



# The Observer

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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

## U.O.J.C.A. Convention Convened On Thanksgiving To Discuss Jewish Issues

Religious leaders of Jewish communities from all parts of the United States met at the Union of Orthodox Jewish Congregations of America's 72nd Annual Convention to discuss issues of immediate Jewish and to formulate plans of action. Major topics of discussion at the convales, held in Washington, D.C. over Thanksgiving weekend, included the Jewish student and the New Left, Jewish identity and the new generation, U.S. foreign policy, and American immigration to Israel. One of the most significant ses-

Soviet Jewish community were two recent emigrants from Russia and three Americans who had visited Communist countries.

Mrs. Basya Barg, one of the Russian refugees, gave an account of her life in the Soviet Union. She explained how her father, a devoutly religious man who had lost his other children in the war, tried to instill in his remaining daughter a knowledge of Torah ideals and the duties of a religious Jewess.

The community in which she lived strictly observed the mitzvot even under adverse conditions. When Soviet authorities closed down the shul and the mikvah, congregants adopted the Barg home as a house of prayer and a place where Jewish rituals could be performed.

Pleading with the delegates to (Continued on Page 4, Col. 2)

## Stern College Faculty Decide Tonight On Establishment of Legislative Body

At tonight's meeting, the Stern College faculty will consider a proposal establishing an elected legislative body composed of faculty and student representatives.

The resolution, submitted to the faculty by the Student-Faculty Committee on Academic and Curricular Affairs, asks that "The faculty elect representatives to meet with the student members, to disband the Student-Faculty Committee on Academic and Curricular Affairs, and to form a body having the power to make decisions affecting academic and curricular affairs, which will be binding unless vetoed by a two-thirds vote of the faculty or a two-thirds vote of the students."

### Epstein Explains Proposal

The proposal resulted from a discussion of the authority of the currently existing Student-Faculty

Committee at its first meeting on November 4. Committee Chairman Dr. Morris Epstein explained that the committee had been established by the faculty as a "consultative and advisory board." Thus, it functions in much the same way as any other faculty committee. Its representatives are appointed rather than elected, and are empowered to discuss whatever topics lie in their jurisdiction, and return reports or resolutions to the Faculty Assembly.

### Difficulties Cited

Although the faculty is under no obligation to consider the proposals made by the Student-Faculty Committee, Dr. Epstein said that he knew of no instance when a committee decision had not subsequently been discussed by the Faculty Assembly.

Although the Student-Faculty Committee had been responsible

for the initiation of action on such matters as unlimited curricula and the pass-no credit system, several representatives to the November 4 meeting expressed doubts as to the general efficiency of the committee. One of the primary difficulties cited was that the faculty meets only twice per semester. Thus, a proposal may be delayed as much as six weeks until it can be brought up at the next faculty meeting.

Two problems were inherent in attempting to change the status of the committee from an advisory board to a legislative council. Since its powers had been granted by the Faculty Assembly, Dr. Epstein explained, the Student-Faculty Committee could not add to its authority without consulting the faculty. Thus, a formal proposal calling for the dissolution of the Student-Faculty Committee and the establishment of a joint council had to be submitted to the faculty.

### Motion Passed

A motion was passed that the faculty could not act on behalf of the entire faculty. Dr. Morris Epstein suggested that the proposal also call for the election of the faculty members to the council.

The final element added to the motion was the "balancing" clause providing veto power over the decisions of the council by either two-thirds of the faculty or two-thirds of the student body.

The small room 2E in the dorm, is now available as a Beit Madrash. Girls can come there any time to daven, or to learn *Limudei Kodesh*. It is also open to a group of girls who wish to study *Chumash*, the *Parsha*, etc. together.

## Everything You Wanted to Know about Sex\*

By Bracha King

Approximately twenty girls who answered an announcement last month and signed up for a "Seminar on Sex," attended the first of six meetings during club hour on December 2. Mrs. Tovah Lichtenstein led the discussion group.

This first session was mainly introductory. Mrs. Lichtenstein began by asking the girls exactly what they were interested in learning or talking about — she did not wish to impose a structured "curriculum." Answers ranged from "psychological aspects of sex" to various halachot and their sources; from marriage in general to differences between sex in society and sex in Judaism.

In her talks with students, Mrs. Lichtenstein found that many might benefit from some type of discussion of prevailing moral standards in relation to halacha since this conflict touches the lives of most religious students. She

hopes that seminars such as this will serve the needs of the individuals participating and that all the topics suggested at the opening session will be covered.

One of the major obstacles to the success of the seminar was overcome as participants lost their initial shyness and began a frank discussion of their attitudes.

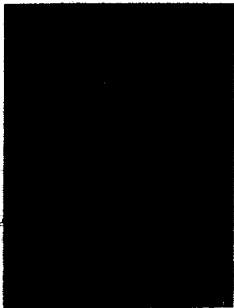
Since the participants were representative of every conceivable group — members of each class, engaged girls, girls not dating at all, girls with an extremely religious orientation, and those who questioned halacha — the reactions of the group to each topic and to the discussion in general were as varied as the membership.

Comments of the girls following the seminar ranged from one deploring the "googoo-eyed romanticism" of some of her fellow students to those who found the discussion an excellent way to speak their minds.

The first major topic of discussion turned into a debate about marriage — what does it mean? Disappointment was expressed by a few girls. One felt that "all the girls at the seminar intended to get married anyway, so any discussion of the institution of marriage was boring and irrelevant," while another said that she "had assumed that halachic commitment was presupposed and that the group would delve more into the meaning of sex within marriage."

When asked about her expectations for the seminar, Mrs. Lichtenstein stated that she did not under any circumstances consider it a "course," rather a "discussion group." In the ensuing weeks, therefore, general group feeling about a specific issue will generate discussion. Commitment to halacha, Mrs. Lichtenstein felt, should be assumed.

\*But were afraid to ask.



Dennis Prager

sions, however, concentrated on the American Jew's responsibility to aid the victims of Russian anti-Semitism.

Although this session resulted in no final proposal for action, it was significant in that it provided a close look at the divergent opinions regarding the most effective means of supporting Russian Jewry in its fight for redemption. Many of the younger delegates, representing such organizations as Student Struggle for Soviet Jewry, chided the Union for its passivity, while other representatives introduced a resolution calling for extreme caution in the manner and extent of protest.

Documenting the needs of the

## TAC Reinstates Learning Program

Stern's Torah Activities Committee, TAC, has once again instituted a Voluntary Learning Program to intensify and broaden Jewish studies. Headed by Shelli Siebzener, the committee, acting upon the success and enthusiasm generated by last year's TAC classes, hope to create an intellectual as well as personal Torah atmosphere within these classes.

