



The Observer

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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Majority Approval Evident; Faculty Favors Formation Of A Legislative Council

At a special meeting, the Faculty Assembly approved by a vote of 26-4 a resolution establishing a joint student-faculty Legislative Council at Stern College.

The proposal, originally submitted by the Student Faculty Committee on Curricular and Academic Affairs, recommended a 20 member council, consisting of eight elected student representatives (two from each class), eight elected faculty representatives, and four administrators.

Student representatives Paula Goldstein, Rose Landowne, and Sue Schreiner were invited to the December 17 meeting to help explain the proposal. They stressed the Council's importance as an efficient means of analyzing and deciding on important issues concerning students.

One of the major objections voiced by faculty members was that such a governing body was not necessary in a college with an enrollment of less than 500 students. Several teachers warned against blind following of trends set by other, much larger, universities.

Other teachers questioned the wisdom of replacing the Student-Faculty Committee, a body which had initiated many important proposals, by an untried and unproven system. Dr. Morris Epstein, former chairman of the Student Faculty Committee, answered that he had found the committee "unwieldy." It was further pointed out that the committee was responsible for only two major proposals — unlimited cuts, and the pass-no credit system — both of which were passed two years ago.

Professor Morris Silverman, Y.U. registrar and member of the Yeshiva College Senate since its inception in June, 1969, reported on the nature of that body and advocated the institution of a similar legislative council at Stern.

After passing the proposal establishing the council, the faculty elected Drs. Dan Vogel, Fred Goodman, and Marcel Perlman to serve on a committee setting up by-laws. The three students who

attended the faculty meeting will also serve as representatives to the By-Laws Committee.

Student Council has already submitted its recommendations for specific by-laws. Suggestions include open, bi-weekly meetings of the council, and permanent representation of the Student Council and Observer governing boards. It is further recommended that the Legislative Council be granted authority on all matters affecting students. Any decision by the council would be binding unless vetoed by a two-thirds majority of students or faculty.

Once the by-laws are written, they must be submitted to the faculty for approval. At the same time, the faculty will elect its representatives. Student Council has announced that the eight students previously elected to serve on the Student-Faculty Committee will become Legislative Council representatives.

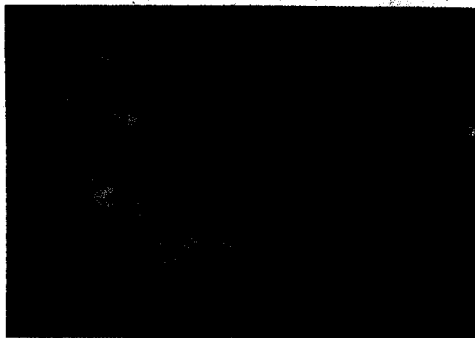
Soviet Trial Of Eleven Alleged Hijackers Spurs World-Wide Protest Demonstrations

"We meet this afternoon as Jew and Gentile, black and white, young and old, not to plead our own interests, but to speak out for thousands of Soviet Jews who cannot speak for themselves," Mayor John V. Lindsay said at a rally in Foley Square on December 30.

Lindsay had proclaimed "A Day of Concern" for the plight of 11 Russians accused of hijacking an airplane and for all Jews not permitted to emigrate from the Soviet Union.

Six thousand people of all faiths attended the rally and heard speeches by representatives of major churches, civic groups, labor unions and entertainers.

The Day of Concern was a high point of protests that began December 15, when the Soviet government brought to trial eleven men, arrested at the Leningrad airport six months earlier on charges of conspiring to hijack a 12 seat airplane. One of the men was court-martialed, while the



Pickets from Stern College echo sentiments of many.

remaining eleven were to be given a "civil" trial. Under Russian law, conspiring to commit an act of treason such as illegal emigration from the country is as serious an offense as actually committing the

crime. Maximum punishment is execution by a firing squad.

The possibility of capital punishment and the subsequent death sentence given to Mark Dymshits and Eduard Kuznetsov on December 24, touched off a wave of

(Continued on Page 7)

Rigors Of Registration



Rabbi Twersky directs registrations traffic.

Registration for the spring semester will take place on Thursday, January 7, 1971 according to the following schedule:

Your class in fall 1970	Registration appointment
Senior	A-K 1:00-1:30 L-Z 1:30-2:00
Junior	A-K 2:00-2:30 L-Z 2:30-3:00
Sophomore	A-K 3:00-3:45 L-Z 3:45-4:30
Freshman	A-K 4:30-5:15 L-Z 5:15-6:00

answered questions springing from the many rumors of widespread dismissal of professors.

The Dean explained that only five teachers will not have their contracts renewed. This is not much more, he said, than the usual number of instructors who are not asked to return at the end of any school year.

Furthermore, Dean Mirsky denied that all those dismissed were high ranking professors. Of the five, three are instructors and two are assistant professors. None have been teaching at Stern for more than three years.

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In addition to the fact that registration aides will be working on a voluntary basis this semester, certain other important changes have been made.

All students who have taken the first semester of a two semester course are automatically preregistered for the same section of the second half of the course.

Also "maximum comfort" for the students will be stressed for this coming registration, greatly facilitating the mechanics; tables and chairs will be provided for each student and all proceedings will take place in the new cafeteria, not on two or three separate floors as in previous years.

Preregistration Advancement

- 1) Freshmen should meet with their advisor prior to registration for review of and recommendations concerning their programs for the spring semester.
- 2) All other students should report to the representative of the department in which they are majoring for approval of their planned program.
- 3) The departments of English and Education require all students in their programs to acquire before registration a signed form permitting them to register.
- 4) Students who have problems concerning their Judaic studies courses should meet with either Dr. Appel, Rabbi Bessdin or Rabbi Rabinowitz for advice and clearance of their programs.

The faculty has approved Student Council's request for an extended intersession vacation.

Spring semester classes will begin on Monday, February 8 (instead of the previous Wednesday, as originally scheduled.) To allow the extra time, three days of vacation during the term have been cancelled.

Classes will follow a Wednesday schedule on Monday, February 15 (formerly the Washington's Birthday vacation) and will follow a Thursday schedule on Tuesday, June 1 (the day after Shavuot). Classes will also be held on Friday, April 30 (Yom Ha'atzmaut).

The Financial Crisis Hits Stern; Five Teachers to be Dismissed

The Yeshiva University financial crisis, having affected almost every other area of university life, has most recently touched the areas of faculty appointments and salaries.

At a meeting held December 8, the faculty heard a message from Dr. Samuel Belkin announcing that there would be no salary increases for teachers and no increases in rank during the '71-'72 academic year.

Financial considerations also influenced Stern College's failure to renew the contracts of five full time faculty members. In an interview with representatives of Student Council, Dean David Mirsky

Course-Teacher Evaluation Commences This Semester

The Stern College Student Council will sponsor a Course and Teacher Evaluation to be conducted during the final week of classes, January 11-15.

Students will be asked to complete one questionnaire for each course they are taking. Questions will deal with the scope and content of the courses themselves, the extent to which the course and related assignments challenge and stimulate the student, and the success of the particular instructor in presenting the material.

The evaluation is conceived as an aid to faculty members and particularly department chairmen, more than to students. Since Stern College is small, students often learn by word of mouth which courses and instructors are most worthwhile. Faculty members, on the other hand, rarely have an opportunity to learn the students'

views as to which teaching techniques, assignments, and testing styles promote greatest interest and depth of learning. Department chairmen may use the results of the evaluation to help determine which members of the department are most successful in presenting certain courses.

Since the committee's report will be completed after all teachers have been notified whether their contracts will be renewed, Student Council expects the evaluation to be an objective survey, aimed at improving courses and methods of instruction, rather than being a forum for criticism or praise of individual instructors.

A student committee, with the guidance of the department of Sociology, will be responsible for collecting and analyzing the responses.

REVISIONS REQUIRED

Dean Mirsky's proposal for revamping the secular requirements for the B.A. called for further "examination of our present requirements, their purposes and implications." To the faculty, students, and in particular, members of the newly formed Legislative Council who will give close attention to this matter in the next few months, *The Observer* offers an alternate proposal for revision of requirements.

Required courses serve two major purposes. The basic courses, including those in English composition, hygiene, and foreign language are intended to compensate for certain gaps in the student's high school education and to bring to a minimum level the knowledge in these fields. The courses in the humanities, social and natural sciences, on the other hand, increase the student's awareness of a variety of fields. In many cases, they introduce him to subjects not usually taught on a pre-collegiate level. Thus, they aid him in selecting a major field.

To best fulfill both of these purposes, the requirement structure must be so designed that students can complete all required courses by the end of their sophomore year.

BASIC REQUIREMENTS

English composition should be given as a one semester course. Those students receiving a grade below C might be required to take a second semester course.

