



# The Observer

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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

## Defense League Sponsored Protest for Russian Jewry Attracts 1200 to Washington

By DEBBIE HOROWITZ

On Sunday morning, March 21, chartered buses carrying hundreds of students and adults left from New York City, Boro Park, Long Beach, Queens, Philadelphia, and Providence headed for a protest on behalf of Soviet Jewry in Washington, D.C.

Although this demonstration, as well as the one held one week earlier in Albany, had been publicized only as "mass protests for Soviet Jewry," they were sponsored primarily by the Jewish Defense League.

### Harass Soviet Officials

The protesters met at the Ellipse, the field behind Washington Monument to listen to several speeches. Rabbi Meir Kahane, head of the J.D.L., and other speakers urged that every Jew in the United States harass Soviet officials and Soviet citizens residing in the U.S., and continually stage demonstrations until every Russian Jew who wants to emigrate to Israel is allowed to do so.

In addition, the speakers insisted that those Jewish citizens choosing to remain in Russia should not be persecuted. Also among the demands made was that President Nixon sever all ties with the Soviet Union, especially disarmament, trade, space, and cultural talks as a sign of protest.

### They Can't Arrest 1,000 People

After the speeches, approximately 1200 people marched down a street not far from the White House. Most of the crowd then sat down in the street in protest. The leaders of the demonstration assumed that the more people

there were sitting in the street, the less likely the chances of arrest. One cry was: "They can't arrest 1,000 people! Sit down."

After an hour, the police very peacefully began to arrest the seated. The demonstrators were given the option of remaining seated and being arrested or standing on the sidelines and not being arrested. By the end of the day, no less than 600 people had been taken to the police station.

### They Did Arrest 600 People

All those arrested were to be charged with disorderly conduct and released upon payment of a \$10 fine. Those under the age of 18 were released without these formalities.

The buses were scheduled to leave at 6:00 p.m., but J.D.L. "liberated" the buses and would not allow the drivers to board the buses until all the demonstrators returned from the police station. Finally, at approximately 9:00 p.m., the demonstrators departed for home.

## Y. U. Grants Shazar Honorary Degree; Students Laud Israeli President

Yeshiva University held a reciprocal program of honoring and being honored on Tuesday, March 9 when it had the opportunity to present an honorary Doctor of Humane Letters to President Zalman Shazar of Israel.

The program drew a crowd of over 1800 Yeshiva students and faculty that completely filled Lampport auditorium. Security precautions had been taken, and it was rumored that quite a few undercover Israeli police agents were on hand to help with security.

Dr. Sydney Honig, director of the Bernard Revel Graduated School opened the ceremonies by delivering a message of praise for Shazar in Hebrew.

On accepting the Doctor of Humane Letters degree, Shazar spoke briefly on the importance of Yeshiva University as a leading factor in the continuation of Judaism. He praised the "great job" that Y.U. has been doing, and added that he looked forward toward its "branching out" in Israel.

Harvey Bennett, president of Erna Michael College Student Council discussed the significance



Shazar receives Honorary Doctor of Humane Letters degree.

of the ceremony being held on the eve of Purim. The holiday festivities mark a time of upheaval, of a complete reversal of the position of the Jews in Persia

from one of oppression to one of great importance. He explored the similarity between this ancient situation and the very recent reversal of the position of world Jewry

## Rav Explores Man's Dual Nature

By LEAH BECKER

What was the purpose of the creation of man? What is the function of the Torah? How does Judaism view the duality in man? Where does the Shabbat fit into the total picture of man and his purpose on earth?

These are some of the perplexing questions which were answered in a three and a half hour address which Rav Joseph B. Soloveitchik presented to the students

of Yeshiva University on Sunday, March 7 in a packed Lampport Auditorium.

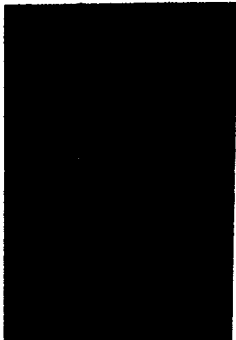
The Rav began to speak metaphorically as a pilot warming his passengers of stormy areas up ahead to be followed by smooth sailing. First quoted was a sen-

no more than an apparently insignificant creation among the physical creatures of the universe. But on the other hand, in the second chapter of the Torah, man moves from the circumference of G-d's creations to the center of all ensuing events, blessings, and progress.

This duality of man is symbolized by the two Yudim in Vayezzer symbolizing man's life in this world and in the world to come, (ba'alam hazeh and b'chayit ha-meitim). These two souls were bestowed upon man to allow him to share in a double existential experience within his spiritual existence.

Judaism was first to discover this dual dimension of man, and its understanding of man's duality differs from both the classical and the Christian conceptions of the schism between man's body and soul. In Judaism, this duality is not a curse but an integral part of man's creation as a spiritual being. This duality may be thought of in terms of the "I" subject and "I-object." These two components are unified into one es-

(Continued on page 4, col. 1)



Rabbi Joseph B. Soloveitchik

tence in Breishit — "These are the creations of heaven and earth when they were created in the day that the Lord G-d made earth and heaven" (2:4). The purpose of the Torah's repetition of the story of creation in the second chapter of Genesis is to set the stage for the creation of man. It is emphasized that although the natural world was created in 5½ days, man was created in the last half of the sixth day, yet man is indispensable in this world; and nature without man is no more than an absurdity.

Herein lies the paradoxical duality of man. On one hand he is

## Pass-No Credit System Examined By Academic Statistics Committee

By ESTHER KASTROVITZKY

At the request of Student Council, the Committee on Academic Statistics has compiled a report evaluating the "effects of allowing students to take courses for a grade of F or no-credit."

The Pass-No Credit System, initiated in Fall, 1969, is an experimental program which enables a student in good standing to take any elective course for a grade of P in which case she receives the allotted credit(s), or a grade of F, in which case the grade is not recorded on her transcript.

The results of the study reveal facts with significant implications. In the fall semester, 1969, with 3 classes taking courses within this system, 59.65% of the grades earned were B or better. The findings for spring, 1970 were essentially the same, that is a similar distribution of grades occurred for all three classes of students taking the P-N courses.

Another area of interest is the relationship between the grade

distribution and the type of course taken. In both fall '69 and spring '70, the largest per cent of students took P-N courses in the Behavioral Sciences. In three areas, Behavioral Sciences, Language, and Social Sciences, a greater percentage of students actually earned grades of B or better, than did C+ or less. For the four areas — Natural Sciences, Humanities, Education and Speech, just the opposite is true. However, according to the committee's report, it is significant to note that these percentages reflect the grading policies of the departments, rather than the students' lack of effort in the course taken for P-N.