Two classes are now being offered, both of which are open to all levels. Thursday, December 3rd at eight-thirty, the first TAC class was held taught by Eliezer Diamond of Yeshiva University. Eliezer outlined his course in T'fila as one aimed at imparting a true and profound understanding of the concept of T'fila and of in-

dividual T'filot. Questions such as why do we have a right to daven, what is the purpose of T'fila, and is T'fila an individual or a group activity, are the key concepts around which the course will revolve and take impetus.

The second class, led by Phil Chernofsky, also of Yeshiva University, will be held Mondays at seven-thirty and will deal with a practical study of the derivation of *Mitzvot*, based on the "Sefer Hachinuch." Both classes serve as manifestation of student desire to deepen the intellectual conceptualization of Torah. The institution of the classes provides encouragement not only for students, who are all urged to attend, but for faculty and administration as well.



Mrs. Tovah Lichtenstein

## Dean Mirsky Offers Proposal For Change in Requirements

Dean David Mirsky has asked the Curriculum Committee to "undertake a revamping of the basic requirements" for the Bachelor of Arts Degree.

Specific recommendations include:

Change of the English Composition (English 1-2) requirement to a single semester. Another possibility would be requiring two semesters but exempting all students who achieve a certain minimum grade during the first semester.

### Requirements Shortened

The Health Education requirement would be two credits in either Health Ed. or Hygiene. Hygiene, presently a non credit course, would yield one credit.

In the social sciences, students could choose two courses from

either History 1,2, Philo, 1, Phil. Sci. 1.1 or 2.1, Soc. 1, or Psych. 1.

Twelve credits in humanities would be required. Courses might be chosen from English Literature, Speech, Art or Music.

Each student would be required to complete a 3-4 level course in a language other than Hebrew.

### More Electives

The Philo. 5-6 (Ethics) requirement would be eliminated.

Dean Mirsky hopes that a revamping of the requirement structure would give students a greater opportunity to take elective courses, and provide greater flexibility in meeting requirements.

The recommendations were made "in the hope that they will launch serious examination of our present requirements, their purposes and implications, and not as the 'last word' on the matter."

# OUT OF THE MAZE Vote of Confidence From the President

The progress of an important proposal through the maze of committees that represent legislative authority at Stern is about as slow as the elevator in the main building. The major problem is that there is a thick layer of faculty and student discussion and debate societies that slow the recommendations' ascent to the final level of decision.

As a timely example, take Dean Mirsky's proposal for a change in requirements. The Dean submitted it to the Curriculum Committee which might meet and analyze it sometime between now and the end of the semester. No further action could be taken until the next faculty meeting, which will not be held until the spring semester is well underway.

By that time, students will have developed an interest in the proceedings and will have begun pushing their own ideas through channels — including Student Council action, *Observer* editorials, and discussion by the Student-Faculty Committee. The latter group might draw up a proposal, but it too would have to wait at least two months until the next faculty meeting.

When the faculty does meet, there is no guarantee that there will be room on the agenda for all the topics suggested by its nine committees. There is a good chance that final decisions will have to await the faculty's second and last meeting of the semester in May. Needless to say, whenever a decision is reached, it must still await Dean's approval.

Relief for the "debate and delay" syndrome could come in the form of a Student-Faculty Senate with the power to discuss and come to a decision. All suggestions by interested parties would be directed to this one council — rather than to two different faculty committees and several student pressure groups. Most important, instead of meeting twice per semester as the Faculty Assembly does, the Senate could convene once every two weeks. Thus, the pile-up of important questions left unresolved at the end of each semester would be significantly reduced.

*Ed. Note. The following letter, dated May 8, 1969 represented Dr. Belkin's approval of the proposal for a Yeshiva College Senate. THE OBSERVER feels that the letter expresses an attitude worth noting as the Stern College faculty considers a similar resolution.*

Dear Dean Bacon:

I read with great care and interest the proposal for the Yeshiva College Senate as presented by the Steering Committee and approved by the faculty and student body of Yeshiva College.

*You know that I have been in favor of encouraging optimal participation of students in the affairs of the college. The proposal submitted for my approval is, to the best of my knowledge, the most advanced of its kind and places a heavy burden of responsibility on the students. In the past, students of Yeshiva have always discharged their responsibilities in an admirable manner, and I am confident that they will continue to do so.*

I am therefore pleased to inform you of my approval of the proposal for a Yeshiva College Senate. However, I wish to state one reservation. If and when the Yeshiva should establish a university-wide senate, I will expect faculty and students to agree to a change in the designation of "Yeshiva College Senate."

Sincerely yours,  
(signed) Samuel Belkin  
President

## Rest In Peace

By MERYLE H. CHERRICK

"This is a government of reports and studies," columnist Art Buchwald wrote. "No matter what happens in this nation, the first solution is to appoint a commission to study it. The commissions take one year, two years, some even longer, and then make their report to the President. If the President agrees with the report, it's released to the nation. If he or his staff disagrees with it, it's buried. But where?"

Mr. Buchwald was fortunate to have discovered the secret burial grounds on a quiet, deserted hill overlooking the Potomac. The caretaker is Mr. Gottfried Snellenbach. It is to Mr. Snellenbach, then, that I address this editorial.

Mr. Snellenbach, I realize that your graveyard must be full of expensive, long range, top level reports. But I must request a small plot in which to bury, with quiet dignity, a certain study undertaken at Stern College.

Our commission — we called it the Judaic Studies Review Committee — spent four months evaluating the Jewish Studies curriculum. By the time the study was finished, it promised the most significant advances in the area of Religious Studies in Stern's 16 year history.

But, Mr. Snellenbach, I suppose someone opposed the report, so it has now been killed. Being in your line of work, sir, perhaps you would be interested in the method of execution. Here at Stern, reports and studies don't meet with sudden death — our executioners are more subtle than that. They let only one part of the organism live; in fact, they nurture it and force it to grow. At the same time, they starve the rest of the organism. Soon the entire body dies, though they claim to have nourished it.

This was the nature of our report's death, Mr. Snellenbach. Attention was given to only one part — that which increased the number of required J.S. courses. The report has been "in effect" for three months now, and the other provisions have been thoroughly neglected. Recommendations for qualitative improvement have been ignored. There is no Jewish Studies division, no director, no curriculum, and no Judaic Studies major. There is even a problem keeping up the quantitative area of the report, because freshman are permitted only 18 credits per semester (not the 22 mentioned in the report), and because the scheduling changes suggested by the committee, placing most Judaic Studies courses in the morning, are still not fully worked out.

And so, Mr. Snellenbach, I request that you set aside a burial plot for the J.S.R.C.'s report alongside the other studies that might have made an important contribution, had they not died at an early age.

# In Support of Nancy Hershkovitz

To the Editor:

We, a group of concerned students from Stern College, were shocked and, if we might add, ashamed of the insensitive remarks made by Nitza and Lenny Druyvan in the last issue of *The Observer* concerning Nancy Hershkovitz. We do not condone the alleged act of Nancy and Avram Hershkovitz, yet we do feel that as Jews, yes, as Jews, we have an obligation towards their aid.

