



The Observer

Thursday, May 27, 1971

Volume XIV - No. 1

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Student Leaders Installed; Guest Speakers Emphasize New Challenges Facing Stern

The new cafeteria was the site of Stern's annual Installation dinner on May 20, 1971. Nearly 100 Stern women participated in the installation of Student Council officers, *The Observer* Executive board, class officers, Torah Activities Committee chairman, and newly awarded Aishel members.

Past Student Council President ('69-70), Mindy Kurland Sussman graciously served as mistress of ceremonies. In her opening address, she emphasized what became the central theme of the evening — the striving for new goals and an endless quest for innovation.

Dean David Mirsky expressed his thanks and admiration for the outgoing administration and great

spoke of the self-awareness and activism which must accompany successful Jewish commitment. Dr. Schick delivered the keynote address, portraying the tragic self-hatred of the modern American Jew, in contrast with the "old-fashioned" cohesive dignity of our European Jewish communities.

This self-hatred was propagated by the modern Jewish feeling that Judaism in the United States is an anachronism, and cannot exist as it existed in Europe.

In concluding, Rabbi Schick maintained that in order to form a unified Orthodox Jewish sense of nationhood, we must talk in terms of Jewish needs; "We cannot go about hating Jews . . . We must unite."

Mindy Sussman concluded the installation program with hopes that the ensuing year will bring progress and innovation.

Election of Faculty Senators, Highlights Recent Meeting

Dean David Mirsky presided at a faculty meeting held Monday evening, May 24th. The highlight of the meeting was the election of Faculty Senate representatives. *The Observer* is very proud to announce the newly elected faculty senators and we wish to congratulate the entire faculty for their choice of capable and concerned representatives. The faculty senators for the 1971-72 school year are:

- Mr. Hanoeh Dubitsky (Hebrew Department)
- Dr. Morris Epstein (Chairman, English Department)
- Dr. Fred Goodman (Biology Department)
- Dr. Marcel Perlman (Psychology Department)
- Rabbi Rafael Victor (Mathematics Department)
- Dr. Dan Vogel (English Department)

Dean Mirsky will, in addition, serve as a permanent faculty representative. Mrs. Beverly Koyal,

former Student Council President, will serve as the alumna representative to the Senate.

A second major issue discussed at the Faculty meeting was the proposal for curriculum changes as recently proposed by the Curriculum Committee. The recommendation for restatement of the basic requirements is the result of a full year of discussion and debate within the Curriculum Committee, during which the recommendations of the Dean, student reaction, and departmental views were weighed and considered. The original plan was that the curriculum proposal be presented for adoption at the May 24th meeting. Instead, however, the faculty decided to hold a special meeting on Wednesday, June 2nd for the specific purpose of reviewing and hopefully reaching a decision on the curriculum proposals. The faculty decided that the issue is of such importance and consequence that an entire lengthy

meeting should be devoted to its careful consideration.

Other issues considered at the Faculty meeting were the P/N (pass-no credit) system and the unlimited rule policy. It was de-

Dorm Assistants Chosen

Seventeen seniors have been signed to one floor and responsible

"Resident Assistant" program for the '71-'72 academic year. Replacing the current "dorm counselor" system in supervising the dormitory the new program differs from the old one primarily in the choosing of seniors to supervise the dorm instead of graduate students.

This change was made because of all the advantages it has to offer. Seniors it is felt are still involved in the affairs of Stern and are still a part of the academic and social setting.

Seniors, still students at Stern themselves and familiar with all phases of Stern life will be able to establish a better rapport with the girls and will be more sympathetic to be helpful with their problems.

There will be 17 resident assistants in all, each one being as-

signed to one floor and responsible

her floor. In addition to enforcing the rules governing the dormitory the resident assistant will be available to students one evening a week for advice on any matter which is troubling someone on their floor.

Each "Dorm Counselor" will not only be responsible for the administrative function but also has personal responsibilities, obligations to the girls assigned to her. She must establish personal relationships within the limits of her training and ability. Mrs. Lichtenstein remarked that all the students who applied were equally qualified, and that the decision was certainly a difficult one. The following students were chosen as Resident Assistants:

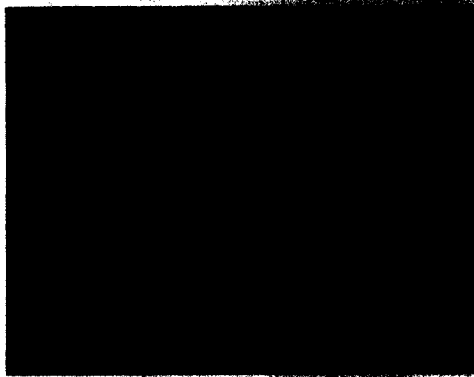
- Leah Becker, Linda Billauer, Roberta Burman, Donna Geller, Karen Gertz, Phyllis Gor-

- Sharon Lerner, Sarah Moskowitz, Judi Rosenkrantz, Susan Sierra, Florence Stralowitz, Freda Weisman

of students at the first meeting in the hall.

Reflections of an Aide:

"Sabotage" at Registration



Rabbi Norman Twersky and the Registrar

By ESTHER FUCHS

Registration, May 23, 1971. They are just not making them like they used to! The tears and cries of anguish have been replaced by guitars and grating bodies this May afternoon . . . which, coincidentally has been designated registration day and Yom Yerushalayim! Rabbi Twersky's microphone has been sabotaged by a wild gang of harmonizing sophomores . . . instead of our own beloved registrar's cryptic announcements of course close out,

and painful puns, registration aids are being entertained by the strains of "L'bhana haba" and "Simen Tov and Mazel Tov." It's a far cry from my first registration! No babbling, fear stricken Freshmen and matriarchal, upper class Big sisters. No apoplexy, pandemonium, and general confusion . . . characteristic hallmarks of registration days gone by? Ready for this? Those crazy kids are singing "The Times They are A'Changin'" What will they think of next!

Maintenance Workers Negotiate; Demand A Salary Increase

By ELLEN STERN

Have you wondered why eating in the cafeteria seems to be getting more intolerable? Or why your room is so dirty? Well, things might get even worse next year. The cafeteria and the maintenance workers' contract has expired, and a new one has not been signed. On May 23, a meeting was held between the University's negotiating team and the workers' union. Students and faculty representatives from Stern and Y.U. were also present.

The unions demands included a 25% salary increase over the next two years plus additional fringe benefits. According to Sidney Shutz, Y.U.'s legal counsel, these demands could not possibly be

met. He stated that Yeshiva already had a deficit of over 10 million for the last three years. Shutz asked the union to delay negotiations until September, when the University would be in a better position to know what they could offer.

While this meeting was held, another discussion was simultaneously taking place among students and faculty, who had not been allowed into the meeting. All seemed to agree that should a strike occur, which is a possibility, the students could live quite comfortably. If necessary, hotel rooms could be rented. Food should present no great problem. A diet of cottage cheese and tuna would do all of us some good!

Observer Executive Board Installed at Installation dinner.

expectations for the achievements of the new administration as "builders of the future Jewish community of the United States."