Finally, the data reveals one important finding regarding the question of whether or not the grades actually achieved would have affected the student's index. The student's index would have been lowered by a greater

(Continued on page 5, col. 4)

## Stern Receives Two Torahs

Twelve forty-five P.M. of April 23, 1971 was a very exciting moment in the history of Stern College. Rabbi Herbert Dobrinsky of the Community Service Division of Yeshiva University entered Mrs. Shimoff's office with two new Sifrei Torah which had just been delivered to Stern.

The Torahs come to Stern courtesy of the Harry Katz family of New Orleans who had previously conducted services in their home

and had employed the Sifrei Torah there. Mr. Katz had been a generous donor to Yeshiva University for many years.

In addition, Rabbi Dobrinsky graciously consented to Stern's acquisition of a new Aron Kodesh and Shulchav which will arrive at Stern next week. They will be in use before Pesach vacation.

An elaborate dedication ceremony is being planned in honor of this occasion.

# To Be Or Not To "B"

Ignoring the possibility of error is unfair; acknowledging the error but refusing to correct it is deplorable. There can be no excuse for the existing policy at Stern of NO FINAL GRADE CHANGES.

As it stands now, should an instructor make an error in evaluating or calculating a final grade, it is the student who must suffer; the grades, we are told, cannot be changed. The D+ a student received in place of the B+ she deserved was due to a copying error by the administration - yet, we are told, the grade cannot be changed.

Why must a student be penalized for an error not her own? Furthermore, what could be the great force that the administration is up against that makes them so "unable" to change a wrong grade? Is the paperwork involved so overwhelming or the expense accrued so great as to necessitate this grossly unfair policy? Certainly not. Obviously if an instructor is willing to rectify an error in a final grade, there can be no reason for the administration's arbitrary refusal to do so.

# Coming Soon



After several months of meeting and many long hours spent in deliberations and debates, the Student Faculty Committee on the New Legislative Body will shortly be reaching and releasing significant decisions and suggestions that will be embodied in a consti-

tution, subject to faculty ratification.

The proposed Legislative Body is hoping that it will have the opportunity to become an important vehicle in an effort to strengthen communication and ties within the Stern College Community.

# P-N: No Time for Pass-over

By MERYLE H. CHERRICK

After its two year trial period, the Pass-No Credit system has undergone a thorough evaluation by the Committee on Academic Statistics. The committee's report raises several points that warrant discussion.

The study asks whether students have worked harder during the trial period so that the P-N system would be maintained as a permanent part of the curriculum. All students would give the same answer to that question: "No." I would venture to guess that not more than five students in the entire school knew that the program was to be evaluated.

Under the experimental system, the instructor was not told which students were taking the courses for "P" or "N." The report, however, leaves to the faculty the decision as to whether this policy will be continued. Based on my own experiences, and judging from remarks other girls have made, it seems that this "anonymous" policy removes the temptation to "just get by" in a courses taken Pass-No Credit. Since the teacher expects the same of them as from anyone else, students are often embarrassed not to study as hard for an exam, or write as good a paper as their classmates.

The most discouraging feature of the report, however, is the committee's recommendation that the program be continued on an experimental basis for one more year so that it may be evaluated in light of the unlimited cuts system. The committee is looking for an answer to the question, "Was the student taking the course with the serious intention of working as hard as she would for other courses?" To answer this question, the committee would have to analyze each student's record individually to see whether she was absent more or less in her P-N course than in her other courses. Most probably the only result of this study would be that she cut more in some courses, and less in others than she did in the Pass-No Credit course.

The committee's report analyzed the experimental program thoroughly. The few questions that were left open can be answered through faculty discussions and interviews with students. There is no reason for the faculty to commit itself to waiting another year, evaluating more statistics, and drafting another report. It is time the Pass-No Credit system became a permanent part of the academic program at Stern.

### Letters:

## Purim Issue Over - Problems At Stern No Joke!

To the Editor:

That was QUITE a Purim issue! Reading it carefully, I found the humor "absunder" perceptible, sharp. I was intrigued that I could provoke so much of it. One could enjoy the good fun in the holiday spirit. All the last page, I think the picture with Dean Minsky's head superimposed went beyond the good fun of the holiday spirit into abysmal bad taste and disrespect.

I want to let you know both my amusement and my distress.  
D. S. Koenigsberg

To the Editor:

For the past few months, we have been deeply concerned and involved with the grave academic crisis that has confronted the history department of Stern College. Ostensibly because of financial difficulties, the University has not rehired Dr. Carl Gruber, Associate Professor of History. According to the new plans, the Department will consist of one full time professor and part time instructors.

Student reaction to this shocking decision swiftly followed: meetings were held, letters were written in protest, we spoke with the Dean and over \$1,000 had been collected to help pay the expenses. Most importantly, however, on January 13, 1971, a petition urging the Administration to reconsider its decision, signed by over 300 students, was presented to the Dean.

Our petition was supported by the faculty and the Administration. The petition was read and discussed at a meeting of the Administration on February 11, 1971. The Administration decided to hire a part time instructor to replace Dr. Gruber. This decision was announced to the students on February 12, 1971.

History is the largest department of the College - there are 65 majors. Biology is the second largest - 59 majors. And yet, that department of science boasts seven instructors, five of whom are fully qualified PhD's! Now, history, the largest department, will have only one! Indeed, it is even absurd to consider history a "department." May we honestly expect to attain a fulfilling education - without highly qualified instructors?

This issue transcends petty quarrels and personalities. This is an issue of vital concern to all students of this College. It has been too long that the wishes of the student rights have been ignored! The Administration's contempt of student rights and needs must not be tolerated any longer! NOW is the time to insure our rights for the future!

The Administration must realize that the student body shall not remain silent as our education is endangered. We are outraged and indignant. The Administration must now realize that we shall not cower as our futures are jeopardized. For in fact not only are our futures imperiled, but also that of the college itself.  
Barbara Lehmann, '73

To the Editor:

I realize this article must be kept clean for the newspaper. And indeed, it is a delicate situation to discuss. But discuss we must! If seems that the tissue issue at Brookdale Residence Hall is quickly dying, but our tempers are flaring.

Perhaps this article sounds ignorant but isn't the whole situation "clean"? By cutting down on toilet paper in the school really does become "clean". Should students have to purchase toilet paper when the school is supposed to supply

this one necessity? As a student who is directly affected by this action I protest the reduction of toilet paper.

It's true that some students with their magnetic personalities are able to squeeze a few extra rolls from the maid and others have found rooms where there is a more plentiful supply and are able to scrounge a few sheets from there. All this is done very surreptitiously, hushed in whispers, in a secret agent manner. But how about the poor, average, straight Sterline who doesn't know of such dealings?