The writer referred to her as a "Jewish criminal." What exactly constitutes Jewish criminality? There are many criminals in jail who happen to be Jewish by birth, but Nancy and Avram Hershkovitz are not only Jewish by birth but live Judaism in its fullest dimension every day as practicing religious Jews. They've put themselves many times on the line for Soviet Jewry. Their deep love and devotion for Israel and the Jewish people led to their profound frustration and inner conflict when the recent Arab hijackings were going on.

We must be mindful of the many years of suffering which Avram and his family endured. Avram himself was born in a concentration camp. He never saw or knew his father due to his father's cruel death in a concentration camp. How is it possible for a Jew not to feel disruptive rage caused by the callous and glibful conduct of the world community during the Holocaust? It is easy to see how frustrated Avram felt when he witnessed again and again the deadening and repeated silence of the world. It is well to consider who are the real criminals.

You who are so concerned with morality and the American system

of justice seemed to forget that the essence of our system is that a man is innocent until proven guilty. You stated how "astounding" it is for one to say that we cannot judge the right or wrong of their alleged act. There is only One Who is really capable of truly rendering a just judgment of their actions.

"Kol Yisroel areyvim zeh lozeh." All Jews are like one body. If one part of the body hurts, then the whole body aches also. We cannot ignore our fellow Jews, for if we aren't concerned for them, you can bet that no one else will be.

Therefore, we feel that no matter what each of our prior attitudes were, we hope and pray that all efforts will be expended to ensure the speedy release of Nancy and Avram Hershkovitz so that they will be able to resume a normal, stable life.

Dina Landman  
Katie Finkelstein  
Chana Landman  
Zahava Halpern  
Sharon Schwartz  
Linda Ellen Bogen  
Miriam Meles  
Sharon Greese

An Open Letter to Nitza and Lenny Druyvan:

Don't you realize that Nancy (not Joan) and Avraham are two human beings — granted their *n'shamot* by G-d? They're young, and perhaps acted too rashly, but by L-rd, let's not exact too much punishment!

I am not saying that they should not stand trial, I am simply saying read — read about the state of the prisons presently. If one was not a criminal when he entered,

it would be quite understandable if he had become one by the time he left.

Please, let us all try to raise the necessary bail for Avraham, so he may live as a human being, a Jewish human being, with a shut to daven in, and kosher food to eat.

Leah Horvitz

An Open Letter to Nitza and Lenny Druyvan:

I am truly sorry that my article about Nancy Hershkovitz was received with shock and astonishment rather than compassion and mercy.

Again I am forced to restate my attitude. I am not a magistrate and I refuse to judge her. I agree that the means Nancy used were despicable, but to suggest she detour her nationalistic motivations and serve the Women's Corps of Israel's Armed Forces seems rather outlandish. The immediate desire to commit the single act of hijacking a plane cannot be equated with the decision to work and stay in an army for two years. We are dealing with two completely different kinds of sacrificial desires.

As far as your plea, that we as Jews should be the first to condemn her actions, I ask you, since when were the Jews the first to condemn other Jews? Yes, we as Jews should take pride in our moral influence but in a case where one Jew makes a mistake I cannot believe you are asking that we turn our backs to that Jew because of it.

You are quite wrong when you suggest I solicited an "indifferent attitude (which) can only be interpreted as approval." I wished to evoke an empathetic concern

which neither condemned nor condoned.

In closing, you ask in a rather derogatory manner, "Should we contribute to every Jewish criminal's defense?" My answer to you is that if we are not the ones to help, who is?

Adeena Brand

To the Editor:

I was amazed at the attitude taken by the couple replying to "The Observer" plea for bail to release a Jewish woman. The attitude is one of "righteous" (?) self-hate.

Mr. and Mrs. Hershkovitz have not, and cannot be, indicted for attempting hijacking because they never boarded a plane. They are now being held on charges of illegally possessing weapons and passport violations. How strange that Jews — who should act

morally — are quick to act immorally towards their fellow Jews by demanding that they be made to pay for a crime they did not commit.

Adding to their first outrage, Mr. and Mrs. Druyvan assert that Mrs. Hershkovitz be denied freedom by the Jewish community. It would do the Druyvans well to look into *Halacha* to find that it is the duty of the Jewish community to do all it can to help a Jew, accused and imprisoned for a crime, gain his freedom. Yes, *Halacha* considers that even more important than giving to UJA.

The Hershkovitzes committed a folly, that is true. The Jewish community is responsible for realizing this responsibility for gaining their freedom and "The Observer" is to be commended for realizing this responsibility.

Zev Gross

## The Observer

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# Are The Jews of America Obsolete?

## American Jewry In Danger, Waskow Predicts of Future

## Shurin: Torah Sustains Jews in Diaspora

"After generations of prayer for a return to Zion — there is a Zion." Now, the Jewish community of the Diaspora must either "think and feel its way through to a new meaning for itself — or wither away." This is Arthur L. Waskow's prediction of the future of Judaism outside of Israel, as expressed in his article "The Jewish Contradiction" (*The New York Times*, October 21, 1970).

Waskow, himself a Jew and the author of *The Freedom Seder* and the forthcoming book *Again the Pharaohs*, claims that American Jewry, in particular, cannot continue to exist as it did before the establishment of a Jewish state in Israel.

For thousands of years Jews have dreamed of a return to Zion and have chanted *l'shana haba'ah biyerushalayim*, "Next year in Jerusalem." Even during the first twenty years of the new state's existence, the older generation of American Jews continued its prayer, sensing no contradiction for they considered themselves the financial supporters of Israel. "But Jewish youth in America are not so easily satisfied," says Waskow. "For many young Jews, the irony — they would say the hypocrisy — of being a bond-buying Zionist, of supporting Israel without settling there, puts too great a strain on their youthful idealism."

Some of the younger generation of American Jews will solve the contradiction by moving to Israel. Others will find the abandonment of all connection with Judaism their only answer. Instead, this group might seek identity as members of the "Woodstock nation" or as Marxists. A third group will find that the only solution is a

"serious re-examination of what it means to remain Jewish and to remain in the Diaspora in America."

The latter two groups, Waskow says, pose agonizing questions for the American Jewish establishment. Those who "assimilate" as radicals or hippies do not do so in the traditional sense of the word, for they actually reject the values of the rest of American society. This new type of assimilation is frightening to the older generation of Jews in America. For while earlier they may have "assimilated" by adopting American habits and abandoning certain Jewish customs, their children reject Jewish beliefs and American values.

But what about the new generation of committed Jews — those who wish to re-examine the concept of American Jewish life? This group too meets with hostility from the older generation. For they reject many American Jewish values, and many turn instead to the East European brand of Judaism their parents tried to forsake. Some seek to revive the ecstatic worship typical of Hassidim, with its emphasis on dance and mysticism. Others have tried to set up rabbinical schools where the Talmud can be discussed as it was in European *yeshivot*.