"Brinkmanship" was the thematic concept of Chami Chinn's remarks, as she expressed her feelings as outgoing SCSC President. She pointed out that many issues have been pushed to the "brink." It will be up to the new student leaders to accept the challenges of bringing these goals to fruition.

In her ensuing address, Leah Becker, incoming Student Council President described the tremendous surge of responsibility she and her new board feel as they face the challenge of Stern College for Women.

With her characteristic charm, Meryle H. Cherrick installed the incoming Executive board of the *Observer*, as she faced the standing ovation of a cheering crowd.

The guest speaker for the evening, Rabbi Dr. Marvin Schick, introduced by Rabbi Alter Metzger,

I should like to thank all the students, staff, and faculty who "brightened my days" with calls and cards during my recent illness.

Mrs. Esther Zuroff

Welcome "Home" Mrs. Zuroff!

Parting Counsel

By MERYLE H. CHERICK

Dear Rachel,

In the last issue of *The Observer* I left you a rather unusual gift — a spiral of effort and achievement. That's fine. For editors-to-be who aren't supposed to be doing anything but contemplating their future careers, but now that you've gotten yourself into things and your worst fears have been realized, let me offer you something a little more practical — some advice on the treatment and cure of frustration.

There are many minor agonies that come with the job of editor. I'm sure you'll enjoy editing articles at 8:30 a.m., visiting the printer at 8:30, going to endless meetings, maintaining dozens of appointments, tracking down missing articles and missing persons, Monday night lay-out sessions, Tuesday night page proofs, stuffing 2200 six page papers, writing your column five minutes before press time and the many other activities that go into each issue of *The Observer*. But all the frustration that may accumulate from these minor problems can be relieved if you take a 36 hour nap after the paper comes out.

There's one agony, however, that can't be slept off. Sometimes you'll wonder whether you're really getting through to people. You learn very quickly that no one is going to approach you to say that they liked an article or found an editorial exactly to the point, so you begin to notice more indirect forms of response.

You can't help smiling to yourself when you watch girls grab copies of the paper as soon as it arrives. The girls' speed in grabbing copies is exceeded only, I was told by the circulation manager, by that of the uptown readers. One unfortunate staff member, who was delivering the paper uptown had her glasses knocked off and broken by a Y.C. student who couldn't wait to see the latest issue of *The Observer*.

There's the thrill of walking into a classroom or the cafeteria and finding dozens of faces hidden behind copies of the paper — or of seeing a teacher rushing down Lexington Avenue nearly bumping into three people because he's engrossed in reading *The Observer's* report of his last speech.

All this inadvertent flattery will work wonders for your ego, Rachel, but it's not enough to completely convince you that you're accomplishing something. Real appreciation for *The Observer's* role in school life can be measured in terms of the willingness of administrators, faculty and student leaders to assist you in gathering information to be relayed to the college.

In the past year I received this type of cooperation many times and it never failed to lift my spirits and convince me that others shared my goals. I cannot forget the many hours I spent with Chami Chinn, freely discussing everything either of us knew about Stern College, and the sense of total cooperation between *The Observer* and Student Council that resulted from those talks.

I remember with appreciation the times Dean Mirsky approached me in the hall or in the cafeteria to make sure I had received the information I had requested, or the time he returned a call to me at the printer because I wanted details of a new program before we went to press.

I can't forget the urgent phone call I received one morning because Mrs. Reich was eager to provide me with all the details of the previous night's meeting — before I even had a chance to ask about it.

And I always appreciated Rabbi Twersky's "I've got a scoop for *The Observer*" messages, and his cooperation in providing complete information on calendars, schedules and registration.

Rachel, I hope that you will receive the same type of cooperation from the leadership of Stern College, and that you will recognize it as proof that the seriousness of *The Observer's* contribution to Stern College is appreciated.

There's one other group of people that I hope you'll learn to love — the Society of Observer Critics. The membership of the SOC is drawn from all levels of Yeshiva University, and they are united in their undying commitment to letting you know when you've made a mistake. You'll hear many criticisms and suggestions — many that are valid, and a few that will inject a little humor into your life (e.g. the suggestion that Rings and Things should be expanded into a full page feature complete with pictures and stories — just like the *New York Times*). But serious or comical, they all represent the viewpoints of people who took the time to respond. Your critics are the only ones who can prove to you that every dot, dash, and comma of the paper that you devoted so much time and effort to has been noticed.

There's one special group of critics whose comments were most meaningful to me, and who I hope will offer you just as much sincere criticism. It's a terribly lonely feeling to be told by your staff, "You're the boss, whatever you do is all right." You want to feel the entire staff cares about the quality of the final product as much as you do, and they can show their concern only by letting you know when you're wrong.

When the staff yelled "Why does everything have to be done at the last minute — why can't this paper be more organized," or "You can't print that story — it's lousy," or "You can't continue that front page story on the editorial page" — sometimes I yelled back, sometimes I mumbled something about "emergency conditions," and I suppose I often wound up doing things the way I had planned to. But I hope you all realized that your criticism meant everything to me, for it told me that you cared.

You see, Rachel, I told you it wouldn't be so bad. There'll be many days of frustration and despair, but as you drop into bed at 5:00 a.m. and set your alarm clock for 6:30, take comfort in the fact that you have an attentive and appreciative reading public that makes all your efforts worthwhile.

Sympathetically,
Meryle

'LIBERATION'

By RACHEL D. BECKER

"Women's Liberation" is inescapable. The twentieth-century woman is unquestionably faced with an identity crisis. If she is at all aware of the onslaught of media and literature instructing her to re-evaluate her social role, she cannot help but do so. For some, this evaluation becomes the subject for sincere yet delightful and charming controversy. Yet for others, the quest for selfhood is a troubling, terrifying, soul-searching experience.

What does all this have to do with the woman of Stern College? How has she been affected by this quest for identity? Should she, as well, attempt to redirect her role as a member of the female sex? The obvious answer to these questions is that the Stern Woman holds a unique position for her role is that of the Jewish woman. And nothing, in my opinion, has been more abused in recent literature that the role of the poor Jewish woman. In fact, she has been so exploited and misrepresented that we ourselves, tragically, may be tempted to believe the stereotyped image. Therefore we must indeed stop and re-evaluate our positions as modern Jewish women, and we must indeed reaffirm with pride our sense of true identity and selfhood of which twentieth-century writers have so cruelly attempted to deprive us.

Firstly, let us for a moment examine the meaning of "liberty" or "freedom." In its idealized form, liberty means the total lack of restriction and limitation. But being human is a self-limiting state. The very fact that we are human impels us to restrict, to limit, to direct our lives. In human terms, then, liberty actually means the freedom to choose which limitations we wish to place upon our "humanness." Paradoxically, freedom means in essence the liberty to be restricted. Therefore, you, Stern College woman, have already taken the first great and mighty step toward ultimate "liberation." You have chosen your *derech*; you have decided in which direction to channel the endeavors of your body as well as your soul.

If properly understood and enacted, the Jewish woman is much more than a "liberated" or enlightened figure. She is a vibrant, creative force. Her role and function is so very secure, so very dignified, and so very exalted that it seems absurd to question her validity. The *Torah* in its infinite wisdom, understands the nature of both male and female, and provides both with social roles which suit their natures and which channel their innate qualities in the direction which will benefit the rational as well as an emotional well-being of members of both sexes.

