



The Observer

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Rav Soloveitchik Delivers Annual Shiur; Talks On "Torah and Humility"

by Renee Joskowitz

"Torah and Humility" was the theme of Rav Joseph B. Soloveitchik's lecture Sunday evening March 5, 1972: The transition from Torah learning to the humbling of one who has learned.

The Rav began with a philosophical discussion of the Word of Hashem. It was through "the word" that Hashem created Heaven and Earth. Through it Hashem revealed Himself to man in His role as a spiritual being, and through the Word He exalted the children of Israel to a kingdom of priests. The word of Hashem is the source of all truth. It is, indeed, identical to natural law.

Kedusha, the Rav continued "is inseparably linked with the Word." There are two types of Kedusha, moreover, Gufai Kedusha and Tashmishay Kedusha. The first

worthy of man; and most important, it "adds to human ontological experience a new dimension called Kedushah."

Writing is not to be taken only literally. Writing may also mean teaching the Word of Hashem and impressing the image of Hashem on the human personality. The Rav, moreover, postulated a formula for us concerning writing: We equals C equals E; Education is equal to writing, and they are both equal to creation. The teacher, then, becomes a collaborator with the Almighty.

Only human closeness to Hashem generates Kedushah. The question asked by Rav Soloveitchik at this point was: How can one come near Him? Can one share in the transcendental holiness of G-d? The answer given was that the study of Torah unites man with G-d.

"Wherever there is unity of purpose, there is also personalistic unity." Unity of thought forms the very root of friendship, and that kind of friendship is considered the highest form of love. When man becomes completely absorbed in thoughts of Hashem then he is indeed united with G-d. There is genuine friendship between them. Thus we see that the link between Hashem and man is thought and knowledge.

Any kind of knowledge is an esoteric experience, accessible

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Dedication Ceremony: Torah Scrolls Donated to Stern College; Harry Katz Family Honored

On Wednesday, Jan. 19 1972, several honored guests, faculty, and students gathered in the auditorium of Stern College to dedicate two Torah scrolls donated by Mr. and Mrs. Harry Katz. The opening remarks were made by Rabbi Herbert Dobrinsky of Yeshiva University who is personally acquainted with the Katz family of New Orleans. He described this donation as a symbol of true honor and love for the Torah and Judaism. These scrolls were among the many gifts (including Holy Ark and Table) donated by the Katz family. Rabbi Dobrinsky further commented on other concrete achievements of the Katz family with regard to the establishment of a strong Jewish community in New Orleans, in New York, and throughout the nation.



Photo by L. Billauer
Torah "parade" on Lexington Avenue

The dedication continued with the short speech by the Director of Torah Umesorah, Rabbi Joseph Kaminsky. Like Rabbi Dobrinsky, Rabbi Kaminsky is a personal friend of this prominent family. He, therefore, was able to compare the family to Torah Omedet because, according to him, the philanthropic deeds of the Katz family are not few and irrelevant to the needs of the American Jewish Community but are relevant and effective in the strengthening and spreading of true Judaism.

Rabbi Joshua Shmidman of Stern College, addressed the audience, comparing the dedication of these two Torah scrolls to the placing of the Holy Tablets of the Decalogue into the first Holy Ark of G-d constructed by Betzalel. The ark was a golden box with a golden covering. In the Torah's description of the original dedication, the placing of the holy tablets into the ark is repeated. Rashi interprets this repetition as pertaining to the first step of placing the Torah into the Ark and

then the second covering of the Ark for without the Torah within the priceless box the Ark is valueless. Rabbi Shmidman continued this explanation by emphasizing the relationship of the first Holy Ark and its covering as related to Jews today.

He explored the fact that the Golden Cover, having cherubs on top of it, was the meeting place of G-d and man. Therefore, according to Rabbi Shmidman, the Holy Ark and the Golden Covering represent the highest level that a Jew can attain—the level of being allowed to communicate with the Almighty face to face. He further described our Torah as a storehouse of supreme intellectual truths and as the code of morality and law. A Jew must not remain objective in relation to the Torah and simply absorb it superficially, but a Jew must live with the Torah and fulfill

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Photo by L. Billauer
Harav Joseph B. Soloveitchik

occurs when the holiness is intrinsic or inherent within an object, an example of which is the "Bayit of the Rosh" in the Tefillin (the box covering that part of the Tefillin which is placed on the head). On the surface of the Bayit is inscribed the Hebrew character "Shin". Since the letter is representative of the Word of G-d, it hallows the object on whose surface it happens to appear.

The latter type of Kedusha, Tashmeisha Kedusha, refers to the external relationship between the object and Kedushah.

A crucial question arises when we consider the Written Law: The unwritten Word has the power of imposing holiness on any substance, but what does the written word sanctify? The answer, according to Rav Soloveitchik, is that the written Word sanctifies an inanimate object or substance such as the Bayit of the Tefillin, whereas the spoken word hallows or sanctifies the human mind. The study of the Oral Law is a redemptive, cathartic act. It cleanses the human personality of drives un-

Dr. Mowshowitz: New Advisor

by Sharon Freedman

Dr. Israel Mowshowitz, the internationally known Jewish communal leader who was prominent in civic and education activities in Omaha, has been appointed special advisor to the president of Yeshiva University. Dr. Mowshowitz, the currently spiritual leader of the Hillcrest Jewish Center in Flushing, New York, has gained international recognition for his leadership in civic, communal, and cultural efforts. He is also known for his work on behalf of Soviet and Polish Jewry and the state of Israel.

An alumnus of Y.U., Dr. Mowshowitz was ordained at the Rabbi Isaac Elchanan Theological Seminary in 1937 and received his master's and Ph.D. degrees from Duke University. Born in Poland in 1914, he came to the U.S. in 1929 and has been active in public service for 35 years, recently serving as spiritual leader in Durham, North Carolina.

Dr. Mowshowitz has travelled world-wide in connection with various projects. A past president of the New York Board of Rabbis, he visited the Jewish Communities of South America on that organization's behalf in 1961. He later went to the Soviet Union,

Poland, Rumania, and Hungary in 1963 as their representative.

A certified psychologist, he served as professor of psychology at the University of Omaha from 1943-49. As an active Zionist, he was a delegate to the 22nd World Zionist Conference in Switzerland in 1946.

Dr. Samuel Belkin, in announcing the appointment, said: "Dr. Mowshowitz, through his

numerous endeavors, exemplifies a traditional commitment for the enrichment, benefit, and fulfillment of the community. We

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Photo by Y.U.P.R.
Dr. Israel Mowshowitz

"Study Week" Proposal Passed By Faculty

The SCW Senate proposal for the allotment of study days was approved and passed by the Faculty Assembly after some debate. The "Study Week" proposal, as presented and passed by the SCW Student-Faculty Senate on January 12, calls for a period of three days to be added to each semester immediately following the completion of regularly-scheduled classes prior to final examinations. Study days have now been officially adopted and will be included in the Fall 1972 academic calendar.

Thus the academic calendar for the 1972-73 school year will include fourteen weeks of regular classroom study. In addition three days will be added to the term (in actuality the study period each semester will include three days and a weekend) during which time teachers will be available for consultation and all library

facilities will remain open.