"So," concludes Waskow, "the die seems cast." Either the American Jewish community will disappear during the next generation or it will survive through forms and values radically different.

In either case, it seems that the emergence of the state of Israel for which American Jews long prayed will eventually lead to the death of American Judaism as we know it.

The tragic conclusion that the Jew in America is obsolete may at first glance seem justified. But, on closer analysis, claims Rabbi Aharon Shurin, one finds that this philosophy is based entirely on a false hypothesis. In a two-part article that appeared in the *Forward* last month, Rabbi Shurin analyzed Arthur Waskow's primary assumption that the pivotal

to Rabbi Shurin, Waskow fails to realize that far more important than the idea of the homeland in sustaining the Jews in the Diaspora, has been their adherence to the Torah. Certainly the return to Zion is important to Jewish life, for only in an independent Jewish land can the Torah be observed without disturbance. But Eretz Yisrael is only a part of the

That the Torah has been the sustaining force in Jewish life, Rabbi Shurin, shows, is borne out by history. Waskow should have known that the Jews participated in the Torah before they even entered Eretz Yisrael. It was at this point that they actually became a nation. As the Torah itself relates: "*Hayom hazeh n'yeita l'am* — This day you have become a nation."

In addition, Rabbi Shurin also cites the example of the Shomronim, the Samaritans, who lived in the same geographic area as the Jews and wished to participate in the building of the second Temple. They were denied permission to assist in the rebuilding because they did not adhere fully to the Torah and thus could not be considered Jews.

Furthermore, there is the example of 1,900 years of Jewish existence in the Diaspora. During this time, the Jews maintained their status as a nation not because they lived in the same country, but because they adhered to the same Torah.

As far as Waskow's fear that young Jews are becoming hippies, Marxists, and members of the New Left, Rabbi Shurin concedes that this presents a problem. He does not, however, accept their deviation from traditional Jewish norms as evidence of the disappearance of the Jew from the American scene. The conditions of exile have always caused a falling away of some Jews, but the Jewish nation will continue to exist as it has always continued to exist.

Whereas Waskow cites the chant, "*L'shana Haba'ah BiYerushalayim*" as characteristic of the ultimate desire of the Jew, Rabbi Shurin points to the proclamation "*Am Yisrael Chai*" — The Jewish Nation Lives — as the basic expression of Jewish ideals. The word nation must be interpreted as the Torah nation. Certainly it is not the political entity that did not exist during most of the centuries that Jews chanted these words.

Furthermore, Rabbi Shurin points out, even those Jews living in Israel and in Jerusalem itself continue to say "*L'Shana Haba'ah BiYerushalayim*." How are we to explain this phenomenon? The answer provided by Rabbi Shurin is not the political entity that the Messianic Jerusalem that has yet to be established. Consequently, there is no hypocrisy in continuing to await the true return to Zion while living as a Jew in Israel, or in America.



Tell me.  
Tell me,  
Tell me, please.  
Are you  
vanishing,  
American  
Jew?

concept of Judaism is expressed in the words "*L'shana Haba'ah BiYerushalayim*."

If the desire for a return to Zion were the essence of Jewish life, Waskow's conclusion that American Jewry will cease to exist would be justified. But, according

Jewish heritage, says Rabbi Shurin, it is not mandatory for the survival of the Jewish nation.

Waskow, it seems, accepts the usual definition of nationhood—a group of people living in one land, united under one system of government, and speaking a common language. Certainly, the English or American nations fit this description. And since the definition says nothing about a common religion, if an Englishman would decide to change his faith, he could do so without altering his status as an Englishman.

But is it possible for a Jew to accept the Catholic faith and still remain Jewish? No idiot would maintain that this is true, Rabbi Shurin asserts. Thus, the standard definition does not apply to the Jewish people. We must turn to the definition given by Rav Saadia Gaon 1,000 years ago, when he proclaimed "*ki u'ma'etnu atzema uma ki im b'toroteha*" (for our nation is not a nation except by its adherence to Torah.)

## Archaeologists Discover Ancient Tephilin; Yadin Relates Religious Experience

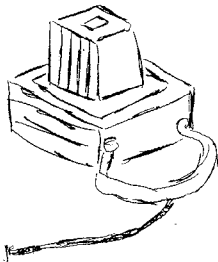
The following is a translation of an anecdote related by Yigal Yadin, archaeologist and first Chief-of-Staff of the Israeli Armed Forces, in the 11/1/69 issue of *Maariv*.

As an archaeologist, Yadin well understood the need for secrecy surrounding the findings at a dig. In this particular incident, Tephilin had been unearthed that suggested major revisions in beliefs regarding religious practices of Jews living about the time of the Destruction of the Second Temple.

There was obviously cause for secrecy until the authenticity of the artifacts had been guaranteed, but Yadin felt compelled to reveal their existence.

By Yigal Yadin

At the station of Kfar Chabad, a large group of Chabad villagers ascended on the train. A young man from their group approached me and asked that I put on the Tephilin he held. I declined and requested he leave me alone. However, as he persisted in his efforts, I noticed a foreign accent in his Hebrew pronunciation and I inquired as to his land of origin. He replied that he had recently arrived from Russia. "Did you put on Tephilin in Russia?" I asked. And he answered, "From the time of my Bar Mitzvah to this very



day I have fulfilled the mitzvah of Tephilin." I then said that if this was the case, I would acquiesce to his request.

As the journey continued, a woman traveler approached and addressed me: "The young man does not recognize you but I am aware of your identity, and your act of putting on Tephilin caused me great personal gratification. My son was the sole Chabad paratrooper to fall during the Six Day War on the Suez front. As he lay wounded before his death, the members of his company asked what his last wish was and they would fulfill it. He replied, 'Perform the mitzvah of Tephilin.' From that time on, all the members of his company practice the

mitzvah of Tephilin. Undoubtedly, your actions are linked with theirs to honor his memory."

The narrative of the mother who simultaneously showed me a picture of her son specifically at the instance when I had in my pockets the photographs of ancient Tephilin caused me a moment of unique emotion. The sole manner that I could express my feelings was to show her the Tephilin photographs, notwithstanding the secrecy shrouding their existence at that time. Tears glistened in her eyes and mine.

Do you have any  
ELECTRICAL  
APPLIANCES

(NEW ones . . . not confiscated ones)

you could donate  
for a raffle?

Proceeds will go to  
TZEDAKA

Contact  
Sara Katajewitz  
Room 6B

## Advertisement for English Majors

- All English majors desiring to register in courses numbered higher than English 4 must consult a department adviser and present Form \*R13 to the office of the registrar at the time of registration.
- Form \*R13 must be signed by one of the following members of the department: Epstein, Vogel, Silver, Shores, Hatvary.
- Copies of the form, as well as of the Major's Record Profile — which should be kept updated by the student — are available in the departmental offices.
- Program advisement should be completed by Jan. 1, 1971.