Students should take two semesters of physical education (each yielding 1/2 credit) and one semester of hygiene (yielding one credit).

The foreign language requirement should be completion of a second year course (1/2 level) in one language other than Hebrew. Dean Mirsky's proposal calls for completion of a 3-4 level course to encourage students to continue the language they began in high school. This would, however, discriminate against the rising number of public high school graduates who took Hebrew as their foreign language, and would have to begin a new language in college.

Furthermore, the 1-2 level course is designed to give students a basic written and spoken comprehension of the language. It broadens the student's cultural horizons, while preparing her for the foreign language requirement in graduate school. The 3-4 course is a literature course and should not be a basic requirement.

In all the basic courses, with the exception of physical education, students should be encouraged to take exemption courses to be offered by the college.

HUMANITIES

The humanities requirement suggested in Dean Mirsky's proposal is twelve credits in English literature, speech, and fine arts (with at least one course chosen from each area). This is two credits more than the present requirement.

An alternate suggestion would be to require two semesters of literature, either in English or in a foreign language (i.e. English 3-4, French 3-4, Spanish 3-4, or German

3-4) and one semester each of speech (two hours a week, two credits) art and music.

SOCIAL SCIENCES

The social science requirements should consist of three semesters chosen from history (Western Civilization, or American History), Philo 1, Soc 1, Poli Sci 1.1 or 2.1, Psych 1, or Math. An economics course should be re-instituted, and accepted as fulfillment of one of the three semesters required.

Although Dean Mirsky's proposal calls for only two semesters of social science, it is inadvisable for students to be allowed to fulfill their requirement by taking only, for example, History 1-2. The social sciences include many areas not covered in high school that the student should be exposed to, and which she might wish to explore as possible major fields.

NATURAL SCIENCE

The science requirement as presently in effect and as proposed by Dean Mirsky should remain as two semesters of lab science.

Under this system, a student entering with no foreign language background, and who cannot be exempted from any course would be able to complete all but one semester of her required courses during the first two years under a program similar to the following:

FRESHMAN YEAR

First Semester
Eng. Comp.
For. Lang.
Lab Science
Phys. Ed.
Jewish Studies
(9 credits)
Total: 19 1/2 credits

Second Semester
Speech
For. Lang.
Lab Science
Phys. Ed.
Hygiene
J.S. (9 credits)
Total: 19 1/2 credits

SOPHOMORE YEAR

First Semester
For. Lang.
Literature
Soc. Science
Art
J.S. (9 credits)
Total: 19 credits

Second Semester
For. Lang.
Literature
Social Science
Music
J.S. (9 credits)
Total: 19 credits

A far more common situation, involving a student who has completed three or four years of high school language, and can be exempted from hygiene, would allow wide latitude in choice of courses and ease in completing requirements:

FRESHMAN YEAR

First Semester
Eng. Comp.
Science
Soc. Science
Phys. Ed.
J.S. (9 credits)
Total: 19 1/2 credits

Second Semester
Speech
Science
Soc. Science
Art or Music
Phys. Ed.
J.S. (9 credits)
Total: 19 1/2 credits

SOPHOMORE YEAR

First Semester
Literature
Soc. Science
J.S. (9 credits)
Elective
Total: 18 credits

Second Semester
Literature
Music or Art
J.S. (9 credits)
2 Electives
Total: 19 credits



An Old New Year's Resolution

Many editorials stressing the need for a stronger Jewish Studies program have appeared on the pages of *The Observer*. An article by Dean David Mirsky written for an *Observer Supplement* in January, 1969 (Dean Mirsky, who was at the time acting chairman of the department), gives one of the most concise descriptions of problems and prospects of the department. We reprint that article here as a sort of New Year's resolution, with the hope that 1971 will bring more progress than 1969 or 1970 did.

STERN'S UNIQUENESS: JEWISH STUDIES

By Rabbi David Mirsky
January, 1969

The uniqueness of Stern College, and, in a sense, the reason for its existence, lies in the opportunity it offers its students to pursue Jewish studies while they follow a full traditional liberal arts program. If Stern College is to fulfill its goals, the Jewish studies program must offer students an educational experience which is not only unique but is also stimulating, fulfilling, and intellectually broadening.

To doubt that this is the overriding concern of everybody connected with the College, students, faculty and administration alike, is not only erroneous but almost fatuous. On the other hand, not to recognize that we have not as yet been able to achieve this goal in full measure would be equally foolish, and possibly dangerous. It is my hope, therefore, to carry on a continuing, cooperative endeavor to determine where the program is successful and where it fails, so that we can increase our successes and eliminate our failures. It should not be necessary to point out that this is not a simple or easy undertaking. The central place which Jewish studies programs occupy at Stern College makes complexity and difficulty inevitable factors in their development.

Stern College is committed to

a number of principles: to continuously improve its liberal arts programs and offer its students as good a general education as it can; to admit as many qualified students as it can in order to better serve the community and carry out its purposes; to devise programs which will serve the needs of students with varying degrees of preparation in Jewish studies; to permit full academic freedom, an essential ingredient in higher education, while not compromising its commitment to the Jewish tradition and heritage. In view of the University's commitment to these principles it is true to say, as with Johnson's dancing bear, that the wonder is not that there are problems, but that so good a job has been done. Nevertheless, more has to be done and, with G-d's help, will be done.

It is my hope that within the next few months we will address ourselves to certain key considerations, such as, a clear statement of goals and purposes in each of the Jewish studies levels, the possibilities of closer integration between various courses as well as subject areas, examination of the relationship between Hebrew language study and other subject areas, the possibility of reorganizing the Jewish studies courses to permit greater flexibility and possibly to afford students increased opportunities for shaping their own programs.

By no means is this an exhaustive list of areas to be studied. I am convinced, however, that if we can move forward in these areas we will have taken significant strides towards our goal of making Jewish studies at Stern College a more meaningful and fruitful experience. In trying to understand the nature of the problems, and devising solutions, I will need, and hope to draw upon, the help and suggestions of faculty and students. I am confident that working together in dedication to a common aspiration, within a matter of months we will be able to discern distinct and significant progress.

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Letters

Peaceful And Not So Peaceful Protests

To the Editor:
I just returned from the Vigil for Soviet Jewry at the school [December 21] and cannot stop hitting my heart and cursing myself for the attitudes I have shown this year. Last year I came to Stern College full of enthusiasm, active in all causes. This year for some reason unknown to myself as well, I too lapsed into the "Stern apathy."
Thought though, after giving blood earlier in the day, I received another injection which

has more than given me any and all strength I had lost earlier. As I write, I cannot help but say to myself that I have been a fool all year. To think that I could exempt myself from responsibility to any cause other than ME, other than ML studies, MY problems, MY life.

With causes as urgent as the plight of our Soviet brothers staring us in the face, I must not stand still and listen. I must try in my little way to undo the wrong I have done these last few months. I must do something positive in the future. I realize that

I have sinned, I promise to do better, and I want you to see if I will have done true t'shuva by watching my future actions.

I join with those dedicated Jews of the school, nation, and world and hope that others will do so as well.

Rededicated, '73

An Open Letter to J.D.L.:
"WHY" is it, that only in the U.S. were there arrests for disorderly conduct at Soviet Jewry rallies?
Waiting to hear your reply.

Priscilla Buckley Explicates Major National Issues

Interviewed by GAIL BUCKMAN and AILEEN POLLOCK

Written by AILEEN POLLOCK

Priscilla Buckley, managing editor of *National Review* Magazine, spoke last Monday on some of today's major national issues. Meeting with us in the offices of *National Review* on 35th Street near Lexington Avenue, Miss Buckley, discussed such controversial topics as the Middle East situation, conservatism, the youth movement, the possibility of resumed bombing of North Vietnam as well as free enterprise and libertarianism.

Priscilla Buckley is a keenly intelligent observer and articulate speaker, in the tradition of her well-known brothers. *National Review* editor William F. Buckley and Senator-elect James L. Buckley. Most striking is her effervescent personality, her spontaneous gaiety, and immediate friendliness.

On one wall of her office hung old photographs. On the opposite, several modern art posters were pasted to the wall with Scotch tape.

Miss Buckley is a small, silver-haired lady, who wore a blue, tailored suit, in the best conservative tradition. Her round Buckley face is dominated by a pair of animated eyes. Her pattern of speech — abrupt, staccato pronouncements alternated with slow, lazily drawn out intonations — resembles the famous style of brother William F.

Miss Buckley's comments showed an acute understanding of conservative doctrine, as well as a personal closeness to conservative tradition. She seemed very much in her element discussing political issues, though she was less confident when she reverted to the usual small talk.