The saddest part of this story is that some rooms with only three girls receive more than those rooms with four or five! Their explanation usually is "we have a nice maid..." Believe me, this issue must be brought out from closed doors. Here is a sample of some of the answers I received to the following questions.

Q. 1) I'm taking a poll - How many kids in this room? 2) How many rolls of toilet paper do you receive a week?

A. 1) Three kids 2) - and it's not enough!  
1) four kids 2) - and it lasts only two days!

1) five kids 2) - and we're almost out!

Q. Do you have enough paper?  
A. No, never!

Q. How many rolls do you receive a week?

A. (This answer was a doozy). Oh good, it's about time... (getting angry and raising her voice) 3 rolls for 5 people and we have to go out and buy because we're out by Thursday!

I thanked her and left - she was still yelling... Gee this room is lucky - my room is out by Wednesday!

Keep 'em rolling.

S.B.R.3

To the Editor:

The rash of pants-wearers at Stern College has reached epidemic proportions. The dress code is being so flagrantly unobserved that the situation has even prompted a letter to be circulated warning students and threatening them with those dreaded sanctions we've all come to fear.

What I find equally shameful is that the enforcement of the dress code is also overlooked. I know of no one who has suffered drastic consequences by wearing pants to school. There are very few amongst administration, faculty and student body who will even orally chastise the delinquent pants-wearers.

Well, if many people break the dress code and if most do not enforce it, perhaps we should reconsider its existence. It is true that the code was voted on by the "student body." Perhaps, it is

suitable punishment for the apathetic majority to have to abide by rules for which they did not vote. But I am more concerned with the rationale behind the whole idea of a dress code. If Judaism prides itself in the flexibility within its rigid framework of law then, perhaps, there is no need for a dress code such as now exists. If there are law abiding, Orthodox Yeshiva rabbis who can find room for female pants-wearers, then why prohibit that which girls will do anyway. Perhaps Stern girls should represent that which is above the minimal requirement of halacha, but perhaps we are not ready for this particular point.

I do not claim to be an expert on Jewish law, and I welcome constructive ideas dealing with the dress code. However, I do feel that the code must immediately be either abolished or strictly enforced. In any case, we should not make a farce of Jewish law.

Joan Glick

# The Observer

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# Brussels Conference Accomplished Aims, Korey Says

By AILEEN POLLOCK

Dr. William Korey, newest member of the History Department, recently discussed with **The Observer** his observations of last month's World Conference on Soviet Jewry in Brussels. Dr. Korey attended the conference as a representative of B'nai Brith.

In addition to his duties as director of B'nai Brith's United Nations office, Dr. Korey recently wrote an article entitled "The Not-So-Silent Soviet Jews," for the Op-Ed section of the **New York Times** editorial page, and it was he who prepared one of the major documents delivered at

the conference. This was a detailed legal background study on the right to emigrate from the aspect of the international jurisprudence.

As outlined by Dr. Korey, the conference had two major objectives: To demonstrate solidarity with the Jews in the Soviet Union, as well as to focus world attention on the issue of Soviet Jewry. Dr. Korey feels the Brussels Conference was successful in fulfilling these aims.

As he pointed out, five recently released Jews who spoke at the opening session testified that Jews in Russia were well aware

that the conference was taking place and were highly encouraged by it. The conference attracted worldwide attention through the media, and it was violently denounced in the Soviet press.

### Modest Aims Accomplished

Dr. Korey, reflecting the view of the Presidium, did not feel the conference's purpose was to "work out an all-embracing strategic plan" for dealing with the problem. There were those who were disappointed that a concrete program of action was not adopted, but this was not the purpose of the conference. However, Dr. Korey admitted the conference's more modest aims had not been widely clarified beforehand, resulting in the subsequent misunderstanding.

We commented that the Brussels Declaration, the definite statement of the conference, was objected to in some quarters as being insufficient or as being too mild. What was his own reaction to it?

Dr. Korey said he was completely satisfied with the declaration, indicating that it properly reflected the views of the majority of delegates. The declaration expressed solidarity with Soviet Jews, and called upon Soviet authorities to 1) recognize the right of Jews to return to Israel, 2) allow Jews in the Soviet Union to freely exercise Jewish cultural and religious rights; and 3) to put an end to anti-Semitism, as evidenced by Soviet attacks on Zionism and the Jewish people.

### Youth Wanted Action

We asked Dr. Korey if there had been a noticeable split between young people and the older delegates. The young people, he answered, wanted more vigorous action taken. For example, they wanted a permanent world organization to deal with Soviet Jews. Dr. Korey felt the young people had a "leavening"

influence, by giving the conference a "greater sense of urgency."

Rabbi Meir Kahane, head of the Jewish Defense League, had indicated in his recent public statements that he believed he was arrested in Brussels at the instigation of the conference leadership. We asked if this was true.

"Do you think Jews would have another Jew arrested?" asked Dr. Korey rhetorically. He explained that because of the structure of the conference, Rabbi Kahane could not be allowed to speak. The Brussels conference was convened by five regional bodies and their many constituent organizations. In order to attend and to be a speaker, one had to be a delegate of one of the constituent organizations.

### Kahane Had "Real Gall"

"The Jewish Defense League has never applied for membership," said Dr. Korey. "Nevertheless, Rabbi Kahane sent a telegram a week before the conference and asked to be allowed to speak. This is real gall. When he was turned down, he showed up in Brussels anyway."

Dr. Korey explained that it was Belgian police officials who, wanting to stave off unfavorable controversy, had Rabbi Kahane arrested. The Belgian government had been pressured by the Soviet Union not to hold the conference at all. After disregarding Russia on that issue, the Belgian authorities were overly sensitive to bad publicity surrounding the conference.

As for the ten-point program Rabbi Kahane had intended to submit, Dr. Korey said this clearly represented a minority viewpoint.

Dr. Korey felt the Brussels Conference was unique in that it was the first event held representing Jewish communities around the world. In addition, it brought together highly prominent Jewish



Enai Brith  
Dr. William Korey

leaders from the spheres of politics, the sciences, and the humanities. In all, 750 delegates from 28 countries attended. But Dr. Korey felt the most moving part of the program was the testimony from the five Soviet Jews, who told how the Brussels Conference gave hope to the Jews still in Russia, that they were still remembered by their fellow Jews.

### Protest Must Be Legitimate

Dr. Korey advocated a twofold strategy for aiding Soviet Jewry. First, world public opinion must be awakened, with the issue being raised in every international forum, including the United Nations. The second step would be to encourage individual governments to bring up the issue directly with the Soviet Union. He emphasized that all protest be "legitimate, responsible, respectable, which is, after all, our Jewish tradition."