— Office Hours —

Instructor	Hours	Room
Epstein	M.W. 8:15 - 9 by app't. Thur. 4 - 6	823
Vogel	W. after 2:10 by app't. M. 2:10 - 4	
	M.W.F. 11 & 12:45 by app't	817
Silver	M. by app't. W. 3 - 5. Th. 2:30 - 3:30	801
Shores	W. 2:30 - 4:30 and by app't	817
Hatvary	M. W. Th. 11:15 - 12:15	
	W. 2:30 - 3:30 and by app't	801
Margalioth	M. Th. 2:40 - 3:30	801

# The Human Condition — 1970

By Carol Benson

"The Human Condition 1970: What Must Be Done?" was the theme of the annual convention of the National Council for Social Studies. The meeting was held at the New York Hilton from November 23-28.

Teachers of social studies and education from the United States, Canada, Puerto Rico, and other foreign countries participated in the convention activities. Among the participants were Dr. Koenigs-

bergs, Dr. Sardy and Mrs. Skor of the Education faculty of Stern College.

Education majors and other interested students from Stern College were encouraged to attend at least one of the many programs, lectures, exhibits, workshops and films offered at the convention. Several Stern students also volunteered to work as convention aides and in information booths.

On Tuesday, November 24, the extensive program of tours, clinics and lectures began. Highlights of that day were a showing of the film "The Human Condition" and special sessions conducted by college professors on the subjects of minority education and the struggle for equality.

Other sessions held during the course of the convention dealt with topics such as "Man and Technology," "The Drug Culture of Contemporary America," and additional subjects pertinent to social studies and teaching techniques.

When asked for their reactions to the convention, students replied that it was a worthwhile experience which provided insight into the personality and views of teachers, methods of lesson presentation, and the teaching profession itself.

# There's No Play Like "Home"

By Sylvia J. Bic

Watching Sir John Gielgud and Sir Ralph Richardson is like listening to two old, but still resonant, Stradivarius violins in duet. After seeing them one has a yardstick against which acting can be measured.

Although they gained their fame in classical roles, Gielgud and Richardson's transition in the contemporary work, "Home", was an outstanding success. The two of them gave more meanings to the words "Oh Well" and "Really" than Howard Johnson has flavors of ice cream. The two female inmates at the asylum, portrayed by Dandy Nichols and Mona Washbourne, were very well cast and accentuated the talents of Gielgud and Richardson. While the men displayed detache, the women enacted a much shrier type of insanity.

Until the appearance of the women, it is almost impossible to tell that Gielgud and Richardson have been institutionalized since they consistently avoid the reality of their fate. Throughout the play they strive to create a facade of normality in order to maintain their self-respect. It is the women's more obvious peculiarities which set the scene and contrast the men's imperceivable respectability.

Seeing Gielgud and Richardson on Broadway is a rare, if not unique treat. Take advantage of it while you can.

# Friendly Fritz

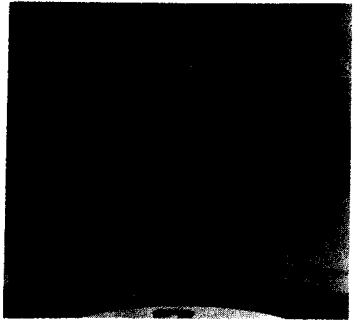
By Gina Zweig

The library had been booked for its grand opening in the new building around the beginning of November. With excessive chair warmers over their new building, Stern students waited patiently and did not complain about the abhorrent conditions. However, we still do have to be intimidated by the "unmistakable" "silence" sign in the library. A mere sign will not give the right impression of the current conditions in our library.

It is a fact that students must wait in a room with poor lighting. All the while the library attempted to "open" the doors to the public by having a "book" number of books to be borrowed. Even though the library is open, it is not open to the public. Students are not allowed to borrow books. However, the library collection is not open to the public. It is a fact that the library is not open to the public. It is a fact that the library is not open to the public.

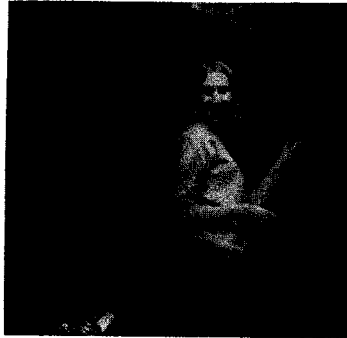
# Black & Blue

Why are you painting it black — it's morbid? It always did look like a morgue in here. Oh! Look at this! It looks disgusting! I have some left over blue paint from my room. Would you rather use that? But it only cost \$13.00 to paint the whole thing. Yeah. Tell the girls to pay their dorm dues and we'll really be able to fix it up. Ooops. I just got black paint on this wall. Guess it'll have to be black too. Hey, turn around, I've got to take this picture for The Observer. Danny Kurtzer will have something else to write about. This place is going to smell for the next two weeks. It'll be romantic at least — so dark you won't be able to see anything. We're getting posters — they're only \$1.98 each. Tell the girls to pay their dorm dues — because we're going to buy something that costs \$20.



Almost finished product.

I just changed rollers and it's not painting. What? I paid two dollars for that roller. I just got black paint on the ceiling, guess we'll have to make that black too. Who's responsible for this? Why are you using that morbid color? Because I like black and yellow and white — they're my favorite colors. Can't wait to see your wedding! It's wild furniture. Looks more like patio furniture. I still don't understand why it had to be black. Oh, does it stink in here. We forgot to tint this wall black. Are you supposed to be doing this? As a matter of fact, BLAZER gave us permission. Blazer — you actually spoke to Jay Blazer? What do you want me to put in this Observer article, Sandy? Just tell the girls to pay their dorm dues.



Blue Lounge gets coat of paint.

# U.O.J.C.A. Elucidates on Soviet Jewry Protest

(Continued from Page 1, Col. 2)

Approximately twenty girls who do everything possible to help the Soviet Jews before the situation gets worse. Mrs. Barg expressed the hope (shema hab'bah biyer, u-shaleimim — next year may we all be in Jerusalem).

Reacting even more strongly to the urgency of the situation, "Mordechai," another recent emigre, declared "This Year in Jerusalem." He expressed optimism and the belief that the situation in Russia would improve and that the Jews would be freed. Yet this redemption could come about only through the help of the Jews of the Free World.

Mordechai stressed the leading role that Orthodox Jews must take in demanding freedom for Russian Jewry. Many Jews in Russia have not decided whether to identify with religious or non-religious Judaism, he said. Any group that takes the initiative in aiding them will undoubtedly win their support.

Mordechai cited the reduction in the fee for permits to emigrate from Russia as evidence of the influence of demonstrations. Formerly, a Jew was required to pay the equivalent of a full year's salary to obtain a permit. Now the cost has been reduced by one fourth.