We asked her about the role of young people in the conservative movement. Miss Buckley said that she had been noticing a growing trend toward conservatism among the youth for a long time. "We can tell from our own readers . . . we have an awful lot of college and high school readers who write in, whereas ten years ago it was mostly thirty-five and up. We can tell from the incoming mail of operations they're running for the POW's in Hanoi . . . so that there's evidence of tremendous conservative activity, which I think was considerably galvanized because of the riots on the campus. The kids who really wanted to work finally got mad."

"I think young people are moving in every direction. I think some conservative movements find a lot in common with the far New Left in that they are really anarchists, both groups . . . but there's also a great movement of middle-of-the-road liberals a little to the right, and it's mostly on the [law and] order issue."

"Do you think libertarians could be completely at home in the conservative party?" we asked.

"They weren't. A big wing of libertarians — and they are for total *laissez-faire* — what they want is to be able to do things with no government rule. They believe, for instance, that you should run your own fire department. This should be not a government organization, but set up by private companies. You would hire the best fireman to do your fire! That is a good conservative position, but it becomes anachronistic in a world as complicated as ours. What you could do 200 years ago in a country town meeting, you can't do in the city of White Plains . . . and this is where the libertarians in the conservative movement have gotten very frustrated . . . This is where they meet the bombers of the New Left."

She then offered as an example a recent *New York Times* Magazine article about Karl Hess, a former speechwriter for Barry Goldwater, whose libertarian convictions led him to an irreconcilable rift with the conservatives, and to his adopting a free, hippie life style.

"A lot of these people," she said, referring to the ultra-liberal branch, "have lost any sense of what is practicable, or practical, too."

Miss Buckley gave us her views on a variety of aspects of the Middle East situation. A sampling:

"We cannot abandon Israel at this

point . . . If you wanted a purely strategic viewpoint, maybe it would be best to let it go, but you can't do that . . . It is only the big powers that are going to be able to keep the Arabs at bay . . . So to a certain extent we have to work with the Russians. I think we're a lot better off than we were six months ago; at least the guns have stopped firing. I think the Jordanian revolt ended up as a plus, because it at least strengthened Hussein against the irrepressible, irresponsible forces . . . I think maybe Nasser's death may have been a possible gain."

On the Palestinian guerrillas: "In general, we oppose all extremist forces. We think that most legally constituted governments are better prepared to take care of their people than radical bombers."

On the Palestinian refugees: "That is one of the situations in which there is no right. It is one of the tragic problems of our world, and it would have been better if originally they had been

should maintain the balance of power, military power, and if this means giving more planes, give more planes."

"If the Communists were not involved in the Middle East," we asked, "and if America had not sided with Israel, what would *National Review's* position be?"

"Well, America's position isn't necessarily *National Review's* position. You're hypothesizing something that we don't feel, and that isn't true. If the Communists had nothing to do with the Middle East, there'd be no problem, because Israel could obviously shove off the Arabs by itself."

Her celebrated brother, Bill Buckley, was an inevitable subject of discussion. Miss Buckley responded to our question of whether Mr. Buckley, veteran of an abortive mayoral campaign in 1965, would have won an election for mayor if he ran again circa 1970, taking into consideration the shifting political mood and the election of his brother to the Senate. In her answer, she gave a personal appraisal of her



Family Spirit. Priscilla Buckley joins her brother John for a day of grouse hunting.

absorbed in other Arab states bit by bit, but that has not happened."

"But then what are you going to do about it? Start the war again? If I knew, I could stop the whole situation, if I had the power. The fact is, Israel's alternative was to raze those installations, in which case the whole fighting would start again . . . So that, I think the waiting game is the best thing at this moment."

"And it is true, it was a clear violation, and the thing is you can't trust the Russians. What do you think we should do? Bomb Moscow? What would YOU do? When you're writing an editorial you can say these things, but when you're sitting in Washington and you have the peace of the world at stake, it's not quite as easy."

"Our main purpose has always been to contain Communist aggression, and insofar as you are helping Israel, you are containing Communist aggression in the Middle East. This is indeed what we feel, that we

brother.

"I don't think [that he would win]. He's much more abrasive than Jim. And I don't think he'd run again. But, I'm not so sure that Bill is electable, because he doesn't follow the format. He wouldn't let a campaign manager really tell him what to do. I think there'd just be too many people alarmed at his way of talking on problems."

We asked her about President Nixon's threat to resume the bombing of North Vietnam if the Vietnamese began infiltrating again in large numbers.

"We obviously must have the option to renew the bombing, if they start to, in fact, cheat on what they promised — that is, to slow down their movement into South Vietnam."

"What if they do cheat and we have to make good on our ultimatum?"

"I think we bomb," she answered quiet-

ly, matter-of-factly "What we're bombing is the missile sites and trails."

"Won't Nixon get into the same deadlock that Johnson was in?" we asked.

"I think not, because the backbone of the North Vietnamese army in South Vietnam has been broken . . . I don't think we'd go back to full scale bombing, just enough to let them think it's a possibility."

Our next question to Miss Buckley concerned inflation and the current economic situation.

"What is really wrong with wage and price controls?"

"They don't work," she said with a brittle chuckle. "During World War II, when wage and price controls were effected, there was the biggest black market you ever saw in your life. Even John L. Lewis demanded higher wages for his miners than wage controls allowed. You had an extra army of bureaucrats, hundreds of thousands of people doing nothing but trying to counter the free forces of the marketplace, and it was a very unsuccessful operation. In addition to which it's against freedom. I think a man has a right to go out and say, 'You can hire my services, and I will only produce for so much money.' And once you start to tamper with that, you are tampering with a very basic freedom. You are also saying, 'Not only must you work at that wage, but you must work at that job.' It's the beginning of a kind of regimentation that I don't think this country wants. But basically, [wage and price controls] don't work very well."

We brought up the point that many people do not have money for their medical bills. Why does she object to socialized medicine?

"The only thing is, where is the money going to come from? It's going to come out of taxes. A doctor's services are not paid out of a magical fund that comes down from heaven. The money has to be generated, and since the government makes no money, and the only way it generates money is by taxing, you know who's going to be taxed? The middle classes. They're the ones who pay the basic taxes, anyway. So it's a question of whether you decide that the government knows best . . . or whether you decide to put your money into some investment and use that when the times come. It's not as if any of these things are free. Somewhere along the line you pay for them."

Miss Buckley, however, approves of Medicare with the young people bearing the cost because the aged no longer have the opportunity to make and save money for medical bills.

We asked one last question, in a more thoughtful vein.

"Miss Buckley, is conservatism more a way of life or an ideology to you?"

"It encompasses many things. I think it's probably a way of life. It has a lot to do with religion; for instance, with the idea of a super-morality. [It's] sort of thinking things through before you leap at them, maybe a little skepticism about new nostrums. 'Everyone should have free medical service.' A conservative's going to think, yes, but what's it going to cost, and is it even going to be good for people, and is it going to be good for doctors, and what stresses will it put on us? And I think you can take that in many of your attitudes towards things in life. It's fairly basic in your nature."

To Priscilla Buckley, conservatism appears to be a mixture of belief in G-d, honor for tradition, value of individual freedom, and a sense of cool pragmatism. During the talk, she dropped hints, that like signposts, point to her philosophy; such phrases as: "from a purely strategic viewpoint" . . . "the free forces of the marketplace" . . . "to contain Communist aggression" . . . "it's against freedom" . . . "sense of what is practicable or practical" clearly illustrate her main line of thinking. The opinions she voices, whether one agrees or not, are well thought-out convictions, and completely unequivocal.

At the close of the interview, when we mentioned the superficial similarities between herself and William Buckley, she replied smilingly, "I hope I think like him."

Aliya: Fulfilling Religious And Historical Obligations

By RACHEL BECKER

The relationship of the Jew to Israel is rapidly changing. It is no longer one of mere nostalgia or yearning desire. A new element of intense urgency has entered into this relationship. Aliya is no longer simply a historical, ethical, or emotional fulfillment; it is a deeply rooted religious obligation, to live in the Land, to reconquer it if it falls into alien hands, and never to leave it uninhabited by Jews.

Living in Israel, is, of course, halachically, an obligation found in both direct Biblical as well as Rabbinic sources. One need merely turn to the book of Bamidbar (33:53), or to Devarim (1,2); to find G-d's instruction of the mitzvah of returning to Zion.

G-d did not simply promise or prophesize our inheritance of the land of Israel, but commanded it. Moreover, our sages glorify the virtues of Eretz Yisrael in very

and create a great community in the Promised Land. The famous Aliya of Rabbi Yehuda Halevi and fifteen hundred followers in the year 1700, and the Aliyat of the followers of the Vilna Gaon are other historic examples of the intense desire to fulfil the mitzvah of Yishuv Eretz Yisrael.