Addition of the "Study Week" program is the result of lengthy discussion and a series of proposals within the senate body during the past several months. Initially, the proposal was made to adopt a similar procedure to the one presently in operation at Yeshiva College, namely thirteen weeks of regular classes followed by a study week, thus legally fulfilling the state requirement for fourteen weeks of school per semester. Such a proposal was, however, defeated by SCW Senate, primarily due to faculty unwillingness to further condense their syllabi to fewer lectures than are designated at present. The "compromise" proposal of fourteen weeks plus three study days per semester (which will increase the length of the academic year by six days) was therefore suggested and adopted.

Who wears the pants in this place?

The following petition was recently circulated at Stern. Over two hundred signatures were attached to it, including approximately fifteen faculty members.

We the undersigned are very distressed by the obvious decline in the attire appropriate for a learning environment. Impelled by a sense of commitment to Judaic heritage and motivated by concern for dignity appropriate to an academic environment, we the undersigned request the wearing of blue jeans be discouraged in the Stern College Building. We are highly sensitive to the feelings of the many disparate personalities comprising our educational community and seek to offend no individual. However, to remain silent on this issue would reflect insincerity and inadequate integrity in our commitment to the ideals of this institution. We request that this matter be facilitated by means of fact and discretion and with due regard for the feelings of all concerned.

We further request that the Torah Activities Committee initiate a series of seminars, colloquiums and dialogues with persons who could significantly contribute to the clarification and formulation of an acceptable dress code policy. Extreme effort should be exerted that these discussions should be conducted with restraint, sensitivity and due concern for the dignity of all those involved.

THE OBSERVER commends the careful wording of this petition, and is in agreement with its contents. Our policy toward the dress code has been, and will continue to be a mature rather than a fanatic one; our attitude will continue to reflect a striving toward unity and

clarification rather than pettiness and polarization.

We feel that the distress expressed with regard specifically to the wearing of blue jeans is justified, and is a concrete, realistic request. We therefore encourage students not to wear jeans or any other attire that is simply "sloppy" even if it is a skirt. We also encourage each student to seek clarification from her religious studies instructors and to maintain a respect for the institution to which she belongs and for the image this institution has a right to ask her to project.

New Cafeteria Causes Expanding Waistlines

Never before have so many diets been ignored. Never before in Stern College history have students spent so much of their time in the cafeteria. We need not tell you the reason for the change in the eating habit of the average Stern student. It is, of course, the New Cafeteria which has finally opened this semester after a long hibernation period. Yes, dining has become delightful and leisurely. The cafeteria staff has done a remarkable job of maintaining their pleasant dispositions despite the complications and extra hardships which have now been placed upon them. And the students of Stern College have made a remarkably speedy transition to paper plates, tray returning, and playing with new machines and fountains as their cups runneth over. THE OBSERVER would like to commend the cafeteria personnel for their outstanding service. We would also like to invite and welcome others outside of the college to share in our excitement and dine in our classy eating facility.

A word of warning, girls. Don't get carried away; remember the dress you still want to fit into next week!

From The Editor's Desk

"Ruach" Revived

By RACHEL D. BECKER

Something happened at the Purim Carnival a couple of weeks ago. Why or how it happened is not certain. But the fact that it did occur is important and meaningful.

There was something in the air, something in the music, the dancing, the singing. All the forces at play seemed to be crying out and trying to tell us something. It was as though some spirit had put the crowd into a trance in order to remind it that it was a yeshiva and that what it stood for as a yeshiva was significant. Such reminders have, unfortunately, become few and far between. But when they do "happen" it is uplifting and encouraging. Everyone seemed to be experiencing this sensation, though perhaps few were consciously aware of it at the time.

The evening was gay and light; a sense of ecstasy seemed to pervade the crowd. It was that delightful experience of getting "high" on "ruach." One participant commented gleefully, "I haven't seen this kind of 'ruach' since Dean Mirsky first landed on the moon!" Another student sang, "I could have danced all night," and a third repeated several times in a drunken-like stupor, "fantastic... great... it's the best thing I've been to..."

You're probably saying to yourself "so what." What's so unique about good ruach? You've experienced it many times on a Shabbat or at a wedding or at an NCSY convention. And in this case it is only natural that in the spirit of Purim and of a good band everyone "goes crazy." But my very point is that this seemingly "only natural" phenomenon occurs very rarely here, and the unique spirit which was demonstrated at, the Purim Carnival has a great deal to say to us. It tells us that, despite our petty differences, there is still something quite basic and spiritual which unites us and gives us the strength to face an absurd and unpredictable world. While we're worried about the blueness of our blue jeans and the religious status of our religious studies, why don't we stop for a moment and try to figure out where we're headed.

It's not just Stern College. The entire Yeshiva University complex seems to be struggling to rediscover where it's at. How much "yeshiva" and how much "university." This struggle is reflected in many and varied forms, from the confusing image projected in a Public Relations publication, to the enigmatic dress code, to the orange lounge on a Saturday night.

And there is no clear resolution to our struggle, for we are attempting to live a unique existence as a part of two, sometimes conflicting worlds—the "yeshiva" and the "university." What inevitably happens as we struggle, though, is that we get "hung up" on so much pettiness, and our forces are so readily polarized that we lose sight of or overlook the underlying unity among us which the spirit of an event such as the Purim Carnival (of which all proceeds went to Tzedakah) reminds us. We're all in this together, Yeshiva and University. And we must maintain a unified perspective if we are to perpetuate a meaningful institution and meaningful goals.

LETTERS

To Stern College:

In October of 1971, Avram Hershkowitz and his wife Nancy (a former Stern student) were arrested at Kennedy Airport as they walked towards a London-bound plane. In the months preceding that day, a rash of hijackings and mid-air bombings of jets en route to Israel had occurred. Arab terrorists, and especially one woman named Leila Khaled who had sworn to erase as many Jewish lives as she could, claimed "credit" for the many grisly incidents. The attacks escalated. Forty-seven people were killed as a bomb exploded in an El-Al plane flying over Zurich, Switzerland. Hijackings continued. England made a deal to free the then imprisoned Leila Khaled in return for the release of British citizens being held hostage. She was now free. There was no one to take her before Israeli justice and have her tried for her crimes.

In court, all charges against Avram were dropped, except one of passport falsification, carrying a maximum sentence of five years which had never been given before. Avram received five years. Though he was born in Anshevitz, he later became an Israeli citizen and served in the army. Citizens of foreign countries are usually reported in a case like this, to their native land. Avram was kept here. Nancy is now in Israel where she recently had a baby girl whom Avram can not yet see. He has been in prison now for many long hard months. The list of injustices

he has suffered is almost endless.

When his sentence began, a gentleman's agreement was made with the prosecution to keep him in a New York jail to facilitate his obtaining K kosher food. Time and time again he has been shuttled back and forth between Lewisburg, Pa., Danbury, Conn. and New York City with no prior notice given Avram or his relatives here. A few months ago when he was again being transferred to Danbury, he tried to put in his suitcase some matzos and some cheese as he knew that would be the last K kosher food he would see for a long time. The food was taken from him. In the first six months of his imprisonment, he lost 40 pounds, subsisting on fruits and vegetables. Back in New York, he received a few milchig TV dinners after strong pressure was brought to bear on the prison chaplain. This treatment was short-lived. Avram has been back at Danbury since early January, due to "lack of space" at the New York City facility. Again, he is living on fruits and vegetables.