The purpose of the demonstrations is three fold: to show the Soviets that American Jews — are concerned, to give the Russians negative publicity, and most of all, to show the Russian Jews that others are concerned and that they do not stand alone. These aims can only be accomplished if the demonstrations are participated in by many thousands of protesters. Mordechai said. He added that American Jews must not be afraid to demonstrate for fear that their actions might harm Russian Jews. On the contrary, protest could only help, for the situation is so bad it could not possibly get worse.

Rabbi Elikanah Schwarz, Director of Community Relations of the U.O.J.C.A., Dennis Prager of SSSJ, and Daniel Greer, a city official from New York, discussed the impressions of visitors to the Soviet Union. They explained that the suffering of Russian Jews is often underestimated by visitors because the oppression is often subtle. Jews are not being strangled in the streets, but they lose their jobs if they add their name to petitions demanding the right to emigrate. Young people who attend the synagogue too often are expelled from school and universities. But the fact that there are Jews who apply for emigration papers and continue to attend shul, attests to the fact that the Jewish faith is still strong and must be saved.

In addition to protest, the panelists suggested other ways of aiding and encouraging Russian Jews. Americans might obtain names of individuals in difficult situation and write them letters of encouragement, or send packages containing religious articles as well as clothing.

Having agreed that the Russian Jews must be helped, the delegates were faced with the problem of determining a course of action. Here there was a strong difference of opinion.

Many representatives underplayed the "noise" factor. They proposed a resolution objecting to the use of religious symbols and the connection of protest marches with Jewish holidays since "Such use incurs the grave risk that a suspicious Soviet government might brand these observances as political and thus traitorous." In addition, "Great care must be taken to avoid measures that are counter-productive to the intended good of improving their lot."

"Accordingly," the resolution concluded, "We strongly condemn terror tactics and violence. Such acts, condemned by our greatest Torah authorities, only feed the fires of Soviet anti-Semitism, while discrediting in the eyes of the world the cause for whose name they are committed."

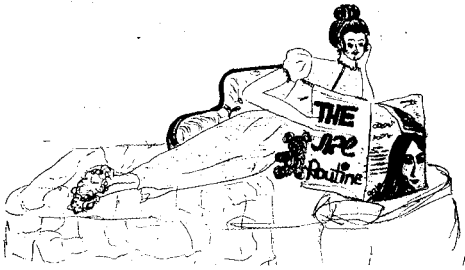
Many of the younger delegates felt that the wording of this resolution was too weak. They demanded action, not the formation of committees. Dennis Prager emphasized the necessity of demonstrations. He expressed disappointment that Soviet Jewry rallies are attended mainly by young people.

Prager added that six million died in Europe while the Americans were either unaware of their plight or slow in acting on any information they had. We cannot permit this to happen to the three million Jews now in the Soviet Union, Prager said.

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TAC Talks

# Shabbat and the Stern Girl



By Shelly Siebzener

This is the story of a girl who went to classes Monday and Tuesday and Wednesday and Thursday and Friday and when Friday afternoon came, she staggered into her room and washed her hair and set her hair on jumbo rollers and got into pajamas and went to the TV room and watches soap operas and went back to her room and turned out the light before Shabbat.

And this girl, every Friday evening, read Newsweek magazine and Seventeen magazine, and ate her cottage cheese, cross-legged on her bed and went to visit all her friends and goofed around in her pajamas and went to bed at 8:15 and woke up Saturday morning at 11:35 and ate her yogurt cross-legged on her bed and re-read Seventeen magazine and wrapped her hair for her date that evening and borrowed a dress to wear on her date and dreamed of the Prince Charming he was sure to be and studied some French and went to sleep and woke up just in time to start getting ready for her date that evening. And that was Shabbat.

## HAVDALAH

Shmishon Raphael Hirsch in *Horeb* tried to describe the real nature of Shabbat. He calls it a *moed*—a designated time in which man tries to elevate himself to a more spiritual level. Shabbat is the day when man is helped by G-d in achieving this *ruchniyut*. Second, it is *kodesh* — a holy time, when man recognizes G-d as the Creator and desists from doing work out of recognition of and deference to the sovereignty of G-d. It is also a *brit* — a covenant, the basis for a relationship between a Jew and G-d. If man considers everything he owns and everything in the world simply as a borrowed trust from G-d, and not as his own, and if he recognizes that G-d has placed him on earth and has given him life and all other powers in order for him to achieve a certain purpose, then this man will direct his life in the ways of the Torah. Finally Shabbat is a *brachah* — a blessing.

The *Michtav M'Eliyahu* cites a story concerning Rabbi Akiva. At the time of the giving of the Torah, G-d told the Jews that if they accepted the Torah and followed it, he would give them something they would treasure all their lives.

By Chami Chinn  
"In G-d we trust." This phrase, which can be found on every type of U.S. currency, is exclusive in that it precludes trust in everyone else. With national finances being as precarious as they are, and Y.U.'s monetary condition reflecting the national uncertainty, it is fitting that this phrase be inscribed on every piece of money that we handle. Whenever one is in financial difficulties, both the debtor and the creditor trust in G-d and neither trusts the other.

### Poverty

The financial situation was only one of a number of factors in the development of mistrust between students and administrators at Stern. When we asked for a temporary shul — we were told that there was no room in the new building when we asked for specific teachers for a *Taharat Hamishpacha* class — we were told there was no money to hire new part-time faculty. When we asked for graduate students to supplement the Jewish Studies faculty — we were told there was no money and no need. When we asked for a head of the Jewish Studies Department — we were

told that it was an added expense and that it would be difficult to find a qualified candidate. At the same time we are told that the Administration is constantly working to strengthen the Torah values and the Jewish atmosphere at Stern.

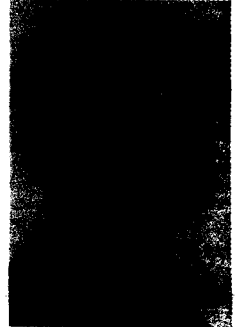
On the other hand, when we requested a room for a Student book exchange, we received much cooperation in finding a location in the new building. When we asked for a better selection of Jewish Studies courses we received one course while the administration volunteered three new political science courses, two new history courses, and other assorted additions. This type of cooperation and departmental expansion is very gratifying.

Noting this cooperation, however, only makes the student wonder why she does not meet with the same gratification in the area of the Jewish studies. When a professor in the psychology department did not show up to teach her course this semester, a new lecturer was quickly found to teach the course. When the same situation occurred in the *Taharat Hamishpacha* class — where was the *Z'ritut*—the speed — that we Jews

have to help further the teaching of a mitzvah?

These types of situations make students wonder about priorities and perhaps cause them to "over react" when they sense Jewish studies taking back seat in the priorities of administrators. Perhaps there are valid reasons for the absence of a *Taharat Hamishpacha* course this semester. Perhaps the lower enrollment justified reduction of sections (despite the freshmen who are not taking three Jewish Studies courses). Even if there are valid reasons which have not been made known to students — one cannot help but sniffing that something may be rotten on Lexington Avenue.