In the later part of the nineteenth century, the concept of Aliya was revived by Theodore Herzl under a new name, Zionism. Finally, on that triumphant day of May 14, 1948, the Jewish state of Israel was formed; Israel was truly ours!

Since those miraculous six days in June of 1967 our obligation of Aliya has intensified as our dreams of true possession of the land in its entirety have come true. Indeed, the Israeli victory began a new era for the Jews. The hand of Hashem miraculously guided us to victory. We have a

Cinema Scope

When You're Tired of Studying, See . . .

The Confession

By SYLVIA J. BIC

The Confession is a must for anyone who is unable to grasp the gravity of the situation of the Jews behind the Iron Curtain. Since this movie affected me in a personal way, I must divide my review into two parts — an objective review and my personal reaction.

Although superficially similar to "Z," The Confession does not suffer by comparison. Both are dramatizations of true stories condemning totalitarian governments and both are directed by Costa-Gavras and star Yves Montand. Yet the stories were different enough in plot to complement each other by their graphic and powerful denunciation of injustice.

Montand's performance in his grueling role as the protagonist was superb. To fit the part of the person being tortured, he actually went on a crash protein diet to lose 24 pounds in six weeks.

Although The Confession is in French with English subtitles, I did not find this disturbing after the first few minutes since the movie does not rely heavily on dialogue.

I saw The Confession the day the death sentence was pronounced on two Russian Jews. I realized what is really meant when the Russians say "the prisoners have confessed" and for the first time I was truly outraged. Coincidentally a majority of the defendants in The Confession trial were condemned for their Jewish origins.

I feel that this movie should be mandatory for the police who patrol demonstrations for Soviet Jews to enable them to understand the indignation and rage of the protestors. I am sure that with this understanding none of them would be able to swing a club at protestors.

Tora Tora Tora

By ESTI DAVIDOWITZ

"Tora, Tora, Tora," does not finish with the words "tzivah lanu Moshe" at least not in the Japanese version. "Tora, tora, tora" is actually the code word to announce a victorious attack on Pearl Harbor and it's pronounced "Toya, toya, toya."

The movie highlights the dramatic conferences and "behind-the-scenes" negotiations that ultimate-

ly culminate in the bombing of Pearl Harbor.

The setting is realistic, the acting is credible, but the plot — is u-n-b-e-l-i-e-v-a-b-l-e! A sense of realism and documentation is effectively created by having the Japanese speak their own language. (Subtitles are, however, provided for the ignorant unfortunate members of an American audience. The picture might have been labeled "Made in Japan" for its partiality to the Japanese. The Japanese appear as well trained, organized, and truly motivated individuals, while the Americans are portrayed as bumbling nit-wits. Throughout the picture one has the feeling that he is witnessing an "absurd comedy." The Americans take every precaution not to be cautious. They couldn't have made things easier for the Japs if they tried, and they were trying.

Among the cast of generals, admirals, colonels, and captains, the Japanese General Sing-Lai stands out for his superb acting. He is unforgettable when he proudly and defiantly says:

"Ching fon yang mos si tu lang ha lango ting-tong nig fe ping pong." Trusting in the bilingual abilities of you — the reader — I have waived consecutive interpretation. For further translation you are referred to Chaim's Japanese-Hebrew Dictionary.

"Tora, Tora, Tora" is a must, especially for those who never got past the Civil War in history. Note: If you didn't even reach the Civil War, "Gone With the Wind" is strongly recommended.

The Man with Connections

By GINA ZWEIG

Claude Berri's new movie, The Man with Connections (Le Pistonne) has been appropriately named. The movie will draw a large crowd because of Berri's connection to his previous successes. The Two of Us and Marry Me, Marry Me. However, it does not even begin to compare with his past endeavors.

As the movie begins, it appears that Berri has created another instant success. A handsome Frenchman (Guy Bedos) talks seductively, simultaneously turning on the girls in the audience and interesting the boys in his technique. However, fortunately, or unfortunately, depending on your attitude toward the aesthetics of filmmaking, the movie does not proceed in this direction. From Guy Bedos' semiphilosophy of love, the movie subsequently directs itself to wars. Although war might not appear subsequent to love, Berri's skill as a producer is evident in

the smooth transition.

In the army, Guy Bedos is transformed from a lover with great potential to a petulant, potty, homesick little boy. He cannot get used to the boy in the next bunk snoring, misses his mother's cooking, and needs help making his



bed, He is thrown into jail often for sneaking off to see his girlfriend and for various other misdemeanors.

Instead of commenting on the horrors of war, Berri concentrates on the "horrors" of army life which appear to consist of nothing more horrible than life in a sleep-away summer camp.

After various other episodes of "life in the army" the movie ends with a message. Guy Bedos finally has been discharged and returns to his village where he is greeted by an old playmate who had also been in the army. His friend comes running out on crutches to greet him — with one leg missing. At that point in big bold imaginary letters, the word "Message" flashed in one's mind.

Berri manages this film with the same expertise he utilized in his previous successes. Consequently, the movie does contain a certain charm. But, the lack of substantial subject matter makes the film boring in parts.

Although The Man With Connections does not compare with his two previous films, Berri is an expert, whose latest release is worth seeing.

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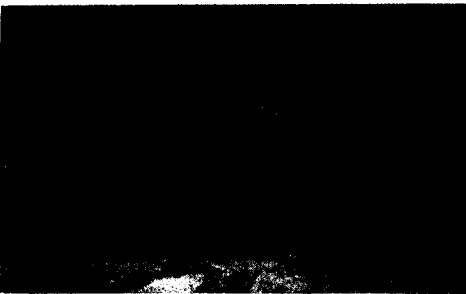
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extreme terms. Judaism, say our Rabbis, "was designed for those living in the Land of the Lord." Elazar B. Shammai feels that "Residence in Israel is equivalent to the observance of all the Biblical precepts."

The concept of Aliya, although intensified today, is not a new one. Abraham was the first Jew to go on Aliya, commanded by G-d to leave his home and journey to the Holy Land to which he would be guided. Centuries later, Yehuda Halevi left his Spanish homeland to make the dangerous journey to Eretz Yisrael where he was said to have been tragically killed by an Arab while kissing the stones of the land.

The Rambam, in 1267, at the age of seventy, went on Aliya and induced other Jews to join him

new sense of pride, dignity, and self-respect as Jews.

In addition to our ever-present halachic obligation to Israel, we now have the added responsibility of proving to Hashem, to ourselves, and to the world that we must make certain that we do not, G-d forbid, lose Israel again. We must do so by going up to the land and establishing the highest ideals of Judaism there, for, as Rav Kook said, "Only in the Holy Land can the spirit of our people develop and become a light for the world." We have fulfilled the first part of the Mitzvah of Yishuv Eretz Yisrael. — "You shall have possession of the Land." It still remains for us to fulfill the second part of the Divine Command — "And you shall reside in it."

FINAL EXAMINATION SCHEDULE

Table with columns for days of the week (Mon Jan 18, Tues Jan 19, Wed Jan 20, Thurs Jan 21, Fri Jan 22, Mon Jan 25, Tues Jan 26) and rows for various subjects (Eng, Heb, Math, Philo, Pol Sci, Psych, Soc, Art, Mus, Bio, Phys). Each cell contains a time slot and a number.

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Photographer Captures Greatness, Beauty, Depth of Hasidic Life

By JUDI ROSENKRANZ
The Hasidic Jews, who emerged from eighteenth century East European Jewry, are a familiar presence in New York and in other eastern American cities; but they are a little known people, separated from the world and from other Jews by their customs and their special way of life. They are shown at work, play and worship in their communities in *A People Apart*, an album of photographs by Philip Garvin with an accompanying text by Arthur A. Cohen.

Philip Garvin was the guest speaker at the English Majors' Tea on December 16, where he related many fascinating and extremely revealing experiences of his stay with the Hasidim of Brooklyn and Williamsburg while working on his album.

Because the Hasidim are a traditionally close-knit community and distrustful of outsiders, even Jews, few photographers have been allowed in their midst. It was only through the intervention of friends, his willingness to conform to the demanding Hasidic code and his unmistakable respect and admiration for these people,

of him" and felt it their obligation "to introduce him as a fellow Jew to their tradition." Their sincere interest in him and his welfare was carried to such a length that despite their general state of impoverishment, they got enough money together to buy him a pair of tefillin for his own use and assisted him in performing the *mitzvah*. This is just one of the many incidents which have given Mr. Garvin some insight into the Hasidic 'greatness' — a greatness which he said he felt deeply but could not express or verbalize.

Once Garvin became a part of the community, he had to "play it by ear" as to when to photograph them and when not to. In general, he found the Hasidic women to be particularly self-conscious, while the men seemed too engrossed in their praying and learning to even notice the camera. For the most part he found the Hasidim quite cooperative and appreciative of his sincerity as he was of theirs.