Said Dr. Korey, "Efforts must be stepped up. We must place this as a number one item on the agenda of the world conscience."

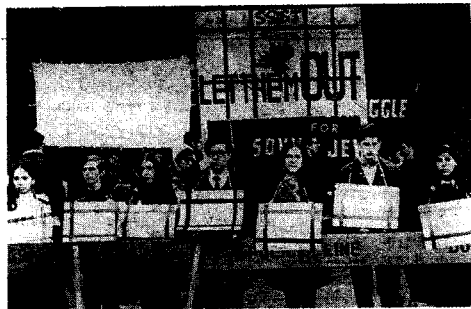
## The Brussels Declaration

We, the delegates of this Conference, coming from Jewish communities throughout the world, solemnly declare our solidarity with our Jewish brothers in the Soviet Union.

We want them to know — and they will take encouragement from this knowledge — that we are at one with them, totally identified with their heroic struggle for the safeguarding of their national identity and for their natural and inalienable right to return to their historic homeland, the land of Israel.

Profoundly concerned for their fate and future, we denounce the policy pursued by the government of the Soviet Union of suppressing the historic Jewish cultural and religious heritage. This constitutes a flagrant violation of human rights which the Soviet Constitution pledges to uphold and which is enshrined in the Universal Declaration of Human Rights. To cut them off from the rest of the Jewish people, as the Soviet authorities are attempting to do, is a crime against humanity.

Soviet spokesmen claim that there is no need for Jewish culture and education, that there is no Jewish problem in the Soviet Union and that there is no anti-Semitism. These assertions have been proven false by the Soviet Jews themselves. The entire world has heard their protest.



Tens of thousands of Jews have petitioned the Soviet authorities for the right to settle in Israel and raise their children in the Jewish tradition and culture. Letters, messages and petitions, sent at the signatories' peril from the Soviet Union to individuals, to governments, to the United Nations and other international organizations, all demand recognition of these rights.

The reaction of the Soviet authorities to this Jewish awakening has been to mount a campaign of harassment, arrests and virulent anti-Jewish propaganda. The Leningrad trial, shocking to the world, was but one manifestation of such persecution. Far from being crushed by such intimidation, Soviet Jews today demand their rights with ever greater courage and determination.

This Conference urgently calls upon the civilized world to join with us and with the Jews of the USSR in urging the Soviet authorities

— TO RECOGNIZE the right of Jews who so desire to return to their historic homeland in Israel, and to ensure the unhindered exercise of this right.

— TO ENABLE the Jews in the USSR to exercise fully their right to live in accord with the Jewish cultural and religious heritage and freely to raise their children in this heritage.

— TO PUT AN END to the defamation of the Jewish people and of Zionism, reminiscent of the evil anti-Semitism which has caused so much suffering to the Jewish people and to the world.

We assembled in this Conference commit ourselves, by unceasing effort, to ensure that the plight of Soviet Jewry is kept before the conscience of the world until the justice of their cause prevails.

We will continue to mobilize the energies of all Jewish communities. We will work through the parliaments and governments of our countries, through the United Nations and other international bodies and through every agency of public opinion.

We will not rest until the Jews of the Soviet Union are free to choose their own destiny.

LET MY PEOPLE GO!

## J.D.L. Called 'Handful of Reckless Men' In Statement by Brussels Conference

*Ed Note: The following is the official statement by the World Conference of Jewish Communities on Soviet Jewry issued in response to the controversy over admitting Rabbi Meir Kahane to the Conference.*

The Presidium of the Conference has learned from the local authorities that Rabbi Meir Kahane has been held for questioning. We have informed the authorities that as far as the Conference is concerned, Rabbi Kahane has committed no breach of our regulations and that we have no interest in his being held for questioning.

We did not ask that Rabbi Kahane be held for questioning and we are preferring no charges against him.

Rabbi Kahane repeated, in writing, his request to be admitted into the Conference as a member of the American delegation. The American delegation rejected the application as it did last November.

The Presidium of the Confer-

ence, representing the sponsoring organizations from North and South America, Europe, Africa and Israel, endorsed the decision of the American delegation.

It did so for the same reasons the American delegation rejected Rabbi Kahane's application. We utterly reject and repudiate the philosophy and practice of violence, as enunciated and carried out by the Jewish Defense League.

The Jewish Defense League stands condemned as a handful of reckless men whose actions do serious harm to the courage and dignity of Soviet Jews who are speaking out for their human

rights, including the right to emigrate. The Jewish League policy of violence is counter-productive because it diverts attention from the real crime — the repression of Jewish life in the Soviet Union. Further, the actions of the Jewish Defense League can only repel the vast majority of men and women of all faiths and all walks of life whose understanding, sympathy and support are vital to the worldwide campaign to set Soviet Jewry free.

For all these reasons, the Presidium supports, ratifies and endorses the decision of the American delegation.

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# Rav Expresses Goal of Spiritual Unity

(Continued from page 1, col. 4) sence only in the Almighty. He alone, Rambam explains, is the one who knows, is known and is knowledge itself.

In other words, man can never attain true self-knowledge because there is an estrangement between the "I-subject" that knows and the "I-object" that is known. The moment he declares "I know" he has disengaged himself from that object which he claims to know.

This duality influences human behavior, his ethics, philosophy, and the guiding force of human history. As a thing, ("I-object") man is always exposed to the forces which surround him, he is a cosmic being, he lacks privacy. He has a surface existence, he has no depth, no inwardness. The thing does not exist as a single item but as part of a system. Such is the existential experience of man-object.

Rav Soloveitchik pointed out that modern man's problems stem from his insistence upon experiencing himself as an open, immodest being who serves only as a worker and a producer of goods responsible to contribute his material share to society. Man-thing believes in slow, evolutionary processes of change; he is fair but not kind; honest but not compassionate; he cherishes justice but



knows little of love. Man-object is very precise but he sees only the crust of reality and is not curious to find out what is behind the bend.

To prevent our falling into such a situation, G-d provided man with the Torah to guide him and to teach him when he must act as "I-object" and when he must act

as "I-subject." What exactly is this "I-subject?"

This concept is more difficult to grasp, as the "I-subject" lacks concreteness — it represents man's transcendence over his own concreteness. He is an intangible entity, he is elusive, he is an individual. The existence of "man-subject" is unbounded, intangible,

hidden, and mysterious.

For example when G-d asked Adam in Genesis (3:9) "Ayeka?" — "Where are you?" He is questioning countless future generations as to man's identity. "Where are you? Who are you?" This is man's mystery — his "I-subject."

