores (as these are the only students still required to account for their whereabouts) is a current topic of discussion and controversy at the Stern Dorm. Current dorm regulations include a reasonable evening curfew and a requirement to sign in and out on both evenings and weekends.

Approximately 200 students are subject to the new system, the basics of which are as follows:

- Failure to "sign in" in the evening results in one infraction point;
- Failure to sign in or out for the weekend invokes one point;
- Failure to sign out in the evening invokes two points;
- Signing in for a roommate invokes one violation point for each member of the room;
- Failure to notify the dormitory

of early return invokes one point. Lateness beyond the two hour "late minute" allotment counts one point per ten minutes.

If a student accumulates five violation points she is subjected to 10 p.m. curfew for one week (Monday through Thursday) during which time she is required to sign in with the resident assistant on duty at that hour.

The function of the Student Court, which was previously responsible for acting upon dorm rule infractions, has been adopted by the executive board of the Dorm Council. Sandra Ehrenreich, president of Dorm Council, indicated that the rules simply "have to be enforced," and that this system is an effective means of intensifying the students' responsibility. She further feels that "infraction of dorm rules indicates immaturity on the part of students," and "the new system hopes to cater to the maturity of Stern women."

Mrs. Jennie Giges, Director of the Residence Hall, stressed several aspects of the system. Firstly, the decision to institute such a system, was "strictly a Dorm Council function." Secondly, the violation point system is not a demerit system, but rather a "disciplinary measure" and a memory aid to students.

Mrs. Giges said that a disciplinary process is a "growing thing" and that self-discipline involves maturity and responsibility. When one lives in a community, continued Mrs. Giges, one is justifiably expected to observe the rules of that society. Responsibility to the community is a moral obligation. Thus, the new violation system is based not on a question of penalty, but on a means to moral discipline.

Students reacted in various ways to the violation point system. Freshman opinion was generally found to be much more tolerant than sophomore opinion. Many freshmen feel that the penalties are justified. "Forgetting," said one student, "is only an excuse." Another freshman is of the opinion that "the school is responsible for us," and it is thereby necessary to enforce such rules.

Other freshmen, however, do not understand the need for such restriction and penalty and feel they are sufficiently mature to discipline themselves without the "incentive" of penalty.

On the other hand, sophomore opinion is, almost without exception, violently negative. Upon reading the notice posted on the bulletin board in the dormitory lobby, one sophomore said sadly that she "didn't realize we were back in grammar-school." Another student pondered a moment and said she was hurt and insulted. She felt she deserved "recognition of her maturity and adulthood."

"Are we in a prison?" asked a third student as she described the system as "grammar-schoolish" and insulting. Yet another reaction was "I had the same thing in high school, and even then thought it was foolish — I thought we'd outgrown it."

Furthermore, many sophomores feel that since they are to have no curfew second semester, such a tight penalty system is a very poor transition period from "restriction" to "freedom." Finally a sophomore leader said that the point system is "totally unnecessary considering we're college students." She added that she feels "put back as far as being dealt with as a mature human being."

Seven Seniors Will Be Included In National List Of Top Students

Seven members of the senior class have been notified that their names will be included in the 1970-71 edition of *Who's Who Among Students in American Universities and Colleges*. They are Joy Bekritsky, Meryle Cherrick, Paula Goldstein, Edith Lazaros, Lois Schwartzfarb, Rochelle Seibzener, and Gina Zweig. The seven were

headline editor and more recently as managing editor of the newspaper and as author of the "Friendly Fritz" series. Miss Cherrick has been active in encouraging Miss Zweig and others to continue their contributions.

Lois Schwartzfarb, one of three English majors selected for inclusion in *Who's Who*, has also served



Rochelle Seibzener, Lois Schwartzfarb, Paula Goldstein, Gina Zweig, Meryle Cherrick, Joy Bekritsky, and Edith Lazaros will appear in *Who's Who*.

selected for recognition on the basis of academic excellence and campus leadership.

History major Joy Bekritsky has maintained a consistent Dean's List average and has recently been nominated for a Woodrow Wilson Fellowship.

Meryle Cherrick and Gina Zweig, both math majors, have played an active role in student life at Stern through their contributions to *The Observer*. Miss Zweig served as

on the governing board of *The Observer* as feature editor and currently as associate editor. In addition she held the positions of Stern College Editor for *Tempo* magazine and was a co-chairman of this year's freshman orientation week.