Last year, a J.S. Review Committee spent several months drawing up recommendations for a new Judaic studies program at Stern. Many excellent suggestions were ignored. What was incorporated was a higher credit load which was not accompanied by the suggestions which made this heavier work load feasible. Once again



Chami Chinn

# Letters to the Editor

To the Editor:

At a recent Y.U.-Stern Shabbaton I had occasion to argue the merits of vegetarianism against some of the students of your school. I feel compelled to continue because the reactions I received apparently reflect a certain crassness and insensitivity which I as a human being — let alone as an orthodox Jew — cannot bear to see unchecked.

As painless as a ritual halachic slaughter may be, it still entails the snuffing out of the life of one of G-d's creations. Obviously man is in a higher category than other animals, but this does not mean that man has the moral right to manipulate live higher animals with the same carelessness that he may display in kicking around pebbles on a beach. The Torah way of life not only considers *tsaar baalei chayim* on a physical level, but on an emotional level as well. How else can one explain the concept of *shiloach hakan* where it is forbidden to remove baby birds from a nest while their mother is close enough to witness the deed?

Why then, one may ask, are we permitted by the Torah to kill animals for our nourishment? Clearly meat is not a prerequisite for physical health and well being — witness the health food program of this decade, and the records of antiquity as well, which show that Methuselah, at 969 years of age, died a vegetarian! Why was meat first permitted to man in the generation of Noah? The *Daat Sofrim* answers on the spot that man's will power had become so weak by this time that had the prohibition not been lifted, man would have given in to

his desires and eaten meat anyway. While in Israel this year, I heard in a rabbinic vegetarian family the supplementary explanation that follows: If ideally we should refrain from meat, then why is so much attention accorded in the written and oral law to the ritual preparation of meat for human consumption? Only because the rituals may prove so demanding (e.g. the salting process) and restrictive (meat cannot be eaten with milk) that the net result will indeed be a reduction in the general consumption of meat.

Be it understood that I personally am not a vegetarian. I only claim that we should be big enough to admit that our eating of meat is our weakness. A vegetarian is not removed from the world of reality; only those who insist on deluding themselves have left the world of reality.

Aaron Reichel '71

To the Editor:

I'd like to commend you on your fine choice and quality of pictures in the last issue of *The Observer*. After an initial reaction of displeasure over the inability to distinguish features in the "blurs" that adorned your pages, I realized that there must be a higher logic which governs your choice in pictorial display.

Obviously what you had in mind was the tactic of enticing your readers through the alluringly effective device of the "cover-up" (i.e. the old axiom that a woman is more sexy when fully dressed and veiled than when nude.) This was very effectively done in your paper for not only were your girls covered up, they were photograph-

ically veiled.

And yet, perhaps there is even a deeper cause for your lack of textual quality — viz, that in a situation where there is nothing to be displayed, and it's impossible to falsify anything, then better cover up what you have, at least to give the impression that there is something to display.

Better luck next time, both in subject matter and in picture quality.

Danny Kurtzer

## Rings & Things

**Engaged**  
Marilyn Dern '72 to Jerry Berkowitz  
Shelli Diamond '72 to Chaim Sukenie  
Marsha Feiberman '74 to Sammy Kapastin  
Naomi Filler '71 to Marty Leib  
Becky Flahweicher '73 to Artie Silverstein  
Judy Klavan '70 to Harvey Blitt  
Pam Kushner '72 to Ennee Schiffer  
Linda Makovsky '73 to Leslie Spero  
Miriam Needle '72 to Sidney Frisch  
Eva Sper '71 to Joel Nesson  
Judy Teicher '73 to Kerry Mindick  
Barbara Weisberg '74 to Stanley Rock  
Chami Chinn '71 to Dodi Landerman  
Marlene Glassman '69 to Meyer Teichman

**Marriages**  
Karen Ruskak '71 to Michael Zheutlin

**Births**  
Eather Spencer Benovits '68, a girl  
Sharon Duchan Cohen '67, a boy

## Tales from the Y.U. Gazette

# A RUMOR a DAY...

- Thursday, Nov. 19: 9:00 A.M.
- A Did you hear that JDL took over Dr. Belkin's office today?
  - B No, really? They took over Dr. Belkin's office?
  - B ... Wonder who JBL is ...
- Thursday, Nov. 19: 10:00 A.M.
- B Who do you know with the initials JBL who could have taken the President's office?
  - C No one that I can think of offhand.
- Thursday, Nov. 19: 11:00 A.M.
- C Hey, listen. I just heard that Dr. Belkin resigned and JBL took over. Who's JBL?
  - D I don't know. Are you sure it couldn't have been JBS?
  - C It could have been. I'm not sure.
- Thursday, Nov. 19: 12 A.M.
- D You won't believe this, but Dr. Belkin gave up the presidency and JBS took over.
  - E You can't mean ...

Thursday, Nov. 19: 1 P.M.

## THE YESHIVA UNIVERSITY GAZETTE

Informed sources reported today that Dr. Samuel Belkin has resigned as president of Yeshiva University. He will be succeeded by J. B. S.

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# Dr. Friedman Evaluates E.O.G. Program

By Rachel Becker

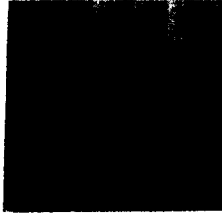
Dr. Natalie Friedman, head of Stern's sociology department is currently directing a government research project aimed at evaluating specified programs of government aid to higher education. Since 1965, with the passing of the Higher Education Act, the United States government has embarked upon a system of loans, grants, and Work-Study opportunities to bring higher education within the reach of all who desire it. Dr. Friedman's activities revolve around two central aspects of the government plan, the Educational Opportunity Grant Program and the Federal College Work-Study Program.

In order to evaluate the Educational Opportunity Grant Program the government has granted Dr. Friedman and her staff approximately a 150,000 dollar grant. The survey and evaluation is being conducted at the Bureau of Applied Social Research at Columbia University. Dr. Friedman is delighted that one of her assistants is a former student and graduate of Stern College, Sandra Lister-nick.

### Preliminary Findings

The study is based upon questionnaires which were sent to over ten thousand students, a random sample chosen from the two thousand colleges and universities that participate in the E.O.G. program. In addition, questionnaires were sent to the institutions themselves to further evaluate the program from the administrative viewpoint. The computerized results of these surveys are now being analyzed and refined.

Preliminary findings of the survey are fascinating. For more than



Dr. Natalie Friedman

half of the students surveyed, for example, the importance of college education is a serious means to a concrete and realistic end. Eighty per cent of the parents of students affected by the E.O.G. program do not have a college education. In fact thirty-five per cent of the fathers of these students had no more than a grammar school education. Nearly seventy-five per cent of the students questioned, however, aspire to surpass their parents' academic achievements and become professionals. Among the most significant findings (of the survey) is the fact that forty per cent of these students would not have been able to attend college at all without this government aid; ten per cent would have been able to attend college only part time; and twenty-five per cent would have had to "settle" for colleges of lesser academic quality were it not for the grant.