Man-subject longs for something more beautiful, more exalted. He has inwardness and is not satisfied with mere surface existence. He is not always fair, but he has great love and kindness; he lacks perceptivity for minutiae and is very sensitive to the grandeur of the whole. Man-subject is visionary and confuses the real and the unreal.

The major difference between man-subject and man-object, both of which have been accepted by Judaism, lies in their logics. The highest authority for "I-subject" is the will — the mysterious will to survive, whereas for "I-object" the highest authority is reason, or inductive logic. The "I-subject" is dignified because of his ideas, whereas the "I-object" is dignified because of his work. The Ten Commandments were presented to man at Mount Sinai in the second person singular indicating the importance of man's individual commitment to abide by the will of G-d.

Moses represents the "I-subject" whose mysterious will to act in a time of crisis cried out and saved the Jewish people whom G-d in his wrath was prepared to destroy. But although the "I-subject" often shapes Jewish History, the Torah also demands that man sometimes sacrifices himself for society, thus becoming a thing, an object of his people.

Generally it can be concluded that in the halachic aspect of Judaism, it is the "I-object" that plays the most significant role, as the actions are of the utmost importance; whereas in the Jewish historical experience and destiny it was the "I-subject" which played the more significant role.

In conclusion, Rav Soloveitchik quoted the sentence "Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol Yisroel" — that in the time of *mashiach* we shall all also become unified into single souls just as the Almighty is Unity. This goal is symbolized by the prayers of the Shabbat: The Friday night *Ma'ariv Shmoneh Esreh* states: "And the heaven and the earth were finished and all their host." Here man is merely an object within the cosmos and does not even merit individual mention.

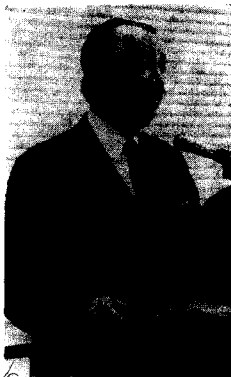
On Shabbat morning we recite in the *Shacharit Shmoneh Esreh*: "Moses rejoiced in the gift of his position, ("Yismach Moshe bematnat chelko") symbolizing Moshe — the "I-subject." Yet at *Mincha Shmoneh Esreh* on Shabbat afternoon, we recite "Thou art One and thy name is One," declaring the ideal of man — total unity.

## New Library Opening Held

By ADEENA BRAND

Wednesday, March 17 marked the official opening of the new Stern College Library. Mrs. Edith Lubetski, Acting Librarian, opened the ceremony by describing the problems of the old library, and expressing her hopes that the new library would resolve many of the difficulties of previous years.

Several distinguished speakers participated in the dedication. Dean Mirsky, the first to deliver his greetings, described a library as the bloodstream of a college and wished ours to have a healthy circulation. Mr. Max Stern, in his address, identified the Jews as "the people of the book," thereby emphasizing the importance of a well-established library. Other honored speakers were Dr. Abraham Duker, Director of Libraries, Rabbi Philip Goodman, Executive Secretary of the Jewish Book Council, and Dr. Susan Sardy, the chairman of the Fa-



Rabbi Philip Goodman

culty Library Committee. Dr. Sardy, representing the education department, personally started the education collection of the new library.

In addition, there were several student presentations. Edith Lazaros and Susan Starashefsky sang "Shehechyanu," a musical blessing for the new library. Phyllis Gordon, head of the Speech Arts Forum, delivered a dramatic rendition of "The Library," by Samuel Tenenbaum. Finally, Chami Chinn, president of SCS, presented to the library a donation on behalf of the entire student body.

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## Letters To The Editor

To the Editor:

We are writing in response to Rabbi Groff's report of a major drop in enrollment applications which appeared in the February 18 issue of *The Commentator*. We feel that it's about time Yeshiva opened its eyes to what is driving students away from applying to its schools as well as to what is causing its attrition rate to rise.

While Rabbi Groff points to the "corresponding decline in population," the "open enrollment policy of city colleges" and maintains that "it is primarily the students who are not really serious about attending Yeshiva who have ceased to apply," we maintain precisely the opposite view: it is to a large degree those very students who would have chosen Yeshiva, as was the case in previous years, because of its religious atmosphere, that are ceasing to apply. And it is those who came to the University seeking an environment of Torah and *Yirat shamayim* and were utterly disgusted by what they found, who are leaving.

Rabbi Groff points to "the announced opening of a Department of Jewish Studies by the City College of New York" as another reason that enrollment at Yeshiva will drop. He claims that students seeking some form of Jewish Education will choose the City Colleges because tuition is free and there are men and women in the same classes.

Well, we ask Rabbi Groff and the administration, why shouldn't they? Is the atmosphere really markedly different at Stern and Y.C. from that at the city colleges? Other than the fact that men and women are in different classes, is there any difference at all?

Yes, the students who came to Y.U. or Stern, making huge payments in money and self-sacrifice, sought a certain type of atmosphere, and, finding this environment lacking, are leaving. Would be applicants hearing of their friends' disappointment with the university and disgust with the

lies and broken promises of the administration choose not to apply and get themselves into the same rut.

One example of the broken promises is the unannounced reworking of the BRE and BHL degrees, which one could formerly obtain in addition to the BA. In conjunction with this is the failure on the part of the administration to work out and inform the students of a new program whereby they could achieve some citation for their efforts in the areas of Hebrew and Judaic Studies. This second promise was made a year ago and still remains unfulfilled. The students consider this entire issue as a broken promise of the administration.

Others in the glaring list of inadequacies are: failure on the part of the administration to provide a Judaic Studies head; total non-enforcement of any dress code; obvious deficiency of a top-notch faculty. All these issues were brought to the attention of the administration upon several occasions but to no avail.

These phenomena which point out the protracted leniency with regard to religious life at Yeshiva, all of which has been part of its move toward non-sectarianism, we see as primary among the causes for the rising attrition rate and the drop in applications for admissions.

Thus, we beg of the administration to take time out for some meaningful reflection which we hope will lead to quick and significant action before those same

leaders who built Yeshiva and brought it to what might be considered its Golden Age, bring its total downfall... before the name Yeshiva University becomes merely another institution that had the potential to succeed but failed due to misjudgment and misdirection.

- Batsheva Cohen
- Kayle Finkelstein
- Francine Mermelstein
- Penina Greenwald
- Esther Krohn
- Deena Cohen
- Judy Borger

## Sing - Sing

A gala Concert of Jewish Liturgical and Secular Music will be presented by the American Conference of Cantors on Sunday, April 4 at 3 p.m. at Alice Tully Hall at Lincoln Center. Guest artists include Susanne Marsee, Mezzo-Soprano, Seymour Schwartzman, Baritone, Eileen Schelle, Soprano, with compositions by Solomon Rossi, Yehudi Wyner, Franz Schubert, and Louis Lewandowski. Soloists include Cantors Robert Abelson, Ramon Gilbert and Harold Orbach. Chorus and chamber music will be conducted by Dennis G. Michno.