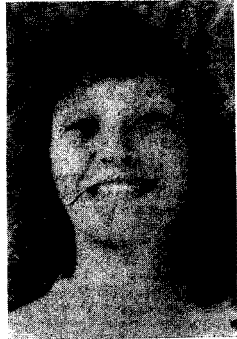
Another English major, Edith Lazaros, has been active in the dramatics club, having played a role in every Stern College production since her sophomore year. She is currently co-editor of *Kochaviah*, the SCW yearbook.

Torah Activities Committee Chairman Shelly Seibzener, is the third English major to be included in the national publication.

Paula Goldstein, the only education major selected for recognition, served last year as Vice President of Student Council, and more recently as co-chairman of Freshman Orientation Week.

Kischel Awarded Sociology Prize

Faye-Elaine Kischel, a senior from New London, Connecticut is this year's recipient of the Lady Bird Johnson Scholarship Award. This is the fourth year that the honor has been conferred upon a student at Stern. The scholarship is sponsored by the Women's Branch of the Union of Orthodox



Faye-Elaine Kischel

Jewish Congregations of America, and is presented to an outstanding student in the field of sociology.

Miss Kischel has been recognized by her instructors as a student with "a bright and promising future in the field of sociology." As winner of the award she will be required to undertake a project in the study of poverty. Following graduation she plans to attend graduate school and perhaps go into research.

Rabin Seeks Realistic Mid-East Solution

(Continued from Page 1, Col. 2)

optimistic about the possibility of peace in the near future. "At the present, I'm very doubtful that there will be peace for some time yet. Israel is not going to give away its right to self-determination. Personally, I don't believe that the transition from war to peace will be by a conventional diplomacy. The transition from war to peace will be a very long one." Rabin added that there must be a reduction in the killing and the tension to promote a relaxed atmosphere in which peace can be achieved.

However, the Ambassador did not anticipate an all-out Arab war against Israel. "The Arab countries are no real danger, militarily, to the existence of Israel," Rabin stated. He jokingly remarked that the Arabs will do anything to stay away from the Israeli army

— even hijack airplanes!

Regarding the question of Palestinian refugees, Rabin blamed the entire problem on the Arabs themselves. In 1948, when Palestine was partitioned creating a Jewish state and an Arab state, the Arabs refused to accept the resolution. They declared that they were going to push the Israelis into the sea. Israel, however, defeated its aggressors. It was a result of the war which the Arabs had initiated that a great number of Arabs as well as Jews were left homeless.

Israel had decided that it was responsible for aiding the Jewish refugees. Therefore, the government of Israel supplied them with free housing, free education, and free medical care. On the other hand, Rabin was quick to point out that the Arabs had never contributed one penny to ward the maintenance of Arab villages. "The United States has contributed a half billion dollars of the American taxpayer's money to these Arab villages. Israel never got nearly as much as this from the U.S." Ambassador Rabin indicated.

Rabin concluded that Israel's existence does not depend on the Arab's readiness to make peace with her. "Israel can live without the Arabs making peace. It would, however, be best for all parties involved to have a real peace pact in the Middle East."

Y.U. Request for State Funds To Be Reviewed by Albany

(Continued from Page 1, Col. 5)

dent's total learning experience. In this case, Dr. Brauer suggested, those students coming from non-observant homes should be exposed to an Orthodox Sabbath rituals, while those coming from Orthodox homes would do well to experience the Reform variety of Sabbath.

"Whether or not a school retains its religious traditions," Dr. Brauer summarized, "is not Albany's concern." But, when an institution claims as its purpose "the strengthening and deepening of the religious commitment" of its

students, as many religious schools once did, this attitude may conflict with the non-indoctrinational clause embodied in the constitution. The feeling that students should leave the school more observant, as opposed to the attitude that they should leave the school more knowledgeable in matters pertaining to religion, suggests a sectarian approach.

Yeshiva University's eligibility for the Bundy funds has been in question since July, 1969 when the State Education Department announced that the requests or 34 schools for grants under the Bundy program were being reviewed. By January 1970, twenty-one had been declared ineligible, withdrew their requests, and one school was granted state aid.

Four of the remaining schools — Fordham University, Manhattanville College, Mercy College, and St. John Fisher College were recently informed that their applications for aid had been approved.

