



# The Observer

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

## Poetry Readings At Stern By Ruth Finer Mintz

by Esther Fuchs

The second lecture in the Sixth Annual Forum of the Arts Series hosted by the English Department of Stern College was held at 8:30 P.M. on March 9, 1972. Guest speaker Ruth Finer Mintz delivered an excellent address on the topic of "Modern Hebrew Poetry: Readings, Translations, and Commentary."

Mrs. Mintz's poetry has appeared in literary journals both in America and abroad, her books *The Darkening Green* and *Traveler Through Time* having earned her the 1965 and 1970 poetry awards of the Jewish Book Council of America. Editor and translator of *Modern Hebrew Poetry*, a bilingual anthology published by the University of California Press, Mrs. Mintz has just recently returned from Jerusalem, where she lives during part of each year.

The development of Hebrew poetry, explained Mrs. Mintz, was a manifestation of the Hebrew Renaissance during the Pre-Palestinian era of 1880-1920. This poetry offered from that of the "Hasidim" (Hebrew enlightenment) in that it was characterized by a more flexible style, immediate imagery, and highly personalized form. The first modern Hebrew poets were not active Zionists, but rather "Chovevei Zion"; however, the early 1920's marked the beginning of these poets' Aliyah to Eretz Yisroel and in turn, the beginning of the implementation of the vernacular in modern Hebrew poetry.

In request to several preliminary questions posed by Dr. Epstein, the



Mrs. Ruth Finer Mintz

Chairman of the English Department, Mrs. Mintz discussed the role of the translator in general. Poetry should be translated according to the translators personal feelings regarding a particular poem; thus the translator has the inherent liberty of instilling a personal touch into each translation. Mrs. Mintz further commented that she, herself, became involved in the translation of modern Hebrew Poetry as a response to what she deemed "a sore lacking of appreciation for the existence of such on the part of non-Hebrew speaking people." Indeed, Mrs. Mintz's achievements in the translation and compilation of Hebrew poetry have greatly contributed to the popularity and comprehension of such poets as Bialik and Tchernichovsky both in America and abroad, as well as in Israel.

Commenting briefly on the style and background of each individual poet, Mrs. Mintz read several selections and translations from her anthology, *Modern Hebrew Poetry*, encompassing works by poets as diverse as the irreligious Avraham Shlonsky and the apocalyptic religious existentialist Uri Tzvi Greenberg. Upon request of the audience, Mrs. Mintz concluded her presentation with the reading of two selections by Yehuda Amichai, a popular contemporary Hebrew poet.

Certainly, Mrs. Mintz's charming, relaxed manner made the evening an enjoyable one, as was further evidenced by the audience's obvious enthusiasm and interest.

The next lecture in the Forum of the Arts Series will be held on May 24, 1972 at 8:00 P.M. in the Stern College auditorium. Featured at that time will be Ernest Van Der Haaf, author of *The Jewish Mystique*, who will speak on the topic of "Sex, Love and Marriage."

## Elie Wiesel Moves Yeshiva University Audience On Yom Hashoah

by Sherry Scheinberg

The scene was not Lampport Auditorium on April 9, 1972, but the Warsaw Ghetto some three decades earlier. The audience was a world blinded by racism and apathy rather than a roomful of avid listeners. And the victims were not some faceless images, but you and I and millions of our bretheren. For the ageless hour that 1000 Jewish souls listened to author Elie Wiesel recount the horrors and paradoxical miracles of the Warsaw Ghetto uprising and the Holocaust, the memories of what happened to our people were revived.

"Tonight, let us tell tales," began the widely acclaimed author, who highlighted Y.U. Holocaust Memorial Day Observance program. And Mr. Wiesel did tell tales; timeless variations on the eternal theme of Jews retaining their faith and pride in the face of oppression, torture, and death. He recalled his own youth and that of those other Jewish children who survived the horrors of concentration camps and who were stunned to learn that the fate of millions of others could have



Elie Wiesel Talks at Yeshiva University

been spared if the hundreds of American and Jewish leaders who were long-aware of Nazi policies would have only spoken out.