The Hasidic children particularly fascinated Garvin; they loved to be photographed — just like children all over the world! He found them to be so animated and



Photo by Phillip Garvin

"Farbrengen" at the Lubavitcher Synagogue in Brooklyn.

exceedingly large families.

The 150 photographs Mr. Garvin has selected for *A People Apart* portray a full year of Hasidic life, both public and familial: the holidays, the assemblies and schools, weddings, businesses, homes, and winter and summer life. A great many of the subjects Garvin has captured have never before been accessible to a photographer and are reproduced in this book for

the first time.

Arthur A. Cohen, the well-known author and editor of *A People Apart*, has contributed an introductory essay describing the history, religion, philosophy and tradition of Hasidim together with specific captions for every section of pictures. With Philip Garvin's striking photographs, they provide a remarkable portrait of a fascinating people.

Tutoring Offers Chance to Learn While Teaching

By SARAH KITAJEWITZ

"It is so gratifying to walk into a classroom... and see a child suddenly pick up and smile at you." This is the comment of a Stern junior who participates in the tutoring program sponsored by the Education department. Each girl who participates in the program at Elementary school P.S. 116 helps one or two children in math, reading, art or music twice a week for a minimum of two hours.

The tutoring program provides a true educational experience for both the Stern girl and the child being tutored. A unique one-to-one relationship is formed between the child and the tutor. Not only is the child able to improve in his weak subjects, but he also has the opportunity to relate to someone who is there specifically to help him. The child looks forward to seeing the tutor twice a week. The tutor acquires first-hand knowledge about teaching and relating to children, and she learns to apply various theories of teaching to practical situations. In addition, the tutoring provides the girl with an opportunity to judge whether teaching is a suitable profession for her.

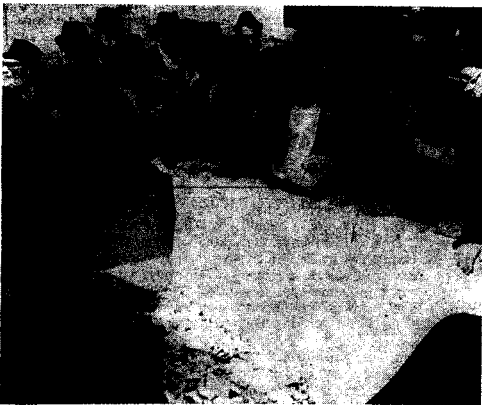


Photo by Phillip Garvin

Hasidim gather to dispose of worn fragments of Hebrew books.

that Garvin eventually gained the trust of the Hasidic groups he visited and was welcomed graciously into their homes and lives.

Contrary to the belief that the Hasidic aversion to being photographed comes directly from the Torah, from the *pasuk*, "Thou Shalt Not Make Graven Images," Mr. Garvin felt that the hostility stemmed from a dislike and inherent distrust of outsiders, probably due to the great suffering they endured through the generations.

After living with the Hasidim for an extended period of time, Mr. Garvin felt that he had gained immeasurable insight into their lives and was especially impressed by their purposefulness and devotion. He related one story of how the Hasidim "took charge

alive (at all times!) that they made very cooperative and exciting subjects.

In a half-joking, half-serious manner, Mr. Garvin pointed out that "Women's Lib" does not exist in Hasidic communities where women are in fact much more confined and restricted than in the rest of society. In spite of this, Hasidic women are not dissatisfied with their roles in the communities and within their own families; "the woman of the world" today is groping frantically for her identity, while the Hasidic woman knows her role in life, a role which is predetermined for her by Hasidic tradition. The woman in the Hasidic circles is first and foremost a mother and childbearer — a role not to be slighted, especially in view of the Hasidic tradition of

Remembering the Victor as Well as the Victory

By JANET SHORE

ACT I: *The Time* — 165 B.C.E. *The Place* — Judah. *The Action* — The Syrians, tremendous in number and overpowering in strength, wage war against a handful of seemingly indefensible Jewish warriors known as the Maccabees. *The finale* — The mighty army of Syrians are defeated by the "powerless" Hebrews. The victory is attributed to the courage and fortitude of the Maccabees.

ACT II: *The Time* — 1967 C.E. *The Place* — Israel. *The Action* — The immense fortified Arab armies unite against a common enemy, the small and once again "seemingly" defenseless Israelites. *The finale* — In a smashing six-day blitz, the "insurmountable" Arab military complex is reduced to blood and ashes. The plaudits once again are divided among the courageous Israelis.

Living in a Void

ACT III: *The Time* — Everyday. *The Place* — Everywhere. *Our World. The Action* — All of us spending our days awaking, eating, sleeping, looking at trees in the summer, shoveling snow in the winter, raking leaves in the fall and planting flowers in the spring. All of us, living and dying, dreaming and castle-building and regarding it all as the one long process of LIFE, i.e., Mother Nature. *The finale* — A void; a gross omission; a natural human tendency to overlook that which is right before us and to camouflage the *ikar* with the *tafel*, the main core with the disposable shell.

Despite inconsistencies of time and place, these three acts are all integral parts of what seems to be an unending drama. Time and again, as depicted in Acts I and II, Jews have been victorious in what

appeared to be definitely impossible feats. Time and again, Jews have been saved and redeemed from outwardly intolerable situations. Yet, time and again the "trophies" of victory never reach their rightful source.

Our Strength

It seems to be an integral part of this human "nature" to attribute life in general and victories in particular to *kochaynu ve'otzem yadaynu* (our strengths and the might of our hands). This is one part of the void. When King David proclaimed, "Some with chariots and some with horses but *we* in the name of G-d recognize (our victories)" he was imprinting upon all of us the moral imperative to realize that it is neither by "chariots," "horses," "Judah Maccabees," or "Moshe Dayans" that Jews throughout the ages have achieved such astounding feats. It is, however, through the power of the One Being and the One Force that led us in 165 B.C.E., in 1967 and now each day.

Count Your Blessings

It is not completely unusual, however, to find people who do recognize the "hand" of G-d in these occurrences and the inextricably related concept of "miracle." This, of course, is both proper and admirable. However, it is not enough. Act III must now come into the limelight. The thought processes of daily existence must now be examined. For how many people marvel at the beauty of a tree and call it "Nature"? How many of us wake up healthy in the morning and never stop to give it a "second thought"? How many mothers give birth to healthy babies and do not bother to count their blessings?

Finally, how many of us light the *Chanukah* Menorahs with oil and never stop to think, "Isn't it a miracle that oil burns? that water extinguishes? that candles melt?" All of us continually distinguish between *nes* and *teva*, between that which is outwardly miraculous because it occurs once

in a millennium and that which is miraculous even though it makes a daily or yearly appearance.

The *Michtav Me'Eliyahu*, by Rabbi E. Dessler, explicates this concept by the use of an analogy. When a person dies and is buried, he relates, it is a "natural" and expected phenomenon for the dead to remain buried in the ground. Should we experience the sensation of seeing the dead rise from the earth, we would either condemn ourselves to the nearest mental institution or entitle the occurrence a "miracle". Yet, each winter we see flowers, plants and seedlings, apparently defunct or decaying which "miraculously" begin once again to grow from this very same ground during the spring. And none of us, I am certain, either questions our sanity or, for that matter, even considers the phenomenon miraculous.

One Source

Perhaps we can learn from one Rabbi Hanina ben Dosa who put vinegar in his lamp and recited with full confidence and unfaltering belief "He who makes oil to light, He shall make vinegar to light" as well. Rabbi Hanina made no distinction between the miraculousness of having oil burn and that of burning vinegar. He had attained the spiritual level where all human processes were to be regarded as having one basic, well-defined Source.

I am not proposing that all of us buy a jar of vinegar in place of olive oil. I am not proposing that we try to extinguish oil with more oil rather than with water. I am proposing that we begin to consider the "nature" of the oil, of trees, and of Maccabean and Israeli victories in their proper perspective. I am proposing that we at least attempt to wake up in the morning and think twice about it; it is miraculous. I am also proposing that we begin to realize that Acts I, II, and III may be staged by some very capable actors, but that they are totally powerless without the greatness of their omnipotent Director.

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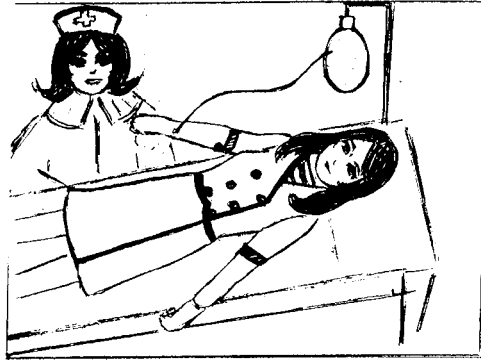
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Give Till It Hurts

This year Stern College is covered by the "25% plan" of the Greater New York Blood Program. That means that if, by next Dec. 21, (a year from this past blood drive), 25% of the Stern Student Body has donated a pint of blood, (in the name of Stern,) every Stern girl, her parents, her grandparents, her husband, and any dependents are guaranteed free blood for this year, if G-d forbid, they should need it.