Bearing this in mind, how can one question the equality of the male and the female role in the Jewish family structure? The difference in the male and female function is, in my belief, directly proportionate to the biological and physiological differences between the members of the two sexes. The woman, for example, is exempt from performing the *Mitzvot* which are dependent upon specific units of time. This may seem to presuppose an inherent inequality between the sexes, yet this is not so. On the contrary, the *Halachah* serves to reaffirm the uniqueness of the woman. For she, possessing biologically an internal system of time regulation, does not need the additional external time regulation as does the male.

In addition, the true role of the modern Jewish woman is not merely dignified and exalted, it is also active and concerned. The stereotyped passivity of the sheltered unconcerned and uninvolved woman, if it ever was true, is certainly fallacious today. I believe firmly that within the bloodstream of Stern College is this inherent involvement, commitment, and activity. Those of you who are and who plan to become actively involved in school activities can certainly appreciate and experience this sentiment. Those of you who maintain passivity and indifference are denying yourselves the liberty to which you are entitled. You are depriving yourself of the selfhood and sense of identity which you both need and deserve.

If I were to choose one individual who most clearly exemplifies the woman I am attempting to depict, it is Meryle Cherrick. I must honestly and openly admit that Meryle has never ceased to amaze me. She has often laughingly characterized herself as the "liberated old fashioned girl." To my mind, she does indeed personify the incorporation of "progressive" and broad-minded outlook within a sincere *Torah* context. It is difficult for those who have not worked with Meryle to comprehend the depth of her involvement and commitment, for hers was the devotion of heart and soul. As I, together with my capable and dedicated staff, face the challenge of the year ahead, we shall attempt to substitute for Meryle's immense talent and capability which we cannot hope to equal, the spirit of "liberty" and commitment which she has instilled within her staff. We look forward to a year of excitement and of involvement, and we hope that each woman of Stern College will join our spirit and will have the opportunity to experience the fulfillment and gratification of being truly liberated.

The Observer

Editor-in-Chief	Rachel Becker
Executive Editor	Michelle Feigenbaum
Associate Editor	Judi Rosenkranz
Managing Editor	Esther Kastrovitsky
Production Editor	Noreen Falkin
News Editors	Annette Becker, Marilyn Steinberg
Business Managers	Miriam Kohn, Chani Haberkorn
Copy Editors	Magda Grosz, Sherri Steinberg
Art Editors	Gale Grayman, Harriet Singer
Photography Editors	Linda Billauer, Cheryl Merzel
Contributing Editor	Bella Farkas, Anne Shuchatowitz
Makeup Editors	Judy Raskas, Shirley Weinstein
Typing Editors	Judy Raskas, Shirley Weinstein
Editor Emeritus —	Meryle H. Cherrick

As We Celebrate 'Yom Yerushalayim...'

Mister Eliezer Sheffer is the Israeli central "Shaliach" of NOAM (Noar Mizrahi Hamishmeret Hatzeira) for the United States and Canada. His unique relationship to Jerusalem and to the "Kotel Hama'arovi" stems from the fact that he is not only an Israeli, a former parachutist, and an active member of the Jewish community, but an actual participant in the liberation of Jerusalem.



Mr. Eliezer Sheffer

His unit was one of the first to reach Jerusalem and the Kotel in June, 1967. The following story is a true one, experienced personally, and written by Mr. Sheffer, and translated from the original Hebrew by Ina Mudrich — '71.

The little girl portrayed, Besima, has grown since the story was written; she is now preparing to enter high school. Mr. Sheffer became very emotionally involved with and concerned for Besima, and is still in contact with her and her family during his stay in America. We find his touching tale most appropriate to our recent celebration of "Yom Yerushalayim," a day which represents a climactic point in the destiny of "Am Yisrael."

True Experience; A Touching Tale

By ELIEZER SHEFFER

The battles ended and the sights of war began. In the crooked, mysterious paths of Old Jerusalem, were seen priests and monks, clothed in colorful cloaks, carrying the bodies of Jordanian soldiers, who apparently were hiding in the churches and monasteries, wrapped in towels.

Old women, and children walked together in groups, carrying in their hands white handkerchiefs tied to sticks. The curious Arab children congregated at the thresholds of houses, pondering in amazement at the Israeli soldiers.

After the Conquest

Smoke was still rising from the charred tanks, and many civilian cars lay shattered alongside the roads. A group of soldiers busily collected stones in order to erect a temporary memorial tombstone for their fallen friends. The great bells of the many churches in Jerusalem were silenced. Soldiers wearing tait and tfitin stood by the Western Wall praying intensely. Others were busily filling out requests on bits of paper, which they folded and placed in the cracks between the stones of the Kotel. On Har Habayit, Israeli military guards, guarding the entrances to the Mosque of Omar, were pacing about. The sights seemed almost dreamlike, detached from both time and reality. Calm hovered over Jerusalem, the silence interrupted only by infrequent sniper shots. Still steeped in experiencing the above, we received a command to move from Har Habayit. The fighting unit of paratroopers who liberated Jerusalem, awakened to a new life on their first morning on Har Habayit. From the edges of the Har and from the adjoining caves, the soldiers began to prepare to leave the Har, leaving it to be guarded by another unit. After a few days, we reached Jericho and from there we returned once more to Jerusalem, finding the sun burning strongly and hotly. Remaining troops moved slowly up the hill from the deserts of Jericho to the Judean Hills, and on the sides of the road lay the refugees, hallucinating from the insufferable heat and from their

unquenchable thirst. Their eyes depicted fear and a bewilderment and their faces expressed great defeat. The refugees walked in groups, old men, women and children. The head of the group was holding a container wrapped in a white kerchief. The women were wearing flags of surrender on their heads, piles of colored blankets and pitchers filled with water were in the hands of the boys, and the girls were holding in their hands the infants unable to walk by themselves.

Every time a car would pass by them, they would stare amazedly at not having been harmed, and continue to walk.

On the paths between the twisting inclines, they found shade beneath a tree or in a burnt tank where they sat and rested.

The Refugees

I looked attentively at these refugees and I pitied them. I noticed their empty look when they saw the colorful picture of their King Hussein, decorating the cars of the Jewish army, and the flag of Jordan trampled onto the backs of Jordanian cars taken as spoils. I pitied them even though I clearly knew how they would treat our remaining fugitives. I could not, however, see their children and babies, sun stricken, and thirsty, return to their houses from Jerusalem after having escaped from Jericho during the battles and in turn find Jericho conquered by our army. Our soft-hearted soldiers threw boxes of candy to them. At first, they suspected we were throwing grenades and were alarmed, but the children fell upon the food and gulped it down with hearty appetites.