Meanwhile, other aspects of his religious observance have been made no easier. For refusing to remove his yarmulke when three prison guards tried to pull it off his head, he was placed in solitary confinement. When he came out, he was informed that the "NEVER AGAIN" crocheted on his yarmulke was too "provocative" and could cause fights in the prison. He was later given a green silk "institutional" yarmulke. His finger had been bent back so badly in his struggle with the guards that it

subsequently required whirlpool treatment at the prison hospital. During Sefirah last year, Avram's hair was cut and his beard was

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Br-r-r-r!

To the Editor,

I would like to bring to your attention a recent incident concerning the dormitory, which upset me a great deal. A few weeks ago my room, among many "B" rooms, was without hot water for over three weeks. The dormitory administration was aware of the problem, but failed to respond immediately, which was expected under such extreme circumstances. Instead, repair was delayed until "our man from Yeshiva" could find the time to come and fix the pipes! We were promised every day that it would be taken care of as soon as possible, but, unfortunately, it took almost one month for the repairman to make it from uptown. In a case like this, it was the dorm's responsibility to hire a repairman as soon as possible, even if it meant someone outside of Yeshiva personnel. The money we spent on cough drops and tissues, we would have donated, instead, toward his paycheck. Besides the inconvenience of having to shower in other rooms, it was a tremendous health hazard in the middle of the winter. I was very disappointed in the apathy and lack of consideration on the part of the dorm administration.

Suri Harris

The Editor-in-chief and Editorial Board of THE OBSERVER

would like to wish Miss Sharon Marks, Student Council Vice President a Hearty Mazel Tov Upon her recent marriage to Mr. William Altshul

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Forum of the Arts Presents "Mothers, Sons, and Lovers"

The Sixth Forum of the Arts, a series of lectures sponsored annually by the SCW English Department opened on Wednesday evening, February 16, with guest lecturer Dr. Harold Fisch. Dr. Fisch, a native of England, has served as Rector of Bar Ilan University in Israel and is now professor of English there. He is presently visiting the United States as a guest professor at the University of Maryland. His topic, "Mothers, Sons, and Lovers," traced the revolt against the father and consequently against the Jewish mother in contemporary literature. Dr. Fisch cited examples of modern literary examples to support his theory that

threatening his son with sacrifice or death.

This situation remained in literature until around 1926. In *Call It Sleep*, Henry Roth creates an ugly Jewish father and a tender son. After a period of suffering through the wishes of his father the son finds solace in the arms of his mother. The father "exists" and does not return as a functioning part of the basic triangle in literature. Now, in a "mother dominated" world, a suffocating atmosphere of social events and chicken soup, the son still wants to

REMINDER

Thursday, March 9, 1972
8:00 p.m.

THE SIXTH ANNUAL
FORUM OF THE ARTS

presents

RUTH FINER MINTZ

"Modern Hebrew Poetry:
Readings,
Translation, Commentary"

followed by refreshments



Photo by C. Morzel

Dr. Harold Fisch at SCW

the concept of the domineering over-protective mother figure is not Jewish in origin even though it is usually presented as such. It is a theme dominant in Western literature and the rejection of the mother is, in fact, a direct offshoot of the rejection of the father. In nineteenth century literature, the Jewish father was "thrown out" and so we "were destined to perform the same service to the Jewish mother."

The triangle that constituted the Jewish family of nineteenth century literature consisted of the father, the mother and the child. The plot usually centered around the male of the family, with the mother being an unimportant character. Tension arose between the father who represented moral, legal authority and the rebellious son, who wanted to go off and break tradition. In Shakespeare's play, "The Merchant of Venice", the Jew is a patriarchal figure. Freud, says Dr. Fisch, regards the Jew as the father figure because behind him stands the "father G-d". In Sir Walter Scott's *Ivanhoe*, the father is "ugly" in contrast to the beautiful daughter. In James Joyce's *Ulysses*, the character Blum becomes a father figure for Stephen Daedalus, the story's hero. But, says Dr. Fisch, in the rebellion against the father figure, the father becomes the guilty party. The problem, however, of overthrowing patriarchal authority is evident in literature of Europe and has nothing to do with Jews. It is the "essential father figure" that creates the problem. This has little to do with Jews or Judaism. The Jews "took over this problem", as, in effect, "a disease of their environment." Furthermore, it is actually a Christian distortion of the "sacrifice motif" that dates all the way back to Isaac, when a father must slay his only son. The knife descends but misses—barely. The perversion of this story becomes the father

Purim Carnival Smashing Success



Photo by L. Billauer

Large Crowd Attends Lively Purim Carnival

By P.N.

"...and the month which was turned unto them from sorrow to gladness, and from mourning into a good day, that they should make them days of fasting and gladness, and of sending portions one to another, and gifts to the poor." Thus the Megillah enumerates the mitzvot of Purim. In this spirit, the second annual Stern College Purim Carnival was held in Koch

Auditorium, March 23, 1972, all proceeds to be donated to Tzedakah Under direction of Anita Brotsky and Evelyn Kawior, this year's successful affair had new booths, more food, and great Ruach.

Listening to the lively music of the Mizmor Shir Orchestra (all services donated) and munching on Parker hotdogs and 3-E's popcorn, Stern's guests struggled

through the dark horror house, checked out their future at the fortune teller, exercised all tensions at the popular sponge throwing booth, and tried their luck at the Roulette wheel. Those successful enough to accumulate ten winning stars chose prizes ranging from checkers to soap bubbles. At the auction during the latter part of the evening, Sharp bidders acquired such valuable items as Dean Mirsky's Kipah and Dr. Remes' pipe, A Wakmann watch, transistor radio, and pocketbook were raffled off as well.

Making an estimated \$500.00 this fun-packed evening was climaxed by spontaneous dancing. To the grounds director's chagrin, the auditorium will never be the same—but neither will the student body. Thanks again to Anita and Evelyn and their workers: Judith Friedman-booths, Judy Chaitovsky-decorations, Margo and Suzanne Zemel-prizes, Renee Joskowitz-publicity, Marlene Gross-raffle, Shari Rosoff- refreshments, and Fran Chesler, Mistress of Ceremonies.

Israeli Parliament Members at Y. U.

by Shirley Stark

On Monday, February 21st, Yeshiva University was honored to have Mr. Zvulin Hammer and Rabbi Dr. Yehuda Ben Meir, youngest members of the Israeli Parliament, as its guests. Rabbi Meir, a graduate of Yeshiva University, and Mr. Hammer are members of Israel's National Religious Party.

The evening's discussion centered around the religious and political implications of the question of "Who is a Jew?" Rabbi Meir stated the position of the National Religious Party firmly and could not foresee any compromise on the issue. Only conversions which are performed in accordance with strict Orthodox law could be acceptable in Israel, according to the views of the National Religious Party. Rabbi Meir realized the problems implicit in such a definition, especially in regard to the recent wave of immigration from Eastern Europe.