The Red Cross is being very generous in counting our total student body as only 500, which means that to fulfill our quota we need only 125 pints of blood. Last week we collected 88 pints (95 girls attempted to give seven were rejected,) which means that in actuality we only need another 37. Since we plan to have another drive sometime this spring, we can very easily fulfill this quota. We promised to fill the 25% quota by the end of the year; complete coverage has already begun



for every student and her family. Thanks are in order for everyone who gave or attempted to give blood. Each donor must feel good

in her heart, even though there's a bruise on her arm, knowing that she has helped to save another human life.

Letters

Of Teachers, Preachers, and Writers

Faculty Dismissal

To the Editor:
We are exceedingly disturbed about the imminent dismissal of several excellent faculty members. We understand the financial disability under which our university, as well as most others, is operating. We similarly understand that strict economical measures are necessary.

We do take issue, however, with the choices that were made. We cannot imagine what criteria were applied in deciding who was to be dismissed, inasmuch as those who have thus far been singled out are among the most capable of the entire faculty.

The quality of the faculty, as you well know, affects the quality of education as well as the reputation of the school. We urge the administration to re-evaluate their decision. We will not tolerate economic measures which threaten the academic standards of our college.

Gail Buckman
Zahava Halpern
Sharon Stambovsky

Letter From Prison

Ed. Note: *Arrests, Resolutions, Unpopular* is accepted for publication in a special section to let free critics say what they want.

To the Editor: Dec. 10, 1970

I received the clipping from the Observer today. I want to thank you and everyone else who wrote in support of NCSY and myself. The article really bothered me here in every day is just like every other day. I hope that the "good 100 million" will be resolved soon.

Would you please send me a favor? Ask all those people who complained NCSY had some questionable G-d's that according to the point of view of the draft was to be rejected for any didn't they concern themselves with making sure the G-d's were an all-provisional to allow the use of the resolution of the draft? That I had to deal with R. K. Dushin, who was a nice man. R. K. Dushin, who was a nice man. I was not in touch with him for the last few years. I have been in prison for three weeks. I still don't have kosher food. The only people that get kosher for me in the prison are the J.D.I.

Do my condemners think that I should no longer be a Jew? You can phrase this as you will but please do me the favor and ask. Am Yisrael Chai!

B'Ahavat Yisrael,
Avraham

Convention Action

To the Editor:
As one who attended the UOJCA Convention (and served on its resolution committee) I was astonished to read the front page story in the most recent Observer (Dec. 8) about that convention.

Firstly, there was so much at the convention that should have been reported to Stern students (the debate on the JDL and the panel on the "generation gap" come to mind) yet your reporter discusses only one session and then only to present one side of the story in a highly subjective fashion.

The UOJCA did pass a Soviet Jewry resolution. It passed by acclamation and recognized the severe reservations of those of us who feel that means are not always justified by ends, as well as the concern for Soviet Jewry that we all feel. For some reason your reporter chose not to report this significant resolution which (among other things) committed the UOJCA to vigorous public and private work on behalf of Soviet Jewry while drawing the line at the use of violence, public demonstration on *Yom Kippur*, or the improper use of religious symbols.

Secondly, your reporter twice refers to the "younger delegates" who were upset with the original resolution. Yet the author of the draft was one of the youngest delegates at the convention and it was supported by virtually the entire NCSY (the youth arm of the UOJCA) delegation at the event. Furthermore, the reservations reflected in this draft were also voiced in the NCSY resolution of last June.

Who were the "many younger delegates" against the resolution? Dennis Prager and the gentlemen of the SSSJ were not delegates; rather, they were eloquent lobbyists.

Yet the article you wrote reports only the panel remarks of Mr. Prager in any sort of detail. The fact that two distinguished leading Orthodox Rabbis present-

ed another point of view is not even reported! Surely Rabbi Hechtman of Montreal and Rabbi Dr. Samson R. Weiss (summarizing the intent of the resolutions committee) deserve at least the same coverage as Dennis Prager.

Apparently your reporter had decided that only one view was correct and that, to paraphrase Angela Davis, "you can't have a discussion when I'm already right."

The fact is that the Resolutions Committee considered the position of both Torah authorities and political scientists and hammered out a resolution that it felt best honored their legitimate concerns. Certain delegates felt another view was correct, an illuminating discussion followed (in which "youth" was well represented on both sides) and finally a compromise resolution was adopted.

I, for one, feel that the Soviet Jewry demonstrations, as now constituted do more harm than good. This is not to be sure, an original view (see Daniel Kurtzer's piece in *The Commentator* on Dec. 3).

The SSSJ and its supporters have a case, but why must they deny the validity of the other position? And why must historical facts be twisted as they were in your article? The story reported not on the UOJCA Convention, but on one position taken by one vigorous group at one session.

The UOJCA Convention was not meant to be a sounding board for any one position. Apparently some people (and I doubt if they were delegates to the convention) would rather "win" in the press than present the facts.

In closing, your headline was a bit deceptive, as it implied the article was a report on the convention.

David Luchins, YC '68

May Be Hazardous

To the Editor:
At the front of each classroom in the new Stern College building there is a sign which reads "Smoking Prohibited." Yet students and faculty seem to be oblivious to this. With the cold weather season here, windows are kept closed and the smoke-filled atmosphere detracts from the student's ability to concentrate. It causes watering of the eyes, and reduces oxygen

Freshman Petition Calls For Jewish Studies Improvements

Dr. Appel, Rabbi Rabinowitz and Rabbi Besdin, members of the Religious Studies Committee, requested an emergency meeting to discuss the freshman religious studies requirements and the problems resulting from these very stringent requirements.

Difficult Transition

At the meeting a discussion was brought to the floor which enabled the students to voice their individual feelings about the subject at hand. One student mentioned that "because of the extreme religious and secular requirements (the freshmen, according to the new Judaic Studies system must take at least three Judaic courses each semester, along with their very rigorous secular studies requirements) myself and

my fellow students are finding it very difficult to make an adequate transition between high school and college life."

Department Head Needed

A petition was drawn up and presented to the religious studies committee at this meeting. In this petition the students outlined their basic demands: 1) that the Hebrew requirements are much too difficult to meet — they must be diminished; 2) that the quality of the courses be improved and that more sections be opened to them with a greater variety of courses offered; 3) Furthermore the students feel that it is a necessity for them to deal with one department head, someone whom they can respect and someone who will understand their individual problems and needs in the area of Judaic Studies, a person appointed by proper authorities and approved by the student body.

Sympathy

The Committee was very sympathetic toward the freshmen and expressed great concern over their present situation. Margo Bergman, freshman class president, had this to say: "Even if they have no real power themselves to help us out and answer the demands in our petition, at least we are aware that there are three more people that understand the predicament we are faced with."

'Exercise Room' No Sub for Gym

By SUSAN STERN

Stern College is the proud owner of an eleven story building which includes an "exercise room" (as quoted from a member of the administration) on the top floor. Some refer to this area as a gymnasium, but this cannot be. According to Webster, a gymnasium is "a room equipped for physical training and sports." The exercise room is one-half the size of a standard basketball court and is not equipped for anything more than modern dance.

On November 6, 1970, a student of Stern College sent a requisition to Rabbi Miller and to Professor Hurwitz of the Physical Education Department of Y.U., asking for a volleyball net, two poles and a volleyball. In the meantime, twenty-five girls signed up to play volleyball on Monday evenings from 7:30-9:30 in the exercise room. A week passed and nothing was done about the requisition. The interested student sent another requisition to Rabbi Miller and Professor Hurwitz, only to be ignored again. After several phone calls and three weeks of deliberation, Dean Mirsky decided that the expense was too great, and Yeshiva University was not in a financial position to afford the volley ball, two poles, and a net.

I think it ironical that an estab-

lished university cannot afford to purchase this equipment. What was the purpose of building any kind of gym at all if the college was not prepared to meet the needs of any physical education activities? Something positive should be done as soon as possible to rectify the situation.



... And we're obsessed with volleyball.

Attention All History Majors and Other Concerned Students:

WE MUST NOT ALLOW THE HISTORY DEPARTMENT TO DETERIORATE!!

We strongly urge every student of Stern College to immediately write the Dean expressing her alarm at the non-renewal of Dr. Carol Gruber's contract. It is of the utmost importance that the Dean be made fully aware of the students' enormous regard for Dr. Gruber.