### Work Study

Furthermore, Dr. Friedman has recently begun directing the second aspect of her study — evaluation of the Federal College Work-Study program. This aspect of her evaluation, said Dr. Friedman, "is even more interesting in my role as a sociologist." She hopes to

delve into sociological problems by analyzing the effect of the Work-Study program upon the student and the university, as well as upon the employer and the community. Is it beneficial or detrimental for a student of a "culturally deprived" background to be placed in a work-study situation? Do these jobs instill in the student a sense of responsibility and appreciation for the value of work, or do they present him with a "role conflict"? What are the problems encountered by colleges and universities in administering these jobs? What is the effect of the Work-Study Program upon college-community relationships? Is the employer's attitude affected in terms of altering the "stereotyped" portrait of the college student? In seeking answers to these questions, Dr. Friedman and her staff are now in the process of surveying employers, students, and universities.

### Social Benefits

The results of these evaluations are important not only in terms of research, but much more significantly in terms of their prospective social benefit. The results of the studies will be presented to a Congressional Committee which, hopefully, will recognize the importance of allocating additional funds to these programs should the findings indeed indicate the necessity for the allocation. Dr. Friedman feels that there is a "crying need today for research which can be applied to the benefit of society." If the study indicates that the "channel for upward mobility" is truly thwarted by lack of funds, and the government is, in turn, urged to allocate more money for assistance to higher education, Dr. Friedman, as a sociologist will be "doing her thing" for society. Dr. Friedman emphasizes that the major goal of the sociologist today, is not only in the discovery of interesting sociological findings but also in the area of research applied to beneficial social ends.

# Honors Seminar Program Welcomes Bernard Postal

Prof. Lucy Davidowicz has coordinated a series of honors seminars which will focus on Jewish culture in New York. The Dean's List Seminar program, now in its second year has now been opened to members of the governing board of *The Observer* and Student Council as well as to Dean's List students.

The first session, held November 2, featured an address by Bernard Postal, noted editor of the *Jewish Digest* and author of such books as *Jewish Landmarks in New York*. Mr. Postal's talk centered on Jewish New York, and included a survey of the history of the Jews from the time of their first settlement in New York until the present. His presentation was spiced with anecdotes about the first Jewish neighborhoods and even about Yeshiva University's early history.

Mr. Postal also explored the impact of Jewish Culture on New

known to carry *yarmulkas* in their pockets for use whenever the situation warrants.

The Yiddish language, Mr. Postal pointed out, although it is disappearing as a spoken and written language, has left its mark on New York by its additions to the unique city slang vocabulary. Such words as "zaftig," "shiksa," and "shlemiel" are commonly used. Likewise, a daily newspaper borrowed a bit of Jewish culture when it announced "Mazel Tov — Mets Win" after the baseball team had lost eight games in a row.

Broadway comedies and dramas depicting Jewish topics such as *Majority of One*, *Enter Laughing*, *Two by Two*, *Fiddler* and the *Rothschilds* have enjoyed great popularity. In the field of literature, novels by Herman Wouk, Phillip Roth, Chaim Potok concerning Jewish New Yorkers have been widely read.

### Jewish Influence

On the other hand, there are certain areas where, rather surprisingly, Jews have not played roles. There has been a Jewish governor of New York State, for example, but New York City has never had a Jewish mayor. There are public schools and other civic facilities named after Jews, but there is not a single monument to a Jew in Manhattan.

Postal attempted to "whet the students' appetites," to see and know more about the Jewish influence in New York and other communities. Future Dean's List Seminars will continue to probe this topic. For the next session, to be conducted on December 20, Mrs. Davidowicz has arranged for a special guided tour of the Leo Baeck Institute, where cultural collections of the holocaust period are kept.



Survival Kit Contents: One Yarmulka, one Yiddish-English Dictionary . . .

York City. On the one hand Jewish expressions and traditions might seem to permeate every conceivable area of city life. For example, many politicians have been

# Course Requirements for Future Teachers

### SECONDARY SCHOOL TEACHER

A student who wishes to meet New York State requirements as a secondary school teacher should major in the subject she wishes to teach. In addition, she should take Education 1 and Psychology 1, 16, and 38. One additional course is required; Psychology 13, Sociology 13, or a course in Secondary Education (to be taken in summer school) are recommended.

The student should then continue in graduate school for advanced subject matter courses, student teaching, and other education courses are necessary. A five year program has been worked out with the Perkauf Graduate School under which an SCW graduate with the above-mentioned basic courses can achieve both an M.S. degree and permanent New York State certification as a secondary school teacher of English or social studies by attending three semesters (or one year and two summers) full time. A student who wishes to become a mathematics or science teacher should continue at Belter Graduate School of Science. Advancement is available from the chairman of the major department and the Coordinator of Teaching Education.

### ELEMENTARY SCHOOL TEACHER - N-6

Students who want to teach in elementary school must major in education and science, except for a

chology) and in addition should complete the certification program listed below. A student who completes the program and received the recommendation of the Education Department will receive provisional New York State certification as an elementary teacher for grades N-6. A fifth year of study is required for permanent certification. A program has been worked out with the Perkauf Graduate School under which a student can achieve both an M.S. degree and permanent State certification as an elementary teacher by attending Perkauf Graduate School three semesters (or one year and two summers full time). The courses listed below are required. They are given in the recommended sequence; variations are possible, and should be discussed with the Coordinator of Teacher Education.

### SOPHOMORE YEAR

Education 1; Psychology 35; Psychology 1; Psychology 16; or Education 21 (Psychology 35 prerequisite or corequisite) Mathematics 07-08

### JUNIOR YEAR

Education 34, 36 Education 35, 37 No credit is given unless Ed. 49 and Ed. 50 are completed.

### SENIOR YEAR

Education 49-1-2 Education 50-1-2 Education 44 Must be taken concurrently

# STERN SUPPORTS TZEDAKA IN LIEU OF CAP AND GOWN

On Thursday, November 19, a senior class meeting was held to discuss graduation attire. It was suggested that students wear ordinary dress at the Commencement Exercises in lieu of the usual caps and gowns. An opinion poll conducted the following week confirmed overwhelming support of a proposal that the \$20 graduation fee thus saved should be contributed to *tzedaka*.

In presenting the results of the poll to the University-wide Committee on Ceremonial Occasions, however, class officers learned that only a small fraction of the \$20 graduation fee was used for cap and gown rental. The committee did not provide a complete breakdown of the costs covered by the fee. Several members of the committee did, however, ex-

press support of the proposal that seniors contribute money to *tzedaka* rather than paying for caps and gowns.

After Yeshiva College seniors vote on the proposal, the Committee on Ceremonial Occasions will make its final decision.

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