In an attempt to resolve the conflict over "Who is a Jew?", Rabbi Meir and Mr. Hammer informed us about a number of private bills recently brought to the Israeli Parliament. One proposal involves giving the Religious Courts the power to approve all conversions. These

Courts would enjoy exclusive jurisdiction over the subject of conversions. A second proposal would grant the Registrar the power to refuse to register anyone as a Jew if he has reason to question the validity of this fact. This individual would then be given the right to appeal such a decision in the Courts.

Another topic which evoked spirited discussion was the issue of compulsory military service for women. Rabbi Meir stated that "it is within the rights of a Jewish parent to choose to keep his daughter within the confines of his home until she marries." Parents who ascribe to this can not be forced to send their daughters into

the army. However, Rabbi Meir continued, those parents who have disagreed with this notion should agree to their daughters' service to Israel for a period of one year. A program of SShert Leumi — National Service — could be coordinated by the National Religions Party and thereby a proper atmosphere for the girls could be insured.

Mr. Hammer and Rabbi Meir also answered questions relating to the absorption of Russian immigrants and the question of security and peace in the Middle East. The evening's program held in Furst Hall at the uptown campus was sponsored by the Joint Aliyah Committee.



Photo by L. Billauer

Honored guests at the Carnival

Rabbi Godlevsky Stresses Importance of Keren Haya'eled

by Karen Taylor

On Thursday, Feb. 24 Rabbi Godlevsky of Keren Haya'eled addressed several classes at Stern concerning his organization's vital work in stemming the influence of Christian missionaries in Israel. Founded just eighteen years ago, Keren Haya'eled has already managed to save 4000 children. The cost of maintaining a child is about \$10 per month for room, board, and education. As an indication of the

program's success, last summer 350 requests for help were received from parents and children.

In his opening remarks, the Rabbi spoke of the three sins which we must die for rather than commit and enumerated the specific organizations which are connected with the prevention of each transgression respectively: 1) Giluy Arayos (adultery or sexual abuse); Beit Olot saves girls from the streets; 2) Shifchas Damim (murder)—Erzas Achim sends packages to Russian Jews to help

sustain them; 3) Avodah Zarah (idol worship)—Keren Haya'eled takes children out of the hands of the missionaries. He explained that the group had its beginnings when a woman in B'nei Brak saw Jewish children being led by a nun, and wrote to her friends requesting money to help prevent this. However, the Rabbi emphasized, his work is not mere fund-raising, but is based on education. "By saving others we are saving ourselves," he stated, developing the concept that is being asked of



Photo by C. Morzel

Knesset Members Discuss Controversial Topics

Move Over Mlle.

The Senior Class of Stern College for Women will present a Spring Fashion Show at the School, 245 Lexington Avenue, at 35th Street, Sunday, March 12, 1:30 p.m.

Stern College seniors will model the latest fashions from College Town, Jonathan Logan, Simplicity, Golo Shoes, S & W, Elegant Belts and several other leading fashion houses. Proceeds will be used to defray costs of the Senior Class Dinner.

The over-all chairman of the show is Joy Glicker. Other chairmen are Carol Cinnamon, Sheila Moskowitz and Renee Weiser.

ASK ANY SENIOR
FOR TICKETS to the
Spring Fashion Show
Sunday, March 12
1:30 p.m.

But you'd better hurry,
'cause they're going fast!
or come to room 15F

The event will take place in the Stern College Auditorium, and refreshments will be served.



Free Sylvia Zalmansohn

by Karen Taylor

On February 10, an advertisement containing a swastika and urging subscription to "White Power" the newspaper of "White Revolution" appeared in the Hofstra University (L.I.) student paper, "The Chronicle". The former is a publication of the National Socialist White Peoples Party (formerly the American Nazi Party) with headquarters in Arlington, Va. In an editorial published with the ad, Adrienne Flipse, co-editor-in-chief of "The Chronicle" defended the insertion of the half-column display contending that "the only valid criticism could come if we considered not printing it." Student reaction to the ad was subdued, although to quote the campus Hillel director Rabbi Leon Wolf, students were "visibly upset." Four days later, the same student who had placed the ad began to fly a five-foot long Nazi flag from his dormitory window. The student, a 21-year old sophomore at the university named David Kerr, says he was converted to Nazism about six years ago after reading an article by the late American Nazi Party leader George Lincoln Rockwell. He claims that he placed the ad in the paper on "orders from headquarters" in Arlington. It was his own idea, however, to display the flag, which he said he hoped would reinforce the ad and encourage students who might be interested in joining the party to approach him. Stories of the reaction to the events are varied. According to Gene Boneker, a university spokesman, the campus remained "very calm" at first, "laughing off" the actions of Kerr with the attitude that it's "one guy and he's just a nut anyway." It was only, Boneker charges, when "outsiders got involved" that the situation changed, with publicity arousing the emotions of people outside the university. Rabbi Wolf, however, said that for the next few days there was "a lot of talk among the students about dealing with the situation." Bomb and death threats were received by Kerr as well as by "The Chronicle." A 30-member Ad-Hoc Student Committee Against Nazism was formed with the intention of having the flag removed by legal means "through the exertion of community pressure on the Administration." The Committee prepared petitions denouncing the ad as "outrageously offensive to our sensibilities." Meanwhile a second ad appeared in "The Chronicle" with the headline "Hitler was Right, White Men Unite..." Shortly thereafter, the university administration met to consider the

issue, and arrived at a decision not to force removal of the flag on the grounds that to do so would be inconsistent with Hofstra's policy of complete freedom of expression for its students. The university's Board of Trustees, estimated to be about 50 per cent Jewish, upheld this decision after a day-long meeting. Adm. Harold Miller (USN ret.), vice-president for university relations, in defending this position, recalled a similar incident ten years ago when tension erupted on campus over a student invitation to Rockwell to speak. It was at this time that the "freedom of expression" policy was first adopted at Hofstra.

While these deliberations were going on, emotion grew at the university, as Jewish and non-Jewish groups both on and off campus, sought community support to force the university authorities to remove the flag. A number of major Jewish organizations protested the school's decisions. The campus's Protestant and Catholic chaplains joined with Rabbi Wolf in expressing their concern over the situation to Hofstra University president Clifford Lord. A legal advisor was hired to prepare a case for the flag's removal. On Friday, February 18, four days before a scheduled visit to the campus by Rabbi Meir Kahane (a speaking engagement which had been arranged several weeks prior to the beginning of the entire incident), the administration asked—not ordered—Kerr to remove the flag. He complied with the request. However, over the weekend he indicated publicly that he would put it up once again on Tuesday during the Rabbi's speech. On Monday night, the university president met with Kerr in the student's dorm room and issued a directive forbidding him to fly the Nazi flag any more, but giving him permission to place a sign in his window reading "Free Speech for Nazis." This, Kerr kept on display until midnight Tuesday because, he said, "I didn't want anybody to think that I was afraid or giving in to all the threats." The sequence of events at this point has been difficult to determine; however it is known that at some time during this period the original five-foot long flag was stolen by an unknown person. A short time after President Lord's meeting with Kerr, a 24-year old Jewish graduate of Hofstra forcibly entered the student's dormitory room to remove a smaller Nazi flag and a picture of Adolf Hitler. Kerr had the campus security police arrest the young man, who was charged with five counts, including theft, and who faces a possible jail

sentence of fifteen years. In response to a request by several concerned university officials, Rabbi Kahane's speech to 1,000 the following day was rather "low-key" as characterized by Rabbi Wolf, and no trouble occurred. The flag episode is now "over", according to Hofstra spokesman Boneker. "It sort of just died and we're no longer concerned about it."