Besima Shafik

All the refugees walked in groups except for Besima Shafik, who walked more nobly than the others, carrying an empty pitcher in her hand. Besima Shafik is a refugee from Jerusalem. Besima signalled to us to stop and indeed we did. Without waiting for an invitation Besima jumped into our jeep, looked around and uttered one word-water. The soldiers competed amongst each other, each trying to be the one to bring her the water. Besima smiled and asked for a cup. She poured herself some water, gulped down a few drops, and said Charak (thank you very much). Our fighting soldiers, battle-trained and rugged suddenly changed their mode of behavior in the presence of Besima. They sat up straight, combed their hair, straightened out their belts, and flooded Besima with the cakes and candies which their kind aunts in town had sent. Those among them who spoke Arabic started a conversation with Besima who related the following:

I am 10 years old and learn in

the government school — Ba-Tor. My father Ibrahim Shafik is a professional stone cutter who knows how to hew stones into various shapes, including beautiful crowns. At the time the battle broke out I was at my uncle's house. He collected his family in Jerusalem and began packing things we would need for sleeping, a little food and also some water. We then began descending the hills to Jericho. We left the house about midnight and reached Jericho at day break.

Not a soul was to be seen in Jericho. On the sides of the road lay strewn bodies of Jordanian soldiers, while the flag of Israel waved from above the police building.

We sat on the side of the path and my uncle broke out in loud sobs. His wife and children also were crying. Only I did not cry. Jewish soldiers passed us by, and one of the Arab-speaking ones permitted my uncle to continue on in the direction of Hussein bridge (Allenby Bridge).

Return to Jerusalem

When we reached Hussein Bridge, we saw it destroyed. Many people, among them our neighbors from Jerusalem, were descending into the destroyed bridge, crossing the Jordan on the backs of planks and boards and entering the Jordanian side. My uncle, his wife and children also, began to descend the shattered bridge. When my turn came, I turned my back on them and ran back with all my might.

My uncle began to scream and cry, but I yelled back to him that I was returning to Jerusalem, to my parents and to my brother. Hundreds of people on the other side of the bridge yelled to me, but I continued to run and finally reached Jericho. From there I left with families leaving for Jerusalem, who were not willing to let me join their families.

A Special Glow

The Arab speaking soldiers translated her words and the other soldiers sat there entranced by her words. I observed Besima, the small refugee with great wonder, and in her I saw an exceptional, and "unique" girl. Her bare feet and her tattered dress did not detract from her special glow and noble speech in any way.

The soldiers, completely charmed by Besima, flooded her with sweets, but she hardly touched any of them. Whatever she received, she put back into the empty flask in her hand, saying at the same time — "for my sister." When the soldiers gave her a package of cigarettes, she laughed out loud — "for my father".

When we reached Jerusalem,

we asked and obtained permission to accompany Besima to her house in Jerusalem. Two soldiers were chosen to accompany Besima to her home. Besima walked ahead of us, still carrying herself with that noble gracefulness and pride. Eyes peeped out of the windows. After crossing several pathways, we reached Besima's house. The door opened a little and Besima's mother and Besima exchanged words. The mother opened the door widely and invited us in. Besima and her mother disappeared into one of the rooms, while we sat tensely waiting. Suddenly, from the roof, from the cellar, from the doors, the members of Besima's family began to look us up and down.

Princess of the Unit

First, her father appeared, a servile smile on his face, and welcomed us to his home in Hebrew. Afterwards, the men, the wives and children appeared and the room was soon filled with people.

Those presented acted cautiously at first, looking without blinking at our uniforms and armament in our hands. Shortly, however, we began speaking and Ibrahim Shafik told us of his work as a hewer of stones for graves on the Mount of Olives. He showed great interest in the Jews of the Old City

and asked for many of them by name.

We talked for a long time with Besima's family. After we separated, Besima asked her father if she and her younger brothers could accompany us. Besima took along cold water in a pitcher and coffee, which she distributed among the soldiers stationed in the area. In the two days we were stationed there, Besima became the Princess Of The Unit.

Unique Person

Every day she would bring us cold water, direct the soldiers to the well where they could wash and "protect" us from the children who swarmed around us seeking cigarettes and food. In 2 days, Besima learned many Hebrew words and frequently said "Todah Rabah." "Bivakasha".

When we began preparations for leaving, Besima stood by helping us pack and at frequent intervals would bring us water.

When the jeeps started moving, Besima Shafik stood on a rock waving goodbye with the colorful kerchief in her hand. For the first time, I saw signs of emotion on her face — tears forming in her eyes. Thus, I remember Besima till this day, girl-woman, aristocrat, amazingly beautiful and a unique person.



The true meaning of "Yom Yerushalayim" exemplified in its fullest glory by the "Kotel Hama'arovi"

Congratulations to the newly installed Atshel members: Edith Lazares, '71 Carol Duchan, '72 Beverly Kolat, '72 Deborah Noble, '72 Shelli Schwartzman, '72 Judith Simon, '72
We commend their Academic accomplishments as well as their service to the school.

SPECIAL STUDENT RATE
 N. Y. - EUROPE round trip \$220
 ON REGULARLY SCHEDULED MAJOR AIRLINE
 valid up to one year
 OPTIONAL EXTENSION TO ISRAEL \$144
 (round trip)
 For More Information, Call
 CHAIM JERUCHEM - (Y.U. Alumnus)
SUCCESS TRAVEL SERVICE
 51 East 42 Street, N.Y.C. 10017
 Day: TN 7-0580 Evenings: UN 5-9378

BERKSHIRE HOUSE
CONVERTIBLE
 19 WEST 45th STREET
 near 5th Avenue
FURNITURE
 Special Discount
 to
 Stern and Yeshiva
 Students
 Open Sunday - Closed Saturday
 One Hour Delivery

Reflections..... and Projections

By CHAMI CHINN

As it is just before Shavuot, and we are counting *S'fir*, marking time and preparing ourselves for *Matan Torah*, perhaps it is meaningful to define installation, and farewell in terms of when they take place on the Jewish calendar. Spiritually, we are preparing ourselves for *Matan Torah* being able to renew our inner selves with *Kabalat Hatorah*, the fulfillment of *Na'aseh V'nishma*, the ultimate statement of faith. The Student Council of '71-'72, has pledged itself to the enhancement of the Torah atmosphere at Stern College. They in essence have said *Na'aseh V'nishma* — we accept the responsibility and the challenge of



Chami Chinn, past president of Student Council

Torah — We WILL do whatever is asked of us. They have accepted the challenges of the known and the unknown of the future. I too remember, one year ago, being installed as an incoming officer. I remember the five of us planning our strategy till early in the morning. I remember trying to organize activities so that Jewish and

Stern pride would flourish, but one thing I forgot — I forgot the lesson of Shavuot — preparation.

You must begin by counting seven weeks and during that time preparing yourself for *Kabalat Torah* — for what was to come. It is true that one receives the Torah without understanding fully what all its obligations are, however, one cannot accept its responsibilities and expect it to become a part of him without certain — preparation. Perhaps I was hasty — I expected channels to open, people to agree without a real understanding of the problems involved. I thought that the inner beauty of a *Bat* — *Yisrael* would be exposed by imposing an artificial covering from without. I even developed a theory of watchful waiting, but now in May I see that I didn't watch closely enough, and I waited too long for things to happen. In order to be spiritually pure, one must wait a total of seven technically pure days; in the same way, one must wait seven weeks immersed in complete *Teshuva* before one can receive the Torah — this is the purpose of counting — to live in anticipation so that when one finally reaches the desired stage, he will be able to live it fully.