Yeshiva University, the last school to be reviewed, expects a decision to be reached by late December.

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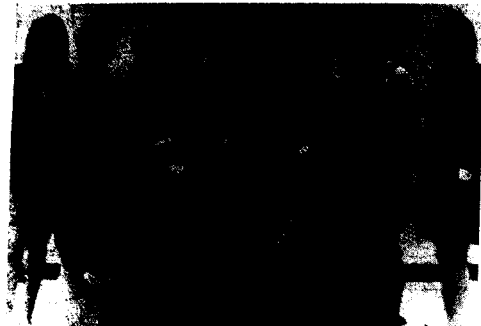
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Stern Announces Wilson Nominees

War in the Middle East:

Pollack: U.S. Must Take Firm Stand



Fellowship nominees (top row) Baras, Cherrick, Zweig, Frankel, Jaskol, Fyman, Glick, (bottom row) Bacon, Geller, Garfinkle, and Lazarus.

Stern College has announced the names of twelve students nominated for Woodrow Wilson Fellowships. Biology majors Shoshana Bacon, Joan Glick, Tina Jaskol, Rochelle Garfinkle and Sally Rotenstreich Frankel; English majors Barbara Baras and Edith Lazarus; history majors Zipporah Weinfeld and Sherry Fyman; French major Judy Geller; and math majors Gina Zweig and Meryle Cherrick will compete with approximately 11,000 other students from colleges throughout the U.S. and Canada for ultimate designations as a Woodrow Wilson Fellow.

The Wilson Foundation will select 700 students deserving highest commendation. Their names will then be sent for consideration to universities, agencies, and organizations which offer fellowship programs for graduate students.

The top 100 designates are automatically eligible for Independent Study Awards consisting of \$1,000

to be used on an approved summer project of the student's choice. Another 250 of those elected in the U.S. will actually receive Woodrow Wilson Fellowships consisting of a \$2,000 stipend for one academic year of graduate study plus up to \$1,000 in tuition assistance.

Nominees for these awards are recommended by individual professors and confirmed by consensus of their major department. Criteria for nomination include outstanding intellectual promise, commitment to graduate study and college teaching, and ability to do independent research.

Final decision on the fellowships is made by the Foundation in January after the nominees' statements of intellectual interest, letters of recommendation, college transcripts and Graduate Record Exam scores are evaluated.

The SCW Speech Arts Forum began its '70-'71 series on November 2, 1970 with a lecture on the problems of the Middle East delivered by Dr. Alan Pollack, professor of history at Stern. Drawing the conclusion that there is no hope for peace in the Mideast in the next few generations, he quickly asserted that the constant battling there would not solve any problems either. Israel and the Arab states, he said, would have to live with each other in a state of mutual fear and respect, a state analogous to the "cold war" situation existing between the U.S. and Russia.

Yet there is not only one war taking place in the Mideast but four simultaneous wars. Ironically, the Israeli-Arab war is the most minor, basically involving a settling of territorial disputes.

The second war, involving the Israelis and the Palestinian people, is also a minor struggle resulting from a clash between Jewish nationalism and Arab self-determination. Dr. Pollack added that the problem of the Palestinian refugees exists because the Arab states refused to accept these people and absorb them in 1948, 1950 and 1951. Once the Palestinians realize that their leaders must take a moderate stance in order to achieve their goals, then the second "war" can be resolved.

The third and major war is the war for modernization in the Arab states. Dr. Pollack insisted that such a war is universal and is currently occurring in two thirds of the world. Every nation at one time or another must contend with

problems such as these and must undergo much suffering and strife.

In the Arab countries, he explained, the extreme groups are waging a power struggle with the more moderate groups. Those in power are using the war with Israel to maintain Arab unity and identity, thereby strengthening their position.

King Faisal of Saudi Arabia, for example, gives money to the "El Fatah" — the very group that would like to overthrow his government and replace it with a socialistic one. By giving them the money, Faisal is encouraging El Fatah to fight with Israel and thus diminishing their chance of overthrowing him and pressing for political reform. For this reason most reactionary states keep insisting that there is no hope for peace with Israel.