This article will be continued in the next issue, with an analysis of the far-reaching effects of the above incidents on Hofstra's student body and the Jewish community at large, and an examination of the factors on campus which allowed the affair to occur in the first place.

February for being "suspicious looking". Taken to the militia headquarters, he was warned to get a job within two weeks or face consequences. Several days later, on February 28th, Rosen's mother, Chana was badly beaten by a neighbor, Poranov, in the absence of her son. Poranov had been constantly threatening the Rosens with anti-semitic remarks. The Leningrad police have taken no action on the attack.

On February 23rd, Ernst Lenine, a 37 year-old electrical engineer from Minsk, was told by the local KGB to get a job within two weeks or be declared a "parasite". He was fired from his work after seeking exit permits for his family in June, 1971. In the USSR, "parasites" face imprisonment of one to one year or exile to remote areas of from two to five years.

Solomon Greenberg, a Kharkov activist whose house was searched by the KGB several weeks ago, has now learned that there is a file in the local prosecutor's office charging him with "anti-Soviet slander".

These new anti-Jewish moves take place immediately after the arrest and imprisonment of Moscow activist Ilya Glezer, and threats of a trial on "parasitism" against Vladimir Stepak, top leader of the Moscow Jewish resistance.

A SSSJ spokesman said that the new harassments indicate the Soviets may no longer want to face the same world outrage that greeted mass arrests of active Jews in 1970 and 1971, and is seeking to "pick off" leaders, one by one. He pointed out that these actions are coupled with a sudden drop of over 50 per cent in February's Jewish emigration from the USSR as compared with January. "World pressure cannot relax for one moment," the spokesman concluded.

IT'S THE REAL THING OPPRESSION IS

Anti-Semitism Of Harass and Heroism

by Esther Jacobowitz

Anti-Semitism has always been an integral part of the American scene; with the possible exception of the dominant era of the American Indian, anti-semitism has been continuously present, whether in active or dormant form. From the time that the very first European settlers arrived on these shores with their families, baggage, and prejudices, dislike and resentments directed against Jews or Judaism as a whole has been expressed in large and small ways. An interesting example of the dormant active stages of Anti-Semitism is found in our country. During the first three decades of the 20th century, it was quite "fashionable" for the average American to display his anti-semitic tendencies openly. After the holocaust of World War II, Americans realized that their subconscious desires to get rid of the Jews had been fulfilled by the Nazis in Europe. Perhaps as a result of various guilt complexes, blatant anti-semitism suddenly became at least partially taboo. The Jewish refugee, having survived the Holocaust, became an object of charity and pity. This philanthropic sympathetic feeling was intensified with the establishment of the state of Israel. People were amazed that such a small "pitiful" people could "return from the ashes," and defeat their powerful enemies. This feeling persisted until at least five months after the 6-day war. Many Americans simply could not digest the fact that Israel, besides being a haven for Jews and a recipient of charity, was also a sovereign state and the victor of a series of Arab-Israeli conflicts. As the Palestinian problem came into focus, many Americans (especially the New Left) enthusiastically sympathized with the "oppressed nation" and angrily attacked the merciless Goliath which had grabbed Arab land and refused to relinquish it—note that the traditional Jewish David has been transformed into an Israeli Goliath! The new "anti-Zionists" are actually anti-Semites. The New Left and Black Panther movements abounded with Anti-Zionist (anti-Semitic) and Pro-Arab statements. Now that the Palestinian Liberation Movements seem to have lost momentum, anti-Israeli sentiments have abated a bit. However, unfortunately, the basic, underlying tendencies toward anti-semitism has not.

The Student Struggle for Soviet Jewry disclosed that Esther Markish, widow of the martyred Russian Jewish poet Peretz Markish, has now threatened to commit suicide if an exit visa to Israel is not given to her and her son, David. Peretz Markish, a leading Soviet Jewish intellectual, was brutally murdered by Stalin on August 12, 1952, along with 23 other major Russian Jewish figures.

The threat was made to a colonel in OVIR, the section of the Soviet Ministry of Interior dealing with exit applications. Several months ago the Markish family was told it could emigrate, and Mrs. Markish began to terminate their affairs and sold much of their belongings.

Permission was suddenly revoked, and Mrs. Markish has become desperate.

The colonel told Mrs. Markish that the reason she could not leave is that the Soviet authorities "value your work very highly as you are a very useful person, and they have decided you must live in the Soviet Union." Mrs. Markish is an elderly woman; her son, David, has been reduced to manual labor as a result of their Zionist activities in Moscow.

After meeting with the colonel, both Mrs. Markish and her son publicly renounced their Soviet citizenships.

A Promise To Keep

by Judy Friedman

"Keep the Promise" is this year's slogan for the United Jewish Appeal Israel Emergency Fund being held at Stern and Yeshiva Colleges from March 1st through March 10th. It is a very demanding campaign as it expects each member of the Stern and Y.U. family (students and faculty) to give a minimum of \$5 per person in order to attain our goal. The goal at Stern College, this year, is \$2,000.

Why is such a large burden upon us? Through our concern with Klal Yisroel we are bearing a promise to help thousands of Jews who come to Israel seeking a new life and a full opportunity for a true Jewish life. By fulfilling this promise we will help new immigrants to become integrated into their new home by giving them decent housing, by teaching them Hebrew, and providing them with jobs. It also means schooling for their children, health services for the sick and a dignified level of assistance for the aged and the infirm.

Through our support of the U.J.A. we enhance our support of Klal Yisroel not only in Israel but in many countries of the Diaspora. Relief kitchens in Morocco, mother and child centers in Tunisia and pre-kindergarten programs for the children of fragmented Jewish communities have been set up and need further aid. Thousands of elderly Rumanian Jews need sustenance. Expansion of educational facilities of North African Jews in France is a must.

Support our campaign generously. The Jews of the world are depending upon us.

Dear Mr. Nixon,

A recent visitor from Russia said: "Soviet Jews look forward to Mr. Nixon's visit as to the coming of the Messiah."

I strongly urge you—

- Press for the release of the Jewish prisoners as a humanitarian act.
- Seek the elimination of the notorious "Character Reference" requirement for exit visas.
- Ask for expansion of Soviet religious and cultural contacts abroad.

Please utilize the current U.S.S.R.-U.S.A. trade talks to press for easing of the conditions of Soviet Jews.

NAME.....

ADDRESS.....

President Nixon will be going to the Soviet Union in May. A campaign has been organized to urge the President to put the matter of Soviet Jewry high on his list of priorities. Please, we urge you to fill out the postcard to your right and send it immediately to the President. Urge all your friends to write. Cards are available from Shari in 8F or Bracha in 6E.