Leah has spent this year knowing that her time will not be her own, working as Vice President she has worked for the *Klal* with too little recognition. Any one who has worked one year and given so totally of herself, and is willing to set aside her entire self and devote it to the *Klal* and to *Torah* has not only fulfilled all the requirements of real *Hachana* — but will be able to say next year — *Asiti V'shamati*.

By LEAH BECKER

In which direction is Stern College headed? After seventeen years of existence and growth, we still face the tremendous challenge of the ideology of a Stern College. Yeshiva University has established for us one of the most unique institutions in Jewish History, a college for observant Jewish women. Not a *Beis Yaakov* and not a *Barnard*, but a school of a very particular character. Faced with such a challenge, we, the students of the school, must establish the character of our institution. Exactly what are our goals? Obviously we do not strive to produce a stereo-type Stern girl whom we can wind up and send out into the Jewish community. No, I think we are more interested in allowing each individual girl to develop herself into a valuable member of the Jewish community through the proper influences and values of her environment.

This means that along with the excellent academic standards of our school must come a comfortable, warm *Torah* atmosphere in which each of us can grow. We must appreciate the uniqueness of the institution of which each of us is an integral member, and feel a responsibility to contribute of our talents and interests to the growth of the school. This is our goal for the year: to enable each girl to sense this pride and responsibility and thereby improve the total atmosphere of Stern life.

To help us achieve these goals, we have the establishment of our new Senate which will serve as an active body combining resources and ideas of students, faculty and administration. By strengthening communication within the school, and by encouraging active participation in all activities by our entire student body, we will come that much closer



Leah Becker, newly elected president of Student Council

to the type of warm atmosphere we would like to create. Yes, we face a marvelous opportunity for change. We cannot be content at

self-improvement from within but must strive to broaden ourselves by playing a more integral role in the community around us. Once we have strengthened ourselves interiorly, we must spread the benefits of our learning opportunity to colleagues who have been deprived of the privilege of a *Shabbat* or a meaningful insight into the essence of Judaism.

Yes, the challenge is almost frightening; yet we cannot despair at a challenge. I am really looking forward to working with all of you this year so that together we can contribute to our own development and to the challenge of Stern College. May you all have good luck on your finals, an enjoyable summer and an enthusiastic return in the fall. To those of you who are graduating, *Mazel Tov* and the best of luck. We will miss you but will be contented in the confidence we have in you, in your success, and in your continued interest in your Alma Mater. *LeShana Tova!*

TAC Plans Upcoming Year; Many Programs Expanded

By JUDY GREENFIELD

As in the past, TAC will continue to be an integral part of Stern College next year. This committee will be working closely with Student Council, the Observer, and Dorm Council to provide Jewish activities and improve the religious atmosphere at Stern. There will, however, be certain changes and additions to the present system. Instead of one or possibly two people co-ordinating the many activities, the responsibilities will be divided among several committee chairmen.

Judy Simon will head the *Shabbat* committee. It will be her duty to improve the *Shabbat Ruach* for the many girls remaining at Stern for *Shabbat*. Guests, who will be invited twice a month for *Shabbat*, will eat in school and participate in planned *Onegs* and discussions. Their presence will enhance the *Shabbat* for those eating in school and encourage girls presently eating in the dorm to join them.

Home Hospitality will be revised with two new and unique programs. Judy Katz and Anita Gitelman will plan Home Hospitality Week Ends once a month in various areas of New York. A group of girls will spend *Shabbat* together in a specific area of New York at the homes of alumni and friends. Girls will be less reluctant to spend *Shabbat* in a stranger's home when friends will be staying nearby.

Adopt-A-Family will be coordinated by Roberta Burman. Each student will be assigned her own personal "Family" from among alumni. They will advise the girls, help solve any difficulties, and make the girls feel welcome in their homes.

The Yom Tov committee headed by Renee Joskowitz will plan activities for the Yom Tovim to enable each girl to celebrate them in the proper spirit. *Chanukah Menorahs*, *Shalach Monas*, and *Shemurah Matzos* will be provided, as well as important information on *Dinim* and *Minhogim* of each Yom Tov.

The publications and publicity committee, under the direction of Kayla Finkelstein, will publicize the plans of the various committees as well as prepare the weekly *Parshat Hashavuah*. They will also

print fact sheets on pertinent information varying from *Hilchos Shabbos*, what *Brocha* to say on what, where the away-*Shabbat* will be this month and what day *Rosh Chodesh* is.

Bikur Cholim will be expanded this year under the leadership of Lillian Amicis. Groups of girls will visit the many hospitals and old age homes in the New York area on a regular basis. Voluntary assistance programs will be arranged, in addition to planned entertainment at Yom Tov time.



Judith Greenfield, newly appointed chairman of TAC

Gita Metzger is chairman of the *Tefila* committee, which will conduct group davening on *Rosh Chodesh* and arrange other special services. A *Bett Hamedrash* — Study Hall, equipped with *Sedorim*, will be provided in the dorm for davening. Guaranteeing the *Shabbat Mitzva* will also be the duty of this committee.

Vivian Atlas will take charge of Floor Chairmen, who distribute publications and insure communication between the various committees and the student body.

Arrangements have been made to continue and increase the interesting and informative TAC classes taught by *Semicha* students. In addition, guest speakers on topics of interest will be invited on a regular basis.

TAC has exciting plans for next year, and welcomes any and all suggestions from both students and faculty.

Ethical Responsibility: Stern College Must be Unique

By SHELLI SEIBZENER

There is a psychological and sociological phenomenon termed immediate gratification. This situation manifests itself among subjects who tend to respond immediately and almost instinctively to a given stimulus. In a sociological sphere, this phenomenon appears, for example, in ghetto areas among high school students who tend to drop out of school in order to go to work. By working, they earn money which enables them to live more comfortably during the immediate present, but by dropping out, they run their chances for the job which in the long run, would enable them to better achieve their ends.

Most of us are faced with this type of stimulus-response situation at one time. We tend to delay gratification of immediate desires in favor of some long-range benefit. Instinct and selfishness give way to ethical deliberation and controlled behavior. In Freudian terminology — as an individual matures, he suppresses those desires dictated by the id and reacts to the demands of the superego.

Jewish philosophical thought deals with the ethical responsibility of an individual in contrast to his egocentric desires in discussion of the *Yetzer Hatov* and *Yetzer Hara*. Rabbi Dessler, in *Micvat Eitzhenu*, describes the *Yetzer Hara*. After the original sin, the instinct for evil was internalized in man and presented its demands to man in the form of "I want," "I desire" — An immediate gratification of egocentric instincts. On the other hand, the *Yetzer Hatov*

is that ethical force which tells man "You should do," "You are obligated to do" — the language of the superego. Due to the original sin, man tended to be influenced more strongly by the "I want" than by the "I should."