The April 4 performance has been completely sold out. Those who wish to hear the concert may attend the "Open Working Rehearsal" on Thursday April 1, 1971 at 2:45 p.m. Tickets are \$2.00, or \$1.00 with student I.D.

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The Church and Dwight Company, best known for its Arm and Hammer baking soda, had been among the first to heed the warning of ecologists against detergents made with phosphates. These phosphate-based products, scientists say, are not biodegradable — that is, they do not dissolve completely in water. The presence of these substances in lakes and rivers contributes to the nourishment of such plants as algae.

Although several companies have begun marketing "non-polluting" detergents, Arm and Hammer's product is among the first that is actually comparable — in

price (it sells for approximately 79¢ for a 30 ounce box) and in cleaning power (tests by ecology minded *Observer* staff members proved it effective) — to detergents containing phosphates.

The manufacturers, who began marketing it this month along the East Coast, claim that it works in hot, lukewarm or even cool water, and that it may be used as a pre-soak or in combination with chlorine bleaches.

In the interest of a cleaner world, and incidentally a cleaner dorm, *The Observer* is offering a limited number of free samples of Arm and Hammer Non-Polluting Laundry Detergent.

# Committee Credits Pass-No Credit

(Continued from page 1, col. 2) amount, if the grade achieved would have been included in the calculations, than it would have been raised. Thus, this is the one finding which needs consideration.

While an A raises any index, a B can raise the index only if the other grades are C or less, whereas the same B would lower the index if the other grades are A's and B's. The most drastic difference would have occurred only for that minority of students who actually received a grade of D or F.

Thus, according to the committee report, generally speaking, the findings point to some important considerations in the deliberation of whether or not the P-N system should be adopted as a permanent procedure. First, the data

shows that over 60% of the students took P-N courses unrelated to their major, revealing the students' serious intentions with respect to the courses. Secondly, the grades show that the students did work in the P-N course.

In view of these findings (excluding data on class attendance which was unavailable), the committee has suggested:

1) That the P-N system be retained on an experimental basis for another year so that it can be evaluated as part of the unlimited cuts policy;

2) If this suggestion is rejected, the committee recommends that the P-N system be adopted, leaving to the faculty the final question of whether an instructor has the right to know if a student has registered for the course as P-N.



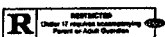
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# The Sanity of the Absurd

By JUDITH KROTKI

Last year I read Samuel Beckett's *Waiting for Godot* out of duty. I didn't like it at all. This week I saw it performed out of love. That attitude, it seems, has made all the difference. I have discarded my first impressions and become a believer in the poetic powers of Beckett.

The play, beautifully presented at the Sheridan Square Playhouse, is about time. The time spent waiting for life to spend itself. The time wasted while we wait for someone or something to give meaning to the years we live. The time that defines existence.

Two pathetic men, nicknamed Didi and Gogo respectively, wait beside a tree for Godot, at least they are fairly sure his name is Godot. He might possibly be able to help them. They think they are at the right place for the appointment. But they are sure of nothing. Language cannot help them clarify their situation because, according to Beckett, it is inadequate as a means of communication.

For a while, Pozzo and his slave Lucky pass the time with them in the first act. When they return in the second act, which is the next day, Pozzo is blind and Lucky is deaf. Pozzo says that he was blinded one day. Everything happens one day, it doesn't matter which. All days are the same — light for an instant that fades into night, always the same. Past and future are an illusion.

Alan Schneider, who first directed *Waiting for Godot* 15 years ago and who has since directed all of Beckett's works, staged the production. A while after its first presentation in Paris in 1953, *Waiting for Godot* was called a cornerstone of the Theatre of the Absurd. Mr. Schneider's direction confirms this pronouncement. The purposelessness of existence that Absurd dramatists strive to depict is splendidly shown on the Playhouse stage. The audience can actually feel the state of metaphysical anguish that is the theme of Theatre of the Absurd plays.

But as good a job as Mr. Schneider did, the most credit for the success of this production must go to the cast, especially the two leading men. Oliver Clark, as Estragon (Gogo), makes the farcical elements of *Godot* come to life. He is a very funny man who is even too much of a fool to succeed at suicide. Mr. Clark's Gogo is also very pitiful. The audience realizes the futility of any positive action on his part. That futility almost, but never quite, occurs to Gogo. Because we understand more of Gogo's predicament than

he does, we are affected more deeply than he is. Mr. Clark's performance is felt, and remembered.

Henderson Forsythe is Vladimir (Didi), the philosopher, the brains of the outfit. He has some inkling of what his situation means, but he remains comfortably optimistic in the end. Tomorrow will be a better day because Godot will come. Forsythe convinces you that he does have some real purpose, even though, by the end of the play, the audience is very sure

that Godot will never appear. Mr. Forsythe's Didi is as wise as a character can be in such a useless situation. He is also calm and strong, the perfect protector of stupid Gogo.

If you happen to be wondering why Beckett was awarded the 1969 Nobel Prize in Literature, go to see this revival of *Waiting for Godot*. A play like this; about such an unremarkable situation, can only be given the universal relevance it has by a very great poet. Samuel Beckett is a master.

# Playful People Patronize Purim Carnival at Stern



Wheel of fortune: Small fortune for Izedakah.

and her committee, another money-making project was the raffle of a 17 jewel lady's watch that had been donated by Wakkmann Watches. Ivy Fenberg, a sophomore at Stern won the prize.

The 350 guests at the carnival were entertained by several Yeshiva University students. Marc Volk, master of ceremonies for the evening, introduced Danny Wildman for a guitar solo, and the three members of "The Moshav" (Ira Schnell, Arthur Turetsky, and Alan Weinstock) to do a musical comedy routine.

Following their performance, two Stern students, Miriam Abramson on the accordion and Phyllis Weiner on the bongo drums entertained with Israeli music.

Over \$800 was raised at the First Student Council Purim Carnival held March 4. All funds raised at the event will be divided among four Jewish organizations: *Peyrim* (to save Jewish children from the threat of missionaries in Israel), the Yeshiva for the Deaf, *Beit Olot* (orphange for girls in Israel), and *Maoz Chitun* (a general charity given around Pesach time to help needy families buy food and clothing).