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SILVA ZALMANSOHN

Poli. Sci. Major Instituted

Rav's Shuir

Establishment of a Political Science Major at SCW was recently approved by the Curriculum Committee. The Student College Curriculum Committee includes the following individuals: Dr. Appel, Rabbi Berman, Dr. Epstein, Dr. Friedland, Dr. Friedman, Dr. Goldstein (on

leave), Dr. Greenstein, Dr. Eldelberg (on leave), Dr. Koenigsberg, Dean Mirsky, and Dr. Remes.

The discussions concerning the proposed establishment of the Political Science major which took place during the past few months have culminated in the realization

of the proposal. To date, a student may elect to major in a joint History-Political Science course of study, wherein she must complete a total of thirty credits opting to fulfill her distribution of eighteen and twelve credits with an emphasis on either field — history or political science.

The Political Science Department, with the establishment of its own major, may henceforth approve up to twelve credits from other departments to be credited towards the poli. sci. major. This policy reflects a move toward further interdisciplinary study in other fields as well, said Dean David Mirsky, which is already in effect to a limited degree within other departments in the college as well. Dean Mirsky hopes to move in the direction of increased interdisciplinary study, calling for strengthened ties and additional areas of inter-relevance among various departments within the college.

Continued from pg. 1, col. 2 only to a select few. Should the dull of mind be denied companionship with G-d? The answer to this lies in a second doctrine: of unity, the doctrine that two persons who are in love with the same person are also united. The Rav presented the example of the love of a married couple. This love becomes exalted by the birth of a child. The parents are united in the interest of the baby and their love becomes more spiritual. The relationship existing between us and the Torah is comparable to the relationship between a mother and her child. Since Hashem loves the Torah and we also love the Torah because she is our mother, thus G-d is united with us. Anyone who supports her (the Torah), who sacrifices for her sake, is thereby her son.

What, then, is the link between Torah and Humility? The link, of course, is Kedusha, which is rooted in awareness of human greatness. There can be of course no fulfillment, because perfect union

between man and G-d is an impossibility. The "Song of Songs" exemplifies the search for this mysterious nameless thing which can never be found. Every human being must experience the frustration of the question. Not even Moshe Rabeinu was free from this curse. Kedushah is an awareness — "I am near Hashem because I'm a great being." Another awareness is — "I'm not satisfied with that greatness. I want to be closer to G-d." "Then there is the awareness of defeat, or humility — Why can't I get it?" Because I'm a small being."

Rav Soloveitchik concluded the Shuir with a discussion of five steps towards achievement of total humility, the first being dependence. A person must realize that he is in need of the guidance and instruction of someone greater than he. The second step is intellectual caution. A person must know that there exist certain problems which are almost unsolvable.

Ethical modesty is the third step. The fourth is the attribute of self-contraction, of the foregoing of many carnal pleasures. A scholarly man should not be a glutton in any way. The fifth and last step is generosity, or Gemilut Chassadim. The generosity of a Talmid Chacham is expressed in his faith in Klal Yisroel.

Concluding the lecture, the Rav expressed the hope that we may strive for this humility, and with it be able to guide others towards the acceptance of the Truth of the Torah.

and ethical discussions. Current political and social questions, as well, should be brought up for discussion in the classrooms.

The overall purpose of the conference was to take a critical look at the Jewish Education programs in the United States on all levels and to make some constructive suggestions to improve the current system.

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Dr. Josh Bernstein, Chairman SCW Political Science Department, Enjoys New Position

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"Mother's Sons and Lovers"

Continued from pg. 3, col. 2 rebel. This theme reaches its climax in Portnoy's Complaint. The pressure that Alex Portnoy lives in is stifling — the Jewish mother thinks she is doing an infinite amount of good but her son is being smothered by her over-protectiveness. Dr. Fisch, though, emphasizes that this is not a "Jewish hang-up." The transition from patriarchal to matriarchal rebellion is not only evident in Jewish literature, but in western literature in general.

The whole syndrome, beginning with the rejection of the father and ending with the rejection of the mother has little to do with Judaism or Jewish history, emphasized Dr. Fisch. The Jewish son presumably viewed his father as the "object that stood in his way", but it was really a Christian problem for which the Jewish father had to bear the guilt.

The second "reflex" was the attempt to reject the mother. But the predominant figure of the "yiddish momma", pointed out Dr. Fisch, is not as important in life as she is in literature. In the never ending cycle, the son seems to rebel against the intellectual threat of the father, but is also smothered by the emotional suffocation of the mother.

The talk by Dr. Fisch proved to be a most interesting as well as enjoyable beginning for the Forum Series, and a promising forecast of things to come. On Thursday night, March 9, Ruth Finer Mintz, whose poetry has appeared in literary journals here and abroad, will read, translate and comment on modern Hebrew poetry. On Wednesday, April 26, the author of the well-known and controversial book *The Jewish Mystique*, will discuss the philosophical and cultural aspects of the topic "Sex Love and Marriage." Last, but certainly not least, on Wednesday, May 24, the SCW English Department, headed by Dr. Epstein, will present an in-depth examination of "Love in Literature." The entire series takes place in the Koch Auditorium at 8:00 P.M. and is definitely a worthwhile experience.

Regional Convention on Torah Education

by Cheryl Ritter

On Sunday, January 30, 1972, Yeshiva University was host to the Annual Eastern Regional Conference on Torah Education. The theme of this conference was "The Jewish Educational Scene 1972 — A Critical Appraisal." The meeting was attended by teachers and principals of Talmud Torahs, Yeshiva day schools (elementary and high school), and adult education classes.

Chairman of the Judaic Studies department at Stern, Rabbi Saul Berman, opened with the question, "Can Jewish life in the Gohah exist?" He answered that Jewish life has existed in the "Gohah" for almost 2,000 years; it can and must exist now and in the future. The basis of this existence is Jewish education.

Rabbi Berman then enumerated three critical areas of interactions within the educational process. Firstly, he mentioned the student-teacher relationship which usually is characterized by the presentation of dogma by the teacher to the student. This format should be altered to allow the teacher to emerge as a leader and a personality. He must be more than just one who spouts information; rather, he should be a living model for his students, and if he fails as such, he takes the system with him.

Further, merely a religious model is no longer enough. The teacher must project involvement in a Jewish way with both religious community and general society. In

addition, because there is a constant process of change, the student must be made to realize that no attained level of education is an "end" to the educational process. Secondly, there is an administration-student relationship. The administrator is also a model for the students. He must impress upon them the moral qualities of religious life in addition to strict observance. These values are always reflected in the policy that the administration sets for the school. The third interaction is that of student-student.

A factor which comes into play in each of the "interactions" is that of the curriculum of the school. In the "cheder", teachers had to provide only textual skills for their students because religion was provided at home. Today, unfortunately, many students do not receive the proper religious background at home and therefore schools must produce students with a Jewish religious consciousness as well as with technical skills. Rabbi Berman concluded by saying that we can and we must continue to exist as Jews in the Gohah, and to do so we must have a viable unified Jewish educational system.