Stern and its "image" are pretty well enmeshed in this battle



Shelli Seibzener, past chairman of TAC

between the *Yetzer Hatov* and *Yetzer Hara*. The sides are split. On one side are those who want Stern to be liberated, to be like every other college. "But it's easier not to take so many Jewish Studies courses." "But it's more convenient to sleep into pants." "But I want to skip all *Shabbos*." The voice of the id fades away. On the other side are those who realize the importance of maintaining Stern for those girls who want so badly to learn values of *Yahadut*. "Stern must maintain its spirit." "Stern should be unique." This voice is weak and hoarse, but hopefully it is only a time of puberty. Perhaps it will grow stronger as it matures.

Congratulations

to Miss Debbie Friedman upon her great academic achievement. Debbie has been selected *Valedictorian* of the class of '71. She will deliver her address at the Senior Dinner to be held June 9th.

Beit Olot Chairmen Named

As we project to the future, we would also like to announce that the new *Beit Olot* chairmen for the 1971-72 school year are Magda Groz and Sherri Steinberg, both of whom presently serve as *Observer* Copy Editors. *Beit Olot* is a girls' orphanage in Israel which Stern has "adopted" as a recipient of our major *Tzedakah* drives.

The new chairmen encourage students as well as members of the Jewish community at large to send *Mitzvah Cards* in honor of any number of memorable occasions, such as engagements, marriages, birthdays, sympathy, etc. The minimum contribution for *Mitzvah Cards* is fifty cents, and all proceeds will of course go to the *Beit Olot* fund.

The *Observer* would like to wish Magda and Sherri *Hatzlachah* in their endeavors, as well as encourage the entire student body to participate actively in this as well as in other *Tzedakah* projects.

Private Thoughts:

An Open Letter to Meryle Cherrick

Dear Meryle,

How does one define the word "to give"? How does one depict devotion, brilliance and charm? How does one express the warmth of a "real" human being? We are frustrated, for the English language proves an inadequate vehicle for the verbalization of these thoughts. These questions can be answered through the personification of a truly remarkably unique individual. Her name is Meryle H. Cherrick.

No one can fully appreciate the depth of your commitment as well as those of us who have worked closely with you in the past two years.

To us, your staff you have not only been editor-in-chief. You have been an inspiring force exuding with energy, wit, and devotion. Meryle, we know there were many lonely moments of frustration and aggravation, and we know as well, that we were the cause of many of them. We admire your strength and your courage, and we delight in the smile that now becomes your lovely, relieved, and beautifully happy face. We admire, as well, your wonderful *chutzpah* Shmuel Kohn for his stamina and courage, as he, no doubt, carried much of the burden and tension with you.

These feelings are deep, and, in a sense, quite private. Yet we feel that we not only may, but must



Meryle H. Cherrick

share them with the entire student body. For your presence must serve as an incentive to involvement, activity, and dedication to every Stern woman. As we tackle the challenge of the year ahead, we shall keep your spirit burning, and we shall infuse your strength into every column of the *Observer*. Thank you, Meryle.

Affectionately,
Observer staff 1970-71

Parting Sentiment

By PAULA GOLDSTEIN

What can I say about my four years at Stern College? That they were rewarding, that they were fun, that they were hectic? Does this introduction sound just a little bit familiar? I am sure that it does. Some of you are probably thinking, "Boy, how corny can you get?" Well maybe I am, but in a sense my four years at Stern have been a "Love Story" but one with a happy ending.

In reading the *Observer* lately I have found articles harshly criticizing Stern, complaining about all the things that are wrong with our school. This upset me greatly. Too much time has been spent looking for problems in Stern, and not enough time has

the freshman class and from then on it was easy. I just couldn't see myself coming to school every day, going to classes and then going home again. It just wasn't enough. I wanted to do everything I could to be a real part of Stern College, and although it meant more work, getting home from school at ridiculous hours, worrying my parents silly, doing papers the night before they were due and cramming for finals, it was worthwhile.

Sure, Stern has its problems; I'm not denying that, but by not caring about Stern, you are just adding another problem. By being aloof and uninvolved you are depreciating the value of your school and believe me, Stern has plenty of value, if you would only find it.

If I had one wish to make for all of you, it would be to get as much out of Stern as I did in my four years. Use your school for all that it's worth. Take advantage of the wonderful people and the "together atmosphere." Volunteer to help with extra curricular programs and launch a major public relations campaign to show the world how great Stern really is. . . . It's not hard, especially if your heart is in it. Last but not least, have pride in our school. Show people that its students are more than just students, but members of a very closely knit family that cares about each other. If you follow these simple words of advice then perhaps your years at Stern can be a "Love Story" with a happy ending.



Paula Goldstein

been spent in trying to solve them. Would you like to know the secret to my four happy years? Just one simple word: Involvement. From the minute I walked into Stern College in my freshman year, I was determined to get involved. I remember running for freshman class president and losing. Oh, sure I was disappointed, but I got to know everyone in

Women's Search for Identity and for "Self" Becomes Unique Experience at Stern English Faculty Debates and Questions

By CAROL DUCHAN

Stern College was witness Thursday night to the liveliest Forum of the Arts in recent memory. The topic, one sure to stir violent sympathy and antipathy among our all-female student body, was "Lib and Lit" — a discussion by the faculty panel members on sexism in literature.

Opening remarks were, as usual, attended to by the able and ready wit of Dr. Morris Epstein, English Dept. Chairman, and the moderator of the forum. He regretfully announced the absence of Mr. Dan Margoloth, whose illness left Dr. Dan Vogel the sole male member of the panel, with the odds stacked against him 3 to 1.

Dr. Epstein also introduced Dean David Mirsky, who spoke a few words of welcome. The dean claimed that women were well represented in the field of the novel, yet added that the question seemed to be one of quality of representation rather than quantity.

Mrs. Laurel Hatvary began the faculty presentation by noting that almost all literature is sexist, but should not be thrown out because of this. She decried the dehumanizing treatment of women in literature, calling for the creation of full-blooded female figures, rid of the unrealistic burden of virtue they have carried so long. Mrs. Hatvary cited examples from Homer, Shakespeare, Melville, Hemingway, and Brautigan, of sexism in literature. She presented the women in *The Volsunga*

Saga as more like the figures she would like to see — majestic dignified, passionate, marvelous. Chaucer was given the distinction of "most liberated" for deriving, from the unliberated Middle Ages attitude toward women, vital, alive, and magnificent characters like Cressida and the Wife of Bath. "Chaucer creates real women out of the least promising material," noted Mrs. Hatvary, "out of faithfulness to life. They are women of flesh and spirit and sheer vitality."

Sexism in Children's Books

Dr. Doris Shores continued the onslaught with her comments on sexism in children's literature. Dr. Shores decried this trend, claiming that children are thus conditioned from early life to rigid sex roles. Most children's stories are about boys, or animals, or objects personified as male, claims Dr. Shores — "even Babar and Little Toot are boys." In these children's stories, boys are depicted as active leaders, while the little girls are passive, dependent on the males, bystanders giving smiles and encouragement. They never lead; even a book on *What Do You Want To Be* limited female ambition by picturing only two women at work; one was a hat shop owner, the other pet shop owner. "Males act; girls react," lamented Dr. Shores, "reinforcing prototypes we swallowed with our chocolate milk." Adolescent literature is quite as bad; a passage from the well-known *Seventeenth Summer* had most of the audience groaning in recognition of that which fed our adolescent fancies. The passage described how your life changes when a boy starts taking you out, and ends with the following line — "Going with a boy gives you a new identity." Obviously, said Dr. Shores, new books are needed to portray woman as leaders, too.