In addition to the carnival booths set up by Anita Brotsky

# The Roundabout Theatre — Right Round-About Stern

By SYLVIA J. BIC

For those who would like to see repertory work and don't relish the thought of taking a trip down to the center of the East Village, there is a very convenient alternative. The Roundabout Theatre at 307 W. 26th St. (within walking distance from Stern). Prices are very reasonable and the quality is usually very good.

There are currently two Roundabout productions available, *Uncle Vanya*, which was so successful that its run was extended at the Cherry Lane Theatre, and *Charles Abbott and Son*, which is presently being performed at The Roundabout.

*Uncle Vanya*, written by Anton Chekov about 75 years ago, could easily be mistaken for a contemporary work because of its prophetic comments on ecology. Since the play is basically a study of the effects of frustrated desire on different individuals, there is no lead role; every character is equally analyzed. Quite ironically, however, Judy Garfield manages to completely dominate the play when she is silent. Her facial expressions of unhappy though stoic resignation are the most effective part of the play.

Although not flawless, this fine

production of *Uncle Vanya* is an extremely worthwhile and enjoyable experience in theatre.

Abbott and Son

*Charles Abbott and Son*, presently at the Roundabout, is a study of the deteriorating relations between an aging father and his son — a study of old versus new, pride versus expediency, and the generation gap. The play is most effective in pointing out how radicalism in either a reactionary or progressive way can lead to destruction — in this case to destruction of a family, its business and ultimately its pride.

The favorites of the play were undoubtedly the Old Jew and Old Irishman, two minor characters adding much comic relief to the production, seasoning the play with Jewish dialect, humor and a touch of Irish brogue. It is unfortunate that rather than enhancing the play the comic relief was needed to rescue it.

Being quite verbose at times, the production *Charles Abbott & Son* is far from a "must," and I look forward to better things from the Roundabout.

Note: The final production of the season at The Roundabout will be Goldsmith's *She Stoops To Conquer*, beginning in April.

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Now, 1/2¢ may not seem like a lot of money—but there are millions of dollars worth of bottles and cans in circulation. In fact, what we've undertaken is the largest reclamation program ever. You see, the aluminum cans are sent to Reynolds Metals Company and the aluminum used to make new cans. The glass bottles are melted by Midland Glass Co. and Chattanooga Glass Co. and the glass is used to make new bottles. This recycling helps preserve our natural resources—and means less refuse to be collected and disposed of. Make a little money starting this Saturday. It'll be great for your economy—and everyone's ecology. For more information, call (212) 679-3677.

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## World Zionist Meeting Planned for Next Year; Program in Discussion

### YOUTH MOBILIZATION FOR ISRAEL

Preface to THE JERUSALEM PROGRAM

As a Torah committed Jew, I believe that the land of Israel, people of Israel and Torah of Israel are an inseparable entity. I maintain that the renewal of Jewish national life in Israel, in addition to its cultural, historical and emotional significance, offers an opportunity to establish a community dedicated to peace there, permeated with the spirit of our sacred tradition and heritage.

Professing my love for the Holy Land, I view the establishment of Israel as "the beginning of our redemption."

"reishit tz'michat ga'ula'teinu" as a people, and I await the fulfillment of the prophecy that "out of Zion shall come forth the Torah and the word of the Lord from Jerusalem."

"Mitzion teitzei Torah, u'dvar Hashem Miyerushalayim."

THE "JERUSALEM PROGRAM" states the aims of Zionism which are:

The unity of the Jewish people and the centrality of Israel in Jewish life;

The ingathering of the Jewish people in its historic homeland Eretz Israel through Aliyah from all countries;

The strengthening of the State of Israel, which is based on the prophetic vision of justice and peace;

The preservation of the identity of the Jewish people through the fostering of Jewish and Hebrew education and of Jewish spiritual and cultural values;

The protection of Jewish rights everywhere.

Name (Please Print)

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Signature

One dollar enclosed.

Preparation has already begun for the next World Zionist Conference to be held in 1972. As a preliminary step, organizers of the Conference are taking a census to determine the number of people who identify themselves with the Zionist cause.

To accomplish this, they determined the lowest common denominator of ideology shared by all those who claim to be Zionists, and framed these ideals in "The Jerusalem Program." Signature of the statement and contribution of one dollar entitles one to be counted among the world's Zionists and grants voting privileges at the World Zionist Conference.

In addition to the general statement of Zionist ideals, Orthodox Jewish Youth organizations have formed a Youth Mobilization for Israel, and have added a preface to the Jerusalem Program spelling out unequivocally their viewpoint on the nature of the State of Israel.

#### Mobilization for Israel

While several organizations are soliciting signatures for The Jerusalem Program, it is most urgent that students register their support through the Yeshiva-Stern College chapter of the Youth Mobilization for Israel.

At the World Zionist Conference, large sums of money will be allocated to Jewish organizations all over the world. Funds will be granted to different types of organizations (i.e. those with Traditional, Reform, Socialist, etc. viewpoints) based on the number of respondents who express their affiliation with each type of organization. For example, if 50% of the people respond through Orthodox affiliated organizations, 50% of the funds will be distributed to Orthodox organizations.

#### Sign up Now

Groups such as Hadassah have launched national registration drive and are gathering signatures of many people who would be eager to sign their name to the Youth Mobilization for Israel's preface to the Jerusalem Program if they knew of its existence. Thus, it is imperative that students of Yeshiva University utilize their Pesach vacation to inform residents of their home communities of the program and solicit their signatures.

Any Stern or Yeshiva student who collects 100 signatures will have a chance to win a free trip to Israel this summer.

Bring signed statements with \$1 to the Student Council office in Room 5E, where additional blanks and further information are also available.

## Historical Society Exhibit Traces Growth of New York Jewish Community

By RACHEL BECKER

Did you ever wonder how New York City came to be the site of the largest Jewish community in America? Did you ever wonder when Jews began to settle in New York? If you've never wondered, we hope your curiosity has been aroused: if you have wondered about these things, we are about to enlighten you to the fascinating history of the New York Jewish community with the aid of the New York Historical Society.

In September 1654 an impoverished band of twenty-three Jews, fleeing from discrimination in Portuguese Brazil, arrived on the shore of New Amsterdam, the American Colony which was later to become New York. The Dutch West India Company and the citizens of New Amsterdam aided these Jews and allowed their community to grow and flourish.

By 1664 Dutch and Jew alike became English citizens, by 1672 Jews were holding public services on Beaver Street. By the end of the seventeenth century the community numbered about 100 persons.

In 1730 the first real synagogue on Mill Street was dedicated by the now prominent and wealthy descendants of the original immigrants. Already a great process of assimilation had begun.

By 1860, 40,000 Jews inhabited New York, many having fled from Europe during the Napoleonic Wars. More came after the revolution of 1848; by 1900 the Jewish population numbered 600,000 and in ten years had more than doubled. The years following the second World War saw, of course, a tremendous surge of Jewish immigration. Thus the N.Y. Jewish community has grown from 23 to 2½ million.