After the address, those present participated in three concurrent seminar workshops on the day school, the Talmud Torah, and the adult education program. Of particular interest was the session

on the day school chaired by Rabbi Yoseph Blau, principal of Mesifita of Elizabeth. Rabbi Sheldon Chwat, principal of Salanter Akiva Riverdale Academy and Mr. Jerome Alter, of the Hillel Yeshiva of Lawrence were on the panel. Several suggestions were made to improve student-teacher relationships and the quality of Jewish education in the day school. For example, the teacher must accept a student where he is, generally, religiously, and academically and he must be conscious of his impact upon the student for the future. The student must have Judaism by choice and not by chance. The school must give the student the opportunity to observe certain holidays emotionally and not just mechanically, e.g. programs on Purim, Hoshanaah Rabah. The school must sensitize Rebbeim to the fact that students aged 11-13 are intellectually ready for moral

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LET'S REVIEW

"The Garden of the Finzi-Contini's"

by Anita Gittelman

De Sica's, "The Garden of the Finzi-Contini's," is a remarkable and searing film. It deals with the lives of members of two wealthy Italian-Jewish families immediately prior to World War II. Their individual responses to Italy's increasing anti-semitic laws are of special interest.

Though it is an Italian film with English subtitles, it still elicits strong emotional response from the audience. The acting is superb. In the moments of dramatic silence, each actor's face perfectly expresses his thoughts and emotions. The dialogue offered in the subtitles is on a more advanced level than most foreign films, and forms an integral part of the whole work.

The photographer makes interesting use of light in this movie. Hoping to create a mood of empathy, he photographs beautiful scenes of the Finzi-Contini's

luscious, sun-streaked gardens, where the characters interact.

The subject matter was totally fascinating. It depicted the customs and environment of the two Jewish families. Interestingly enough, the unapproachable Finzi-

Contini's, who were not deeply committed Jews nor strongly affected by the new discriminatory laws, were, in the end, taken by the police and treated equally with the other Jews of their Italian community.

Sliding Thru "Grease"

by Annette Becker

"Grease" by Jim Jacobs and Warren Casey is a fast moving musical comedy on the high school life of teenagers in 1959. The music is adapted from the songs of various artists of the late fifties. The emphasis is put on the rhythm of the music and the cast's imitating the style of talking, of singing, of dancing of various great singers like Elvis Presley and Sandra Dee. They also succeeded in imitating the teenager of the Rock 'n Roll age. They dress in the typical garb of white bobby socks, plaid skirts, and curly hair for the female characters and white socks, black leather coats, and greasy, close-cropped hair for the male characters. The "lingo" is quite distinctly that of the late fifties.

The play begins with the first day of school, with the reunion of friends. The cast is mainly grouped into "the Pink Ladies" and "the Burger Palace Boys." It continues with the appearance of a new girl and her relation with both groups. The finale sung by the entire company called "We Go Together" indicates the attainment of unity among all the various characters.

Being a pre-teenager in the late fifties, I really was not aware of the music and the characterized artists. Yet, the majority of the time, I could identify with the cast. Scenes of the gossiping among the boys and among the girls, the challenge of trying to capture a

guy, the thrill of succeeding in stealing off hub caps by the neighborhood hoodlums, and the general actions and reactions of the teenage characters in situations were universal. They could have happened in any community at any time. Still, sometimes I felt cheated as to not recognize a song, an artist, or a reference to an incident in the late fifties.

Keren Hayed

Continued from pg. 3, col. 4

Jews by Keren Hayed is not just money but Ruchnius (a sense of spirituality) and the realization that we are a Chosen People, the depth of this knowledge being mirrored in how we help in this endeavor to free the Jewish children from the clutches of the missionaries.

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LETTERS

"Celebration" in Prison

Continued from pg. 2, col. 3

force-shaved despite his protests. How did he take all this? He organized lectures on Jewish subjects with his fellow inmates, teaching them about Jewish History and the plight of Soviet Jewry. He circulated a Soviet Jewry petition around the prison, which eventually was signed by many non-Jews who liked and respected Avram, including several Black Muslims. Avram became friendly with Father Daniel Berrigan during his stay at Danbury. But now that Berrigan has been made a free man, and even a hero, where does this leave Avram? Has the Jewish community rallied around him as the Catholics did around the Berrigan brothers?

Mr. Norman Carlson
Director, U.S. Bureau of Prisons
HOLC Building
101 Indiana Ave.
Washington, D.C. 20537

Mr. John Norton
Warden, Danbury Federal Correctional Institute
Pembroke Station
Danbury, Conn.

Thank You,
Karen Taylor
Sample letters will soon be circulated in the school. For more information, please contact Karen in Room 15B.

Torah Dedication

Continued from pg. 1, col. 5

the goals of Torah, the attainment of the closest possible relationship to G-d. The purpose of the Torah is to transform the Jew into a better person, enabling him to reach for this highest level. Therefore, just like the empty Holy Ark was insignificant, an empty Jew is valueless. Rabbi Schmidman introduced this comparison to show the contrast between the empty box constructed by Betzalel and the Katz family who has made Torah their life and, therefore, has become closer, in effect, to G-d.

An Open Letter

Despite the fact that prison officials have promised to parole Avram on May 15 (and have they 'ever lied before?'), there is still the tremendous problem of how he will have a Kosher Pesach in Federal jail at Danbury, Conn. (where the chaplain is a Reform Jew who was a conscientious objector in World War II, and who is resentful of Avram's orthodoxy). We here at Stern, as well as the Jewish community at large, are now being given the chance to make it up to Avram for all the months in which we neglected him. A massive letter-writing campaign has been started, aimed at securing a temporary leave for Avram for the duration of Pesach so that he will be able to have a Kosher Yom Tov.

There have been a few cases in the past where prisoners were allowed a short Christmas leave. Perhaps if we show sufficient interest now, Avram will be able to celebrate a true Festival of Freedom.

We would like to personally thank all those who worked on the Purim Carnival and helped us make it such a success. Special thanks goes to our booth chairman Judy Friedman and her entire committee for both their originality and their enthusiasm. The unfiring efforts of Rene Jaskowitz and the imaginative touches of Susie and Elena Bendelstein provided the publicity. Despite her heavy responsibilities in Student Council, Shari Rosoff found time to serve as Chairman of the Refreshment Committee. Thanks so much Shari! Head of the Raffle Committee was Mariene Gross. Decorations were provided by Esther and Judy Chaitofsky, while prizes were managed by the Zemel sisters—Margot and Suzanne. Holding the fort down was Fran (Fosie) Chesler who served as our witty mistress of ceremonies along with Irene Flink as the high handed auctioneer. We are deeply indebted to the Mizmar Shir Orchestras who so generously donated their playing time along with the guitarists of the Bas Kol. Their music provided the rouch that made the carnival so successful. The administration, notably Mrs. Reich, Mrs. Zuroff, and Sam Mandelbaum deserve recognition for helping us with the Carnival. To all those we have have no room to mention yet dedicated their time and energies, we sincerely thank. It would be unthinkable to omit our room mates who were cooperative and understanding in every way possible.

With thanks to all,
Anita Brotsky & Evelyn Kawior
Chairmen

Dr. Mowshowitz

are deeply gratified that Dr. Mowshowitz is now able to direct his energies towards enabling the University to advance its resources in meeting institutional needs at this crucial juncture in our history."