Angel in the House

Dr. Carole Silver traced the thread of sexism in literature to a particularly rampant era of female stereotyping — the Victorian era. She focused particularly on "The Angel in the House" syndrome, which she called the false elevation, and the real debasement, of the Victorian woman. Dr. Silver cited examples of William Wordsworth's "Muse in the Kitchen" poems, Ruskin's delineation of the woman as queen of the "arena of the home," Dickens's equation of the good angel and the good house-keeper, and Thackeray's *Vanity Fair*. These "angels" are the women whose domestic perfection makes them wise, but as Dr. Silver noted, "To be an angel in or out of the house is not to be human." The woman was placed on a restrictive pedestal — she was supposed to be revered, efficient, infallible, self-sacrificing, and wise. This role of perfect angel is too much to expect of anyone. Thus, Dr. Silver implored, "Up with real, vital, imperfect women!"

Respect for Women!

Dr. Dan Vogel valiantly took up the challenge of his female colleagues, stoutly maintaining that there has been a long history in literature of a respect for women, and women writers. The contribution of the woman is an appreciation of heart and intellect, Dr. Vogel claimed. He pointed to writers such as Jane Austen, George Eliot, and Willa Cather, and noted that there was no sense of outrage in their works. What is now unfortunately arising, according to Dr. Vogel, is a "resurrection of the Astarte complex" in modern literature, a claim which was illustrated by some passages from *From Heaven to Eternity*, and references to *Earth and Moon*.

A lively question and answer period followed with questions fired at the panel on such subjects as cultural, biological, and sociological differences between men and women, "motherhood mystique," the value of women's role in society today, women in the Torah, and confusion of sex roles. The evening was as enlightening as it was entertaining. Dr. Epstein characterized it in his closing remarks as part of the "search for identity," and reminded us that we, at Stern College are part of a unique experience in Women's Lib.

Home Away From Home

By DONNA GELLER

The Dormitory is your "home away from home." The function of Dorm Council is to set up rules and regulations in conjunction with the administration to make Dorm life an enjoyable experience.

One of the main concerns for next year will be to make the girls aware that Dorm Council is for their benefit and when we collect money for dues, it is not for us, but for YOU.

Now that the past year's Dorm Council has redecorated the first floor lounges, it is our intention to furnish study halls and lounges which next year will be scattered throughout the Dormitory.

Dorm Council is here to help you — not hinder you. We would like to establish a working relationship with you because it is only with you that we can succeed in achieving our goals.

The only way that the Dormitory can succeed to uphold the true ideals of Judaism, the true ideals which are inherent in every Stern Woman, is only through your cooperation.

Therefore, Dorm Council for the Academic year '71-'72 asks for your aid and suggestions for making our Dormitory truly your "home away from home."

On behalf of the entire student body, *The Observer* wishes to congratulate the newly elected dormitory council for the 1971-1972 school year:

- President: Donna Geller
- Vice President: Judi Rosenkranz
- Secretary: Esther Kastrovitsky
- Treasurer: Michelle Feigenbaum

We look forward to a year of close cooperation between *The Observer* and Dorm Council.

Rings & Things

Engagements

- Meira Azulai ('72) to Sgt. Gabi Levy
- Beverly Boomer ('71) to Carl Jacobs
- Sandra Maza ('72) to David Gross
- Holly Quint ('71) to Yos Paulov
- Aviva Zigelman ('73) to Freddie Distenfeld

Births

- Anna Faye Thomas Kotkus '73 — a boy
- Leelle Farber Litahitz '70 — a boy
- Florence Zweig Rozen '66 — a girl

Soviet Jews Face Identity Crisis

By LEAH HOROWITZ

Stern College was indeed privileged on Wednesday, May 19th, to hear Gershon Jacobson, Staff Correspondent for "The Day Jewish Journal" and "Yideot Achronot", speak on the issue of Russian Jewry and Jewish Identity.

Mr. Jacobson, who was born and raised in Russia, carried on the discussion by calling on the audience to ask questions, thereby initiating topics. The first question was in reference to the efficacy of protests — with an emphasis on the Lubavitcher Rebbe's negative opinion of protest. Another dimension of the problem was added — if protest is not going to be used, what is to be done

feels that there should be cooperation between those who are leading protest, and those who are leading quiet, diplomatic tactics. In other words, the Rebbe is asking for coordination, cooperation and responsibility, not cessation. Mr. Jacobson paraphrased (at least twice) a statement which he heard from the Rebbe, that protests help a great deal, and also harm a great deal; that there is no one way. He broke another preconceived notion by stating that Israel is not always in favor of protest.

Mr. Jacobson accepts this paradox, but feels that we Jews here (in America) have no choice. He also noted how protest has aided

to "Eretz Yisroel". One woman left her husband of eight years to more fully attempt to take on her Jewish identity. One man went through two years of difficult channels to change the stamp "Russian", which appeared on his certificate, to read "Jew", when he learned of his true identity. He further, spent six months to secure a "mohel" to circumcise him at the age of 23!

Who is a Jew?

Mr. Jacobson said the problem of "M'ehu Yehudi" is essentially with the leftist "Mapam" party who is in control of the absorption center. Unfortunately the party does not consider the Halachic aspect of "M'ehu Yehudi" but uses their own criteria instead. A "goy," by appearing before this agency can "miraculously" achieve the same status of a Jew, as described above, who went through tremendous "mesiras nefesh" (self-sacrificing).

"How many Russian Jews are aware of their cultural and religious deprivation?" was the next question posed. Mr. Jacobson replied that he did not know exact numbers. He stated that he did however know that thirty or forty years ago the Jews were already written off as a people; yet 53 years after the revolution, there is an amazing revival. He emphasized that the "Jewish nashomah" cannot be predicted by logic. He cited a financially comfortable Jew, who yet complained of the lack of Yiddish newspapers, books, etc. His children came to him to say they wanted to leave Russia for Israel. They too are willing to exercise "mesiras nefesh" despite their ignorance of Judaism.

Possession

In answer to "Is coming around religiously the only answer for the State of Israel — viz. 'M'ehu Yehudi' etc.?" Mr. Jacobson explained his understanding of Israel as a Jewish state. It is not because of U Thant's beneficence, but because his grandfather for two thousand years, asked G-d, three times a day, for that day in which the Jew will once again possess "Eretz Yisroel". He stated his firm conviction that the sooner the Jews recognize this, and shout this fact to others, the sooner we will securely possess the land.

In support of this view, he related an incident in which Sisco, assistant secretary of state, personally told him that he had had a nightmare. The nightmare was that Golda Meir became religious. In negotiations, when asked why the Israelis should have "area X" Golda Meir answered "Because G-d gave it to us." Sisco and the other diplomatic delegates were speechless — for in the United States (Thank-G-d) G-d and the Bible are not to be disputed.

Mr. Jacobson reemphasized this point citing the issue of "mamzerim." He questions the Jew's constant problem in being able to say "This is it! This is G-d's Law, and is not to be tampered with; no matter what our twentieth-century guide — or misguided logic tells us."