IMMEDIATE ACTION IS NECESSARY!!

Committee to Insure Academic Excellence

Seminar—Six Days Of Memories To Live By

By BETH SKVERSKY

For 15 years, Torah Leadership Seminars sponsored by the Youth Bureau of Yeshiva University, and currently co-sponsored by the Yolanda Benson Honor Society, have attracted high school students who come wishing to know more about their religion.

Only 23 students participated in the first seminar. This year, over 900 flocked to the three seminar locations in Canada, and on the East and West Coasts. Coordinator of all three programs was Mr. Joel H. Paul of Y.U.'s Youth Bureau.

Numbers alone don't explain the success of the Seminar. A much more complete explanation comes from the participants themselves, many of whom keep up a correspondence with their seminar advisors . . .

Dear Advisor,

It's been almost a week since I left seminar; it's like being grabbed out of a feeling and thrown into a cold shower, only because the calendar says "it's over." But that isn't fair, because it isn't over. It still makes me warm to remember the singing at meals and the new reality of that thing called Shabbat.

I try to come home from school and not think of the mailbox and the friends who may have written the letters that may be there. Maybe if I don't, they'll exist—a kind of mental exercise.

Reality

They don't understand how friends of one week are more important than friends of years and years; they don't want to think that this new "thing" is really what I want. I guess I'm not sure I understand either. Which world is really "REALITY?" Even if I could explain that six day encounter group called Torah Lead-



Prayer begins a day full of religious, social and cultural activities.

ership Seminar to my parents and myself — How can I tell my friends, my clubs, the team and the class office? Taking some of my banquet night convictions home isn't as easy as it seemed. I won't make any promises now—I have to get my head together first.

Enough of the seminar philo-

sophizing—it's just so hard walking around with no voice and so much to say. Mom said she'd light candles this Friday; I'll try to see the reflections of last week's and swallow my loneliness and try for the future.

Thank you for listening to me . . . Please keep in touch. SMILE. Love . . .

Russian Hijacking Trial Spurs Widespread Protest

(Continue from Page 1)

protests in free countries all over the world. According to an article by Harry Walker in the *New York Times* (Sunday, Jan. 3, 1971) "The intensity and magnitude of the protests — the greatest directed at the Soviet Union since the 1968 invasion of Czechoslovakia — obviously played a role in forcing the hurried Kremlin action [on Dec. 31, seven days after sentence was originally passed] which commuted the death sentences to 15 years in prison" the maximum allowed under Soviet law.

The Soviet Union has, however, denounced the protests leveled against it. In a note sent to the U.S. State Department yesterday, the Russian government demanded protection from attacks by protesters on its agency offices. It threatened reprisal against Americans in the Soviet Union if the United States does not protect Russian property in New York, Washington, and other major cities where there have been disorderly protests.

But the protests directed against the Russian trials also took many non-violent forms. U.S. newspapers denounced the court action. A *New York Times* editorial claimed that "the real purposes of the death sentences is not to punish individual criminals, but to ter-

rorize Soviet Jews. This is an even more brutal technique than that Stalin used successfully to quell the upsurge of Zionist feeling among Soviet Jews immediately after Israel was born." A *Washington Post* editorial, entitled "Murder" denounced the court for its action against the defendants.

Demonstrations and protest activities were conducted in many European cities. In Genoa, Italy, longshoremen refused to unload Soviet ships. The Intourist (Soviet tourist agency) offices in Paris were occupied by protesters. In Copenhagen and Oslo, both the Danish and Norwegian prime ministers issued statements expressing their indignation at the outcome of the trials. And in Jerusalem, 100,000 Jews gathered at the hotel to condemn the Russian action and to offer prayers on behalf of the accused and the three million other Jews in Russia.

In the Soviet Union itself, several citizens attempted to show their anger at the action taken

College Not Suitable For Some, Carnegie Commission Study Says

The Carnegie Commission on Higher Education recently recommended a series of reforms that would liberalize the traditional degree structure of American colleges and universities. Proposals included in the "liberalization" program were reduction of undergraduate work from four to three years, and reduction of the variety of degrees available, thereby reducing "society's emphasis on certification of ability through formal higher education."

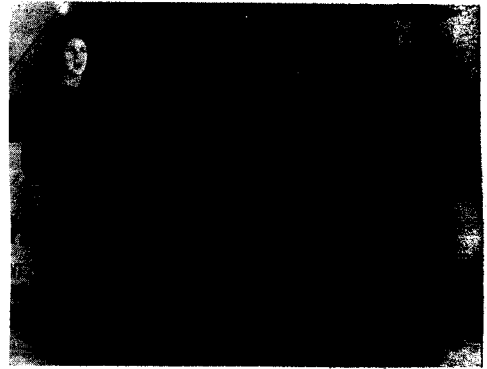
In a special 55-page report, the fifth of a series of interim reports, the Commission gave guidelines for what it considered would be "the most significant change undertaken since the modern system of higher education emerged from classical college beginning a century ago."

The Commission suggested a drastic reduction in the number of degrees offered, from the current 1,600 to about 160 broad degrees. In addition, degrees would

be offered on four levels: Associate of Arts, Bachelor of Arts, Master of Arts, and Doctor of Arts, or Ph.D. It was proposed that the Doctor of Arts become a broad, specially designed degree program, without a dissertation, primarily for the non-research teacher. The Ph.D. would thereby become a specialized degree for those pursuing life-long scholarly investigation.

Furthermore, the Commission suggested that some students stop their education at an earlier point than they now aim for or not attend college at all.

In theory the Commission aims to alter the very concept of higher education. Education should become "more a part of all life and less all of a part of life." Society would gain, continues the report, if "work and study were mixed throughout a lifetime." The Commission concluded by stating: "We should neither over-invest the time of students nor the resources of society in higher education."



Mishmar at Stern on December 21 protested Soviet trials.

against the alleged hijackers. Twenty people, sympathetic to the plight of the defendants, appeared outside the courtroom on

the opening day of the trial but were not permitted to enter. Iosif Kerler, a Yiddish poet who was denied entrance to the courtroom, said the trial taking place behind closed doors was the trial of all those who wished to emigrate from Russia. Another protester, Mrs. Enifra Moskova, explained that she had cancer and wanted only to see her son in Israel before she died. She was briefly detained by Russian police.

While all Russian newspapers outside of Leningrad carefully avoided mentioning the trial, Communist party newspaper in other countries were divided on their reaction. The British and French Communist newspapers opposed the action. But the East German Communist party paper *Neues Deutschland* ran editorials commenting on both the Basque trials and the trial of Russian Jews. The sentencing of the Basques, it said, was a gross miscarriage of justice, while the Leningrad trials were being conducted in accordance with law.

The nine Jewish defendants all pleaded guilty and described their motive as a desire to flee to Israel. But the *Daily World*, the American Communist party newspaper, denied that this was their true motive. "The 11 were recruited by Tel Aviv and the C.I.A.," the paper claimed, "and not to fulfill their alleged yearnings for Israel but as cannon fodder in the war against the Soviet Union and socialism."

Rings 'n Things

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Paula Alpert '71 to Elliot Jacobs
Judy Davidowitz '71 to Eli Schmell
Mindy Fleisher '72 to Jay Rosenblom
Ellen Gopin '72 to Heshie Marcus
Bryna Greenberg '71 to Paul Epstein
Judi Harris '71 to Stue Polner
Mimi Harrison '71 to Joe Radzick
Lilly Lubka '71 to Irving Cantor
Laurie Nissel '71 to Kenny Koslowe
Susan Rosenfeld '71 to Joel Friedman
P.S. note the senior panic

MARRIAGES:

Janet Helman '71 to Mark Fleisher

BIRTHS:

Pearl Keller Brown '70 a boy
Vivian Alperin Lev '71 a girl
Lois Mandel Lipszyc '71 a girl
Maxine Zisquit Poupko '71 a boy

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B'klyn College Adds To Jewish Studies Dept. J.S. Major Now Offered

By JENNIE KRUPKA

Brooklyn College has introduced a most exciting innovation to its college curriculum. Due to the great determination and spirit of a concerned faculty and student body, Brooklyn College is now offering a major in Jewish Studies to all those who are interested. The co-ordinator of this program, Professor Samuel Abramson, has high hopes for its success, for the student body has responded quite enthusiastically to it. The student seeking a major in Jewish studies is required to take eighteen electives of advanced credits, twelve of which must be in a particular department.

Primer Helps

Dr. Norman Primer, the former dean of Stern College, played a major role in establishing a Jewish Studies Program. As the Regional Director of B'nai-B'rith Hillel organization, he struggled against determined opposition until victory was finally achieved. The combined effort of students, faculty, and community resulted in a new proposal for a Jewish Studies Program. The proposal was turned down by the faculty curriculum committee. However, this did not discourage those interested members of the faculty-student committee.