Dr. Mowshowitz received an honorary Doctor of Humane Letters degree from Y.U. in 1966. Dr. Belkin described him as "a member of a family whose mastery of Talmudic knowledge and dedication of Jewish piety is almost legendary," and further commented that it is "indeed fortunate that we have the opportunity to call upon one of our most distinguished alumni to serve the University..."

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Commentary Student Teacher Evaluation

by ANITA GITTELMAN



A student-teacher evaluation form was created at the beginning of the school year to be implemented at Stern. It was passed by the student body attending one of the first Student Council meetings and called to the attention of the Faculty Curriculum Advisory Committee. Hopefully, the proposed evaluation form will be given to the Committee soon, so that it may be considered and approved.

This Evaluation Form is intended to elicit from students a totally fair estimation of the teacher and the course. This will greatly benefit both future students and teachers.

A teacher should be held accountable for his actions in a class. The questionnaire asks specifically those vital questions which best summarize his teaching methods and involvement with the subject matter. A large variety of responses accompany each question so that an accurate evaluation may be obtained. Since the questions are carefully worded and ample provisions are made for responses, the students thus are encouraged to deal with the form maturely.

Understandably, some teachers may feel that students have no right to collectively evaluate their teaching competence. But then, should a teacher remain oblivious to his students? A teacher should want to successfully convey a body of material to his students. If he needs improvement in a certain area, he should certainly want to be made aware of it. The Student Teacher Evaluation Form does not intend to cause embarrassment. It only can aid in communication between students and teachers. As a student wants to know if he is accepted well in a class, so a teacher should want to know if he is accepted well in a class. Thus, teachers and students can unite in the common pursuit of education.

Interestingly enough, teachers and students share the fear that the Student Teacher Evaluation Form will disturb the status quo. Some students are afraid that if they say anything negative about the teachers, he will be discovered and possibly penalized. Of course, this could never happen since each form is filled out anonymously. It only involves circling an answer. If the student is afraid to write his additional comments on the back, he may type them. Teachers, on the other hand, fear that the adoption of this Evaluation Form won't give students a new power over their teachers; it will simply provide a new outlet in which students can respectfully make

suggestions concerning their teachers and the handling of their courses.

Student Teacher Evaluation Forms should be distributed after Mid-terms and collated before registration. This will enable a student to become familiar enough with his teachers to evaluate him. It also will help a student decide which courses and teachers he would like to take in the next semester. Needless to say, this will be of great benefit to incoming freshmen.

The Student Teacher Evaluation Form is neither a new nor a shocking idea. It has been successfully implemented at colleges around the country, including Yeshiva College. Since it was successfully beneficial uptown, it should set a precedent for Stern.

"Break a Leg"

by K.N.

Waking up at five o'clock is not easy when keeping normal dormitory hours. However, the thought that Y.U. boys were already riding on the subway towards Stern on the first part of the day's journey was comforting.

The destination was Avon Lodge in Woodridge, New York. The date was Sunday, February 21, the day of the Albear ski tour.

Two busloads of Stern girls and Y.U. boys were scheduled to leave promptly at 6 p.m. Naturally, everyone realized that the buses would not even arrive til 6:30.

The bus ride was relatively uneventful. The "skiers" bragged of their experience; the non-skiers were biting nails, reciting Tiflat Haderech, and mentally writing last wills and testaments.

After a stop at the ski shop to pick up equipment and acclimate oneself to wearing ski boots, the bus drugged forward along the country roads to Avon Lodge.

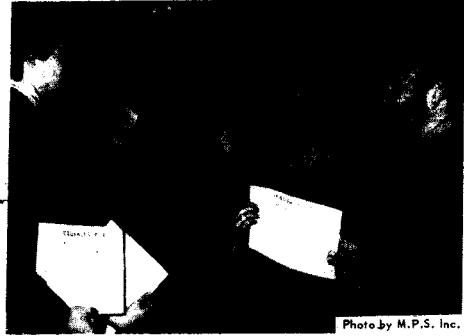
The actual skiing was a novel experience to the great majority. Although two hours of instruction were included in the package deal, many returned after the first hour in the better interest of their health. There were those who were satisfied to say that the skis were clicked in place and attached to their feet; others conquered their

Stern Representative Honored

Today's college youth has received wide acclaim as a disorganized, destructive, and rude group. In an effort to disclaim this notion, and to stress the positive momentum of the "now" generation, Metro-Goldwyn-Meyer asked twelve colleges in the New York area to each submit a representative who has attempted to create an interaction between the community and the college.

Representing Yeshiva University was Miss Lillian Amcis, a junior at Stern College. Lillian has organized and directed the Bikkur Cholim Club at Stern for the past three years.

Prior to the presentation of the awards honoring the selected participants, the delegates were asked to review the MGM film, "The Jerusalem File."



Miss Lillian Amcis Receives Service Award

In the photograph: Presenting the award to Lillian is Mr. Ram Ben Ephraim, director of "The Jerusalem File." To his left is the Israeli star, Barak. Other award winners are Mauro Casci (left) and Jane Venetucci of Hunter College.

HAPPY BIRTHDAY
to
RACHEL, MICHELLE, and
HENNY

The Editor-in-Chief
and Editorial Board
of
THE OBSERVER
would like to wish
Miss Joan Lenoff,
SCW Senior Class
President
a hearty Mazel Tov
upon her
engagement to
Mr. Walter Maybrook

21ST ANNUAL
**Israel
Folk
Dance
Festival**

ISRAEL —
"Miracle in
the Desert"

Sunday,
March 12, 1972

3:30 P.M. and 8 P.M.

FELT FORUM
(of Madison Square Garden)

8th Avenue, Between 31st and 33rd Sts.

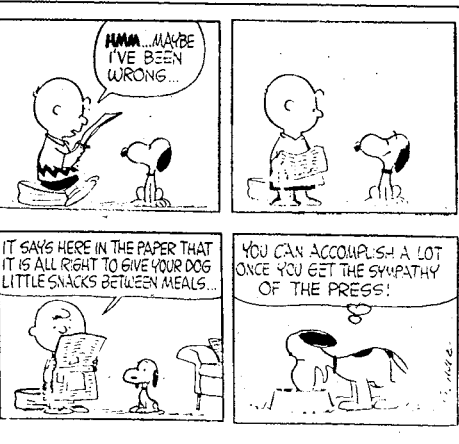
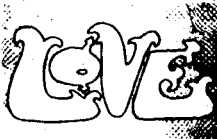
PRICES: \$3.50, \$4.50, \$5.00

TICKETS AVAILABLE
AFTER JANUARY 15, 1972

Rings & Things

Engaged
Katie Finkelstein '73
to David Self

Helen Nitzki '74
to Harvey Werblowsky



"I tried it..."

WOODSTOCK: "HMM...MAYBE I'VE BEEN WRONG..."

WOODSTOCK: "IT SAYS HERE IN THE PAPER THAT IT IS ALL RIGHT TO GIVE YOUR DOG LITTLE SNACKS BETWEEN MEALS..."

WOODSTOCK: "YOU CAN ACCOMPLISH A LOT ONCE YOU GET THE SYMPATHY OF THE PRESS!"