In recalling the world's apathetic reaction to the plight of European Jewry during the Second World War, Mr. Wiesel noted the reason for the establishment of a single day of reflection and remem-

brance of the Holocaust. "Every killer kills twice," he stressed, "the second time by making us forget the crime. To forget is to let him have his second victory. We must not forget!"

However, the day of memorial was not established merely for remembrance, the writer noted. In addition, it must bring the children of those Jews who fled the United States and Israel closer to the experience of their parents and grandparents. Mr. Wiesel's words were directed at that "generation after," a group toward which "I feel profound compassion. For you were born too late. You can't even sense the privilege of knowing what survival means." He urged them to constantly imagine themselves in Warsaw or Bergen Belsen and think of what life or death would have been for them had they been there.

In addition to the author's presentation, the Y.U. commemoration featured an introductory address by Brian Frohlinger, president of the JSS Student Council and chairman of the event. He noted that the memorial observance for the six million Jews destroyed by the Nazis during World War II was established in 1959 as an international remembrance by the Israeli Knesset in association with the observance of the Warsaw Ghetto Revolt. Cantor Morris Woik of the Cantorial Training Institute led the assembly in a memorial psalm and in an inspiring candle-lighting ceremony during which Ani Maamin was chanted.

The event was sponsored by Yeshiva's six undergraduate Student Councils. The school's annual observance is made possible by Eli Zborowski, president of the American Federation of Underground Fighters, the roof organization for all existing Jewish survivor organizations in the United States.

Mr. Wiesel, an outstanding author and spokesman for World Jewry, was a teenage survivor of Auschwitz and Buchenwald. His works include his autobiography *Night: The Jews of Silence*, a personal report on the plight of Soviet Jewry; *Legends of our Time and One Generation After*, collections of stories and essays. His most recent work is *Souls on Fire*, which has won wide acclaim throughout the world.

## "LET US TELL TALES"

"Tonight let us tell tales. Tonight, I propose not to indulge in philosophy... but tonight simply let us tell tales... see what words can do to man and what man can do to man and what man can do to himself; what man words, history did to our people."

Speaking with intense fervor and with sadness, noted author Elie Wiesel thus mourned the Holocaust at Holocaust Memorial Day Observance, April 10 in Lampport Auditorium. Together with his audience, he explored the connection between the Jew today and the Jew one generation ago through the medium of the tale.

According to Wiesel, tales are all that remain in the aftermath of the Holocaust. They defeat the killer who tries to make us forget his crime. They draw us closer to our parents who are "silent of despair." They make us remember that we too were the victims of the Nazi terror.

"What happened to us?" Wiesel asks. "What made one people overnight turn into murderers and another into victims?" "Why did our friends and protectors keep silent?" His answer: "I don't know." His aim: to understand.

At the same time, Wiesel the poet is terrified of understanding. Like the Yemenite woman of his tale who feared seeing Eichmann, he fears because he recognizes that Eichmann was a man. He also fears because he "cannot explain Auschwitz with G-d and cannot explain Auschwitz without G-d." he continues: "I had the impression that one German, always the same, killed six million times one Jew, always the same. And that Jews could not turn to G-d... Who is that Jew? I don't know."

The Nazis, Wiesel explains, were trying to kill Judaism as well as Jews. Religious Jews were the first

to be assaulted and humiliated. These Jews who held a minyan in Treblinka, who circumcized their children in the Warsaw Ghetto, and who went to a mass grave singing "We are welcoming the messiah" are the spiritual nerves of the Holocaust. They remained Jewish and human. Their strength, in Wiesel's opinion, "transcended history into poetry." And through their poetry, these Jews attained Kedushah.

Wiesel commands us to involve ourselves in their fate. Reading from his most recent novel *One Generation After*, he commands us

to "examine these snapshots taken by German officers and you will forget who you are. You will no longer want to know." Then comes the realization... with all these corpses before my eyes, I am afraid to stumble over my own."