The New York Historical Society is presently presenting a major exhibition recalling the history of the Jews of New York

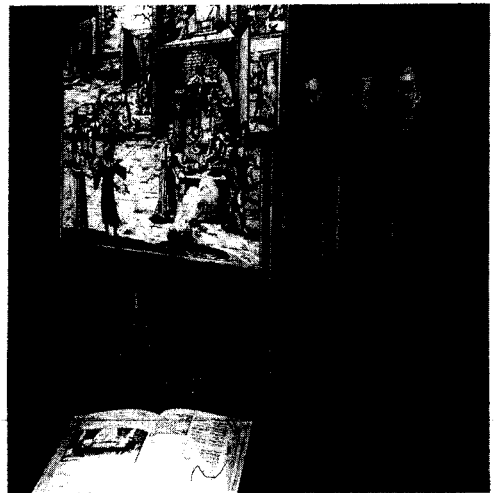
City, entitled: "City of Promise: Aspects of Jewish Life in New York, 1654-1970. The exhibition is sponsored by Central Synagogue in commemoration of the 100th Anniversary of the laying of the cornerstone of their synagogue located on Lexington Ave. and 55th Street.

The exhibition opens with a 20th Century view of Jewish life and includes photographs of Jews who have made rich and diversified contributions as entertainers, authors, scientists, industrialists, politicians, bankers, and philanthropists; individuals such as Barbra Streisand, Oscar Hammerstein, and Albert Einstein are included.

Going back to the seventeenth, eighteenth, and nineteenth cen-

turies, the exhibition is highlighted by an 1870 view of Mount Sinai Hospital and an invitation to the cornerstone laying ceremonies for the hospital held in 1901; billboards advertising shows such as "The Rabbi's Family" playing at the People's Theatre or the Jewish Art Theatre; the Essex Market School; life size models of scenes of Succot, Pesach, Purim, Chanukah, Shabbat and Bar Mitzvah celebrations dating back to 1730.

The exhibition is open from 1:00 P.M. to 5:00 P.M. every day except Monday in the New York Historical Society's building at 170 Central Park West (between 76th and 77th Streets). The display will run through August 31, 1971. Don't miss it.



Courtesy of New York Historical Society

Miniature Pesach scene depicting elaborately illustrated Haggadah, Matzah-baking ceremony, and sixteenth century furniture.

## Professor Allen Honors Dickens Centenary

On Thursday, March 18, 1971, the second meeting of the Forum of the Arts was held. Professor Walter Allen, Professor of English at New University at Ulster, and presently teaching at New York University, spoke on the comedy of Charles Dickens in honor of Dickens' centenary.

Professor Allen is noted for his active interest in critical history. He is a prominent author on this subject, and has written *The Urgent West*, and *The Transatlantic Crossing*, an anthology to be published this spring.

Dr. Morris Epstein, chairman of

the English Department and organizer of the Forum of the Arts, opened the program with a few introductory remarks about Dickens. Dr. Epstein mentioned that when Dickens died on June 11, 1870, his importance was so profound that his obituary covered 5 columns on the front page of the *New York Times*. His influence as a writer transcends even that of Joyce, Kafka, and Faulkner.

Professor Allen spoke about the diversified opinions expressed by prominent critics of Dickens, especially those of G. H. Lewis.

G. H. Lewis, a Victorian critic,

said in an essay on Dickens, "He was a scene of visions, about objects once familiar. What seemed preposterous seemed as an actual vision. Everything was viewed as an actual perception." He believed in reality and communicated it so we ceased to see it as a picture. By fusing characters to their environment, Dickens creates a continuum of reality, and in this way, adds fullness to his work.

In Dickens' *Pickwick Papers*, his primary source is "popular imagination." It fulfills the realization of the ideal relationship of man. *Pickwick Papers* was written on the premise that the ideal vision of man in society contradicted the real vision of man in society.

Professor Allen also noted that Dickens' novel *Oliver Twist* had specific designs, as an exposure novel debunking "the miserable reality of crime." He protested against the workhouse, as a breeding place of crime using the characters' discussion of food to exemplify the statistical view of man — "enough [food] to keep him in working order, like fuel"; "It's not madness, ma'am . . . it's meat, ma'am"; or "you've overfed him."

Thus, Professor Allen provided those who attended the second meeting of the Forum of the Arts with insight into the diversity of the comedy of Dickens.

## Tentative Calendar Set Up for '71-'72; Speak or Forever Hold Your Peace

The Office of the Registrar has prepared a tentative draft of the academic calendar for 1971-72. The main feature of the calendar is that classes will begin after the holidays, in mid-October.

The decision to start school at this time was made by the Office of the Registrar in cooperation with the Vice President for Financial Affairs. By keeping the school building closed for the extra six weeks, they explained, Yeshiva University can save several thousand dollars.

At present, the calendar has been drawn up as follows:

Thursday-Sunday, Oct. 14-17  
First Day of Classes — Monday, Oct. 18

Thanksgiving Recess — Thursday-Friday, Nov. 25, 26  
Chanukah Recess — Monday, Dec. 28

Past of Tevet (no classes, registration) — Tuesday, Dec. 28  
Last Day of Classes — Wednesday, Jan. 26

Finals — Thursday, Jan. 27-Friday, Feb. 4  
Note: Friday classes this semester will have to meet one extra day by arrangement.

#### Spring Semester

First Day of Classes — Monday, Feb. 14

Fast of Esther and Purim — Sunday-Tuesday, Feb. 27-29

Passover — Tuesday, Mar. 28-Saturday, April 9

Israel Independence Day, — Wednesday, April 19

Lag Ba'Omer — Tuesday, May 2  
Shavuot — Thurs.-Sunday, May 18-21

Memorial Day — Monday, May 29  
Last Day of Classes — Monday, June 12

Finals — Wednesday-Thursday, June 14-22  
Commencement — Tuesday, June 13, or Thurs., June 15

Alternate Calendar for Spring Semester: If classes meet on Israel Independence Day, Lag Ba'Omer, and Memorial Day, the

last day of classes will be Wednesday, June 7, and finals will be June 8-16 inclusive. (This may require examinations on Sunday, June 11).

The tentative calendar will be discussed at the next Student Council meeting, on Tuesday, March 30 at 6:30 p.m. in the Orange Lounge. The Registrar's Office will take into account student suggestions for calendar changes only if they are presented now. If you've got something to say on the subject, come to the Student Council meeting and say it. Don't start yelling next semester that you'd like a day off on February 30 because it's your birthday.