The editor-in-chief and executive board of *The Observer* wish to express our appreciation to Miss Joan Glick ('71). Although her reign as Photography Editor officially ended after the last issue, she continued to take and develop our pictures with her characteristic reliability. Thank you, Joan!

BEST FROM EST: The Spy That Came Out With A Cold

By ESTI DAVIDOWITZ

For once Stern was not in hot water. As a matter of fact for six hours, from 8 p.m. Tuesday night until 2 a.m. Wednesday morning, anyone wishing to take a shower just had to face the cold fates. Con-Ed had shut off the supply of hot water.

Of course, for anyone used to the often challenging living conditions in the Stern dormitory this was just another one of those things. We are already veterans of a thrilling "blackout" which also, incidentally, filled approximately the same time slot on the night of February 7.

Stern seems to feel a compulsion to fill the "gap of boredom" that occurs nightly from 8 p.m. to 2 a.m. alleviated only by phone calls, term papers and engagement parties, by providing its residents with new "chilling" and spine-tingling adventures. And pity the unfortunate girl who in her apathy ignored the two by two sign that informed all residents of Con-Ed's plan to turn off the hot water and, who not being "on top of the news" was "under the nozzle," and ended up with a cold shoulder and a hot temper.

But, those of us who were aware of the approaching cold wave made the best of the remaining minutes before zero hour. At 7 p.m. after returning from supper there were five girls standing at the bathroom door waiting to shower and launder. Lots were drawn and four out of five of us refreshed ourselves before 8 p.m. The fifth was caught cold-handed and is now sitting here writing "an-ice" article for *The Observer*.

Today, it was the hot water; tomorrow it may be the cold water, too. And after that? The ventilation, the air conditioning the electricity, the phones . . . Along with you we are wondering "how far Stern will go" . . . We hope not all the way.

We have already learned to withstand heated rooms in the summer, air conditioning in the winter. Our ears have become more attuned to the noisy, and inharmonious concert of fire engines, trucks and buses. Our eyes have become accustomed to peering through windows that are tinted permanently dust grey. We have learned to wait patiently for fifteen minutes for an elevator and an hour for the washing



Shower Power!

machine. We have learned to remain calm after losing money "gambling" in the food machines and we can even smile and overlook being disconnected by the switchboard. But, Stern has finally come up with a New Excedrin Headache.

Yes, at last Stern, always ahead of the times, has invented Excedrin Headache number 201, "No hot water." Thus, reaching its projected goal of 200 Excedrin headaches in 1971, seven months early. Stern can also boast of having invented all other Excedrin headaches numbering between 48 and 200. Among its outstanding achievement are Excedrin Headache #72 — Registration, Excedrin Headache #114, — Requirements, Excedrin Headache #115, — Final Schedule, (for a complete list refer to your revised Stern catalogue).

Yes, we congratulate you, Stern, for another job well done! Just keep those wash n' dries coming!

Wedding Invitations featuring
Creative Monograms and
Hebrew Lettering

Reuvain Toplan
121 Bennett Ave., N.Y., N.Y. 10003
For samples call 927-7036 (Eves.)

**IMPERIAL
Card & Gift Shop**
Hallmark Cards — Gifts
Stationery

On 34th Street, just west of Lexington

CAMELOT

207 WEST 38th STREET - Between 7th and 8th Avenues
Telephone: 244-7520

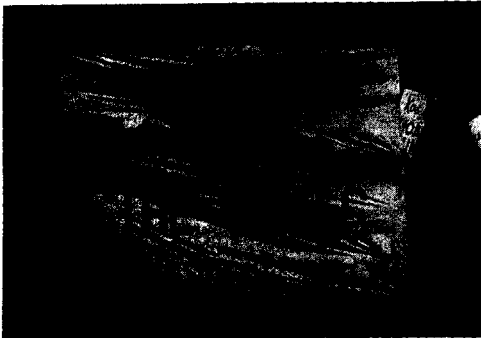
Glatt Kosher - Self Service Restaurant (No Tipping)

COMING SOON — in the front a big stand serving
hamburgers, frankfurters, fresh juice plus

FALAFEL, and PAREVE CUSTARD ICE CREAM

Open Mon.-Thur.: 10:30 till 8:00 — Fri.: 10:30 till 2:00

For Stern girls: 10% discount on all meals over \$1.50



Mr. Gershon Jacobson discusses the validity of scenes such as this

about the non-observant Jews in Russia.

Mr. Jacobson answered the question by stating that the Lubavitcher Rebbe is not necessarily against protest. He said that the Rebbe is questioning who is organizing the protests. The Rebbe

young American Jews to realize that they are Jews.

The next question concerned "M'ehu Yehudi," especially in regard to Russian Jews who come to Israel with goyish spouses. Mr. Jacobson cited several individuals who made great sacrifices to come

What Determines Jewishness? Scholar Attempts An Answer

By MARSHA KAGAN

Every person who considers himself a Jew is aware of, if not interested in, what is presently a controversial issue in Israel, the problem of who is a Jew. Rabbi Steinzaltz, an erudite Talmudic scholar and well-known mathematician, discussed this issue at length on Wednesday, May 20, at Stern College. The lecture was both enlightening and fascinating, for Rabbi Steinzaltz himself is a deeply committed and sincere Jew.

Although the question of what constitutes Jewish Identity has been viewed in the light of individual cases and particular court decisions, as in the Shalit case, Rabbi Steinzaltz emphasized the sociological and philosophical implications of the problem. Rabbi Steinzaltz perceived the issue as a cultural problem rather than as a legal problem. The question is not merely whether certain individuals are to be considered Jewish but, rather what are the absolute criteria that make a Jew, a Jew.

Subjective Criteria

The different definitions of Jewishness are the result of different points of reference. Who is to say that any man who was persecuted by the Nazis for being Jewish is not a Jew? Or perhaps any man who declares himself a Jew, should be perceived as a Jew? Rabbi Steinzaltz pointed out, however that these definitions are based on subjective criteria. Why should Jewishness be determined by externally inspired definitions.

by the German definition. In answer to the self-declarative Jew, Rabbi Steinzaltz queried, "would a person who declared himself a teapot be accepted as one?" Therefore, the most objective and absolute criteria of Jewishness are to be found in *Halacha*. A Real Jew is one who is committed to the Jewish faith.

The Jewish State

Rabbi Steinzaltz juxtaposed the problem of Who is a Jew to the question of what is a Jewish State. He maintained that the problem of defining Jewishness is an extension of the latter issue. Many Israeli government officials and leaders seek to attain a level of nationhood that is equivalent to that of other peoples. For this reason, they emphasize the common language and land shared by Israelis and minimize religious bonds. They believe that though the Jewish religion functioned in the past as a binding force when the Jews were scattered in *Galus*, religion is no longer necessary when there is an Israeli state. The anti-religious movements in Israel are those that believe that Jewishness need not be defined halachically.

Therefore, Rabbi Steinzaltz insisted that we must not perceive the question of who is a Jew as an isolated problem that pertains to particular individuals. For this reason, Jews throughout the world must strive to build Israel as a Jewish state for the Jewish People.