Elie Wiesel pleads with us: "Please, once a year remember that you are in the tale, pretend that you are the tale." He invites us to become this tale whose beauty and sadness he has integrated into his own person throughout the year. Spellbound, we accept—we light our candles, listen to the Azkaran and sing "ani maamin."

## Senate Minors, Dress Code

The last two meetings of the Stern College Senate were highlighted by a discussion of the institution of "minors" and a final consideration of the dress code. At the meeting of the March 23, a resolution providing for a "minor"... that is, the option of the student who has completed eighteen credits in a certain discipline, as stipulated by that department to have this fact included on her transcript as a "minor"... was defeated by a majority vote.

The primary objections to this proposal included the fear that such an innovation would serve as an added confinement to the student, who, in effect, already carries a Judaic Studies "minor" as well as a standard "major." Popular sentiment indicated that this added pressure on the student would affect negative results on the whole. Thus, the measure was defeated, with only two votes cast in favor of the proposal.

At the April 12th meeting of the

senate, the chairman offered the final report of the senate subcommittee formed to consider the issue of the dress code. The committee, composed of three senators and four non-senators, included both faculty members and students. After a lengthy consideration of the matter, spanning a two-month period, the committee drafted a new, modified dress code which the chairman brought to the senate floor. (Please see page of *The Observer* for the text of said code). Although a minority opinion in the committee suggested that the senate approve the dress code before sending it to Student Council, a resolution that the senate take no position (that is, take no vote) regarding the dress code was passed.

It was felt that the code should be passed directly to Student Council for immediate promulgation or rejection. Having fulfilled its previously designated assignment, the senate subcommittee on the dress code was then formally dissolved.

# New Courses Offered

Dean David Mirsky has announced the addition of the following courses to the Fall 1972 curriculum. The new courses reflect an increased sensitized response to current situations—an attempt to "break out of traditional molds" and give the subject matter more relevance and significance.

**Art: Modern European Painting (2-0-2)**

**Biology 8: Man and His Environment (2-0-2)**

Open to all students. Course is intended to acquaint all concerned students with the problems of and technological assaults on the environment and its ecological balances. Problems related to air, water pollution, and the effect of brocides and radioactive contaminants on our natural world will be considered. Students may consult with departments of Chemistry, Education, Judaic Studies, and Political Science for permission to take this course.

**Biology 25: Cytology and Cytogenetics (2-0-2)**

A historical survey; the generalized cell; the nucleus;

polytene chromosomes, mitosis and meiosis; supernumerary chromosomes, haploids, aneuploids, polyploids, translocations, inversions; cytogenetics of hybrids.

**Biology 28: Animal Behavior (2-0-2)**

Open to all students (see Psychology 28) A seminar dealing with diverse modes of animal behavior for students of biology or psychology: Instinctive behavior, social organization of animal communities, role of hormones in human and animal behavior, and communication systems and sensory mechanisms.

**English 59: American Jew In Literature (3-0-3)**

Prerequisite: English 1;1

**Hebrew 3:4: Survey of Hebrew Literature I, II (3-0-3)**

Prerequisite: Hebrew 05.1-06.1 Not open to students who have completed 5-6 or 7.1-8.1. Main trends in Hebrew literature after the Talmud. First semester: Post-Talmudic period to the Enlightenment. Second semester: The Enlightenment to the present; readings from representative works in Hebrew and English. Lectures in English.

**Hebrew 28.1: 28.2: Literary Thought of the Enlightenment and National Renaissance (3-0-3)**

Prerequisite: Hebrew 5-6 or 7.1. 8.1. A critical study of the representative works of the leading mentors of the Hebrew Enlightenment and National Renaissance and their impact on the modern Jew and State of Israel. First semester: Lectures and selected readings from the works of M. Mendelsohn, Wessely, S.D. Luzzatto, N. Krochmal; Second semester: Lectures and selected readings from the works of Hess, Pinsel, Herzl, Pines, Ahad Ha'am A.I. Kook, M. Buber.