The proposal was brought to the floor of the faculty council, where after a three hour debate, the faculty reversed its previous decision and on March 13, 1970, an official program was established for an interdepartmental or major in Jewish Studies leading to a bachelor of arts degree. Twenty-one courses of Jewish interest are now being offered in conjunction with ten different departments of the college. The English department is offering a course called *The Jew in American Literature*. The history department is introducing a course in *Ancient and Medieval Jewish History* and also a course on *The Jew in Modern Europe*. On the graduate level, the history department is establishing a course in *Intellectual Jewish History*. The sociology department is offering a course in *Anti-Semitism* and also a course in the *Sociology of the American Jewish Community*. The philosophy department is offering *Modern Jewish Philosophy and Ethical Ideals in Judaism* from antiquity to modern times. The political science department is presenting a course in the *Government and Politics of Israel*. The music department is also joining in with its own new music — a course in *Jewish Folk Music*.

As part of its modern language program, Brooklyn College offers

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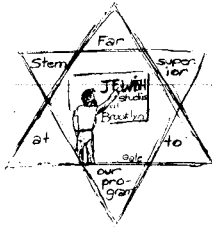
Dormers left the Stern College Residence Hall on Thursday morning and returned several hours later to find themselves residents of the Brookdale Residence Hall of Yeshiva University.

The dormitory was dedicated as a result of a \$500,000 gift by Mr. Irving W. Schwartz of the Brookdale Foundation. Mr. Schwartz's contribution had been formally announced at the September 22 dedication ceremony for the main building.

courses in both Yiddish and Hebrew. Within the Hebrew department, the interested Hebrew scholar can readily register for Agnon, Hazaz, *Prose of Hebrew Renaissance*, *Literature of the Haskalah*, *Prose and Poetry of Modern Israel*, and also a course in *Hebrew Literature Masterpieces*. The many varied courses allow the student to examine the language and literature from the Jewish point of view.

International Dimension

Brooklyn College has expanded its program to include an exciting international dimension. There is to be a seven week seminar in Israel during which time the student will be given the opportunity of learning first hand about the land and culture of Israel, both on tours and during guest lectures. Special attention will be given to various topics such as "Judaism in the State of Israel" and "Israel and the Modern World." The tour is in co-operation with the Jewish Agency. But this is just the beginning; after the tour, during the month of August, the students will be given the opportunity to earn up to six credits at Hebrew University from a choice of eleven courses in the areas of archeology, Biblical history, geog-



raphy, Yiddish literature, and the Israeli society. Students may also study Hebrew and earn up to eight credits in the language. This summer program is not open only to Brooklyn students, but also to a limited number of students with an adequate Jewish background.

Graduate Courses

Brooklyn College has taken an exciting step forward in education. It has even expanded its Jewish Studies program to the graduate level. As of September 1, 1971, a separate department of Judaic Studies, which has been approved by the Board of Higher Education, will be established.

The faculty and students of Brooklyn College are to be commended for their pioneering spirit. The originators of the Jewish Studies program at Brooklyn feel a great need to establish this major on many more university campuses in order to enable many more students to appreciate the richness of Jewish art, literature, and thought.

Lubavitcher Rebbe Says Soviet Jews Hurt By Anti-Russian Demonstrations

By LILLIAN AMCIS

Recently, the Israeli magazine, *Panim El Panim*, had the opportunity to publish an interview with the Lubavitcher Rebbe, in which he expounded his views on demonstrations on behalf of Soviet Jewry. The following is a partial translation and summary of the original Hebrew text entitled "A Little More Responsibility."

The 172nd celebration of *Perush*, the anniversary of the redemption of the *Alta Rebbe* (the founder of the Chabad dynasty) from a Czarist jail, was recently celebrated in Lubavitcher circles. As is customary, the Lubavitcher Rebbe addressed his audience but deviated from the norm, when instead of pursuing the topic of the arrest and imprisonment of the *Ba'al Hatanya* (the first Lubavitcher Rebbe), he spoke about Soviet Jewry; their plight, their imprisonments and their exile to Siberia. He referred to those who lose their jobs daily and who have no livelihood.

"Noise" Theory

The popular existing opinion among many Jewish organizations is that "It is forbidden to remain silent. We must awaken and shatter worlds to press the Moscow regime in regard to Russian Jewry."

The Lubavitcher Rebbe, on the contrary, is convinced that active protest not only fails to aid the cause of the Russian Jewry, but in the long run causes severe damage.

Recently, the Rebbe had read a secret report compiled by the Jewish organization in London, that dealt with the problems of Russian Jewry. In its conclusion, it stressed that in fact, world demonstrations neither save nor help Soviet Jewry. On the contrary, according to the report, many Jews are victimized in Russia.

Understands Problems

In an avowal of his commitment to the Jewish cause the Rebbe continued, "If it becomes public knowledge that I oppose anti-Russian demonstrations it will probably be said I am a Russian patriot. My father was exiled of Siberia and he perished there; my brother and uncle were killed in Russia, my mother suffered greatly as an outcast in Siberia. I know the suffering of Soviet Jewry."

"Yet," continued the Rebbe, "some ask whether the atmosphere in Russia hasn't changed—whether shouts and demonstrations can't and don't help. After all, the contention is that there are Jews who have been helped as a result of the demonstrations."

To this argument, the Rebbe answered, "I am speaking reliably based on a great deal of research which I have done. Not one Jew was either saved or helped by these demonstrations. All the talks regarding a new state of affairs in Russia have no basis. I am better qualified than some to discuss the situation. These

demonstrations cause trouble for the Jews. I know about the arrests and exiles of hundreds and thousands of Jews which were the direct results of the Jewish involvement in demonstrations throughout the world."

In a statement of policy the Rebbe concluded: "Generally, I advocate more responsible demonstrations, and a sense of awareness regarding this sensitive and dreadful topic."

The Rebbe expanded his talk to include the political problems in Israel. In a pertinent remark, he said, "We are living in an era in which Jewish leaders talk too much. The same lack of responsibility evident in the situation of Russian Jewry is also evident in Israel and the Middle East."

Continuing, he said, "I find it difficult to understand why Israeli officers are so eager to give advice. Why do they propose ideas that even the *Goyim* don't advance?" To verify his stand, he brought a case in point. After the Six Day War, he said, it was the Israeli foreign minister who initiated the idea of retreat — not Washington, but Israel.

"Why is Israel forced to return to the Jarring talks?" asked the Rebbe. "Why does Israel make strange declarations? There is constantly a desire (on the part of the Israelis) to speak, to declare. It seems as if they are competing for the sound of their declarations without weighing the consequences."

The Rebbe stated that it is not to be expected that the Egyptians remove the missiles which were installed after the initiation of the cease fire. It is for this reason,

says the Rebbe, that it was irrational for Israel to stop bombing the Egyptian missile sites.

"Yes, what's done is done," said the Rebbe, "but why don't the

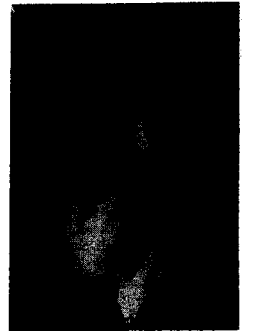


Photo by Tzvi Borenstein
Young Israeli Demonstrator: Rebbe warns against protest.

Israelis, at least now, manifest a more responsible attitude? Why are they again speaking about a return to the Jarring talks?"

In conclusion, the Rebbe appraised the job and importance of the magazine *Panim-El Panim* which conducted the interview. He said, "It is good you (the editors), are against the current stream. But you must be even stronger in your stand. Your obligation is to oppose the current and awaken the populace to those who attempt to confuse the main issues, for which we must have a united front, to combat (Jewish) problems in both Israel and in the world."

New Club Will Explore Woman's Role in Society

A new club has been formed at Stern; *Chevat Nashim* (Women's Club) has been recently given a charter and will begin holding meetings and functions early next semester.

The main purpose of the newly conceived club is to discuss the role of women in contemporary society and the various inequities existing in the treatment of women, especially in job opportunities, housing and educational discrimination. *Chevat nashim* will also provide a forum for discussion on questions such as: What does it mean to be a woman? What does it mean to be an independent individual? How does society condition and direct us?

Some additional plans include various speakers on such topics

as: The Psychology of Women, Women in American History and How the Female Body Functions, to name a few.

Those girls who originally requested the charter have long thought that this kind of club was needed at a women's college, particularly at Stern. The club is basically an information-seeking group with no particular rigid stand; instead it is a flexible organization, filling the need to bring certain important issues to the forefront in a group discussion aimed at more positive action and a more productive effort.

All those interested please contact:

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