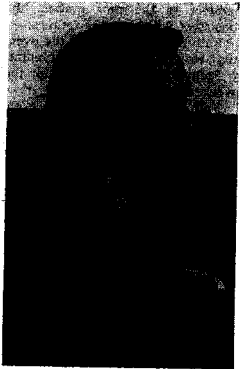
Egypt had already undergone a social revolution in 1956 but problems still remained. The late Gamal Nasser attempted to alleviate some of the problems by spreading the concept of "Pan-Arabism" and persuading oil-rich Arab Countries to give money to Egypt. The second step, quite naturally, was to blame Israel for all the Egyptian troubles, thereby diverting attention from internal woes. This common hatred of Israel coupled with a common spoken language seems to be the only things shared by all the Arab states.

Dr. Pollack explained that to the Arab nations, Israel embodies all the successes of modernization. The Arabs have extreme feelings of humiliation at their defeat by

the Israelis in 1967. In addition, they are jealous of the increasingly more modern state of Israel and its strong position in world politics.

When the social and economic revolution in the Arab states reaches full force, the Arabs will be able to compete economically with Israel and won't feel the pressing need to use Israel as a scapegoat.

The fourth and most dangerous conflagration in the Mideast is the



Dr. Alan Pollack

impending confrontation between the U.S. and Russia. Presently, the Soviet Union's policy is to maintain a high level of tension. According to the Russians, peace achieved now would be disastrous because the Arabs would turn to the West for technological aid. This in turn would lead to the appearance of Western soldiers on the Russian border. Conversely, if the Arab countries defeated Israel, they would also turn to the West for aid because they no longer felt the need for Russian assistance. In addition, the Russians fear the increasing influence of the Red Chinese over the Arab guerrillas.

Until peace becomes a reality, Dr. Pollack concluded, the U.S. must react with unparalleled strength and conviction to aid Israel against all threats to her existence.

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CEEB Tests Under Fire

Are College Boards obsolete? A College Board Commission on Tests recently investigated this possibility. They discovered that throughout the school years instructors attempt to teach for the sole purpose of preparing their students for the various tests administered to them in grade school and high school, rather than for the purpose of promoting a more knowledgeable society.

The Commission found the College Board Test "insensitive, narrowly conceived and inimical to the interests of many youths," since it evaluates only the ability to read and write "standard English" and mathematical concepts.

Although these abilities are desirable in traditional liberal arts colleges, nevertheless, intellectual potential cannot be assessed through these two areas alone. Rather, the commission noted that areas such as commitment to social responsibility, ability to adapt to new situations, and ability to organize and manage information also be tested.

There are indications that reforms in the College Board Test might be in the air. This test has been revised in the last five to ten years. If this does happen, then it would open the doors of opportunity to many who now feel shut out, and would also help to correct the educational system's present emphasis on rote learning. The test is not intended to be a barrier to entry into college.

Mid-Manhattan Library On 5th Ave.

By Linda Lazarowitz

New York City has a new addition this fall. The Mid-Manhattan Library, located at the corner of 5th Avenue and 40th St., was opened at the end of October. It will occupy the three floors above the Arnold Constable Department Store, in addition to the present library across the street.

"At the Mid-Manhattan Library we will offer college students, businessmen and other serious adult readers a library which is more extensive than our other branch libraries. The reader will find all books on open shelves in contrast to the vast collection of The Research Libraries which is shelved on 80 piles of closed stacks," said Mrs. Jean O. Godfrey, Chief of the Branch Libraries.

The new library will seat 1033 readers. There will be 175,000 books for reference and home borrowing, 1800 periodicals and microfilm copies of back issues of these periodicals (as far back as 1850).

The fourth floor at 8 East 40th St. will house the General Reference Service and the Science Department. The History and Social Science Department will oc-

cupy the entire fifth floor. Due to lack of space, the new library's Literature and Language Department will be located in two rooms on the main floor of New York Public Library's Central Building near the 42nd Street entrance (which were formerly the Children's Room and Central Circulation). This department will include fiction and a Popular Library with a changing collection of cur-

Observer Editor Is Danforth Nominee

Meryle Cherrick, editor-in-chief of *The Observer* has been nominated for a Danforth Graduate Fellowship.

The Danforth Fellowship Program was initiated in 1951 to provide personal encouragement and financial aid to outstanding students who intend to pursue a Ph.D. and who have serious interest in college teaching.

Selection of Danforth Fellows is based on evidence of wide ranging intellectual interests, personal characteristics likely to contribute to effective teaching, and concern for ethical and religious questions.

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