**Hebrew 30.1: 30.2: Contemporary Israeli Prose and Poetry (3-0-3)**

Prerequisite: Hebrew 13, 14. Study of prose and poetry of contemporary Israeli writers with emphasis on the works of Maged, Tammuz, Toviv and others.

**Hebrew 31: Agnon and Hazaz (3-0-3)**

Prerequisite: Hebrew 13, 14. A comprehensive study of Agnon and Hazaz in the light of contemporary critical interpretations; analysis and evaluation.

**Hebrew 93.1: 93.2: Historiography of Bible (3-0-3)**

Prerequisite: Hebrew 9-10 or equivalent. First semester: Entry into and settlement of land of Canaan. Second semester: Period of the Judges.

**Hebrew 93.1a: 93.2a: Historiography of Bible (3-0-3)**

Prerequisite: Hebrew 5-6. Same as 93.1, 93.2 in English.

**Hebrew Contemporary Biblical Commentation (3-0-3)**

Prerequisite: Hebrew 77-78.

**History of Early Modern Europe (3-0-3)**

Prerequisite: History 2.

**Music 14: Music in the 20th Century (2-0-2)**

Prerequisite: Music 1, or 2.1 or permission of the instructor. Musical development from the close of the 19th century to the present, centering on the development of atonality and serial composition. Emphasis on the works of Wagner, Debussy, Stravinsky, Berg, Wolpe.

**Philosophy 79.2: Philosophy of Sa'adiah Gaon (3-0-3)**

Prerequisite: Philosophy 75, 76, 79. Analysis of the text of the Eminent Ve-Deot, emphasizing Sa'adiah's treatment of philosophical problems, such as the existence of G-d, free will, divine attributes, the role of reason, a comprehensive study of Sa'adiah's philosophy from the historical perspective.

**Philosophy 80.2: Contemporary Jewish Philosophy (3-0-3)**

Prerequisite: Philo. 75 (75a), 76 (&-A) recommended, Philosophy 80. The history and development of major currents in contemporary Jewish thought including the early Reform movement, the Orthodox response, Torah in derech Eretz, American Reform, Conservatism, Reconstructionism and Neo Hasidism.

**Psychology 28: (2-0-2)**  
See Biology 28

**Speech 1.1: Introduction to Communication (3-0-3)**

Introduce student to areas of speech, language, communication, and communicative arts through lectures, readings, performance and continuing experiences.

## SCW Calendar: 1972-73

The following is the projected calendar for the 1972-73 school year. Your comments are invited. Avoid future complaints or complications by speaking up constructively now.

### Fall Semester 1972

Registration and Orientation	Monday-Wednesday, October 2-4
First Day of Classes	Thursday, October 5
Program Changes and Last Day to Register	Thursday, October 12
Last Day to Enter a New Class	Thursday, October 26
Application for P/N	Monday-Friday, November 6-10
Grades Accepted	Tuesday, November 7
Election Day (regular sessions)	Friday, November 10
Last Day to Apply for January Degree	Thursday-Friday, November 23-24
Thanksgiving (no sessions)	Friday, December 5
To follow a Friday Schedule (Registration Day beginning 3 p.m.)	Friday, December 8
Hanukah Recess (no sessions)	Friday, December 15
*Last Day to Withdraw from a Course	Friday, December 15
Fast of Tevet (regular sessions)	Monday, January 1, 1973
New Year's Day (no sessions)	Tuesday, January 16
Last Day of Classes	Wednesday-Friday January 17-19
Study Days	Sunday, January 21-Sunday January 28
Final Examinations	

### Spring Semester 1973

Registration	Tuesday, December 5
First Day of Classes	Monday, February 5
Program Changes and Last Day to Register	Monday, February 12
Last Day to Enter a New Course	Friday, February 16
Washington's Birthday (regular sessions)	Monday, February 19
Applications for P/N Grades Accepted	Monday-Friday, February 26-March 2
Last Day to Apply for a June Degree	Friday, March 2
Fast of Esther and Purim (no sessions)	Thursday-Sunday, March 15-18
Passover (no sessions)	Sunday, April 15-Wednesday, April 25
*Last Day to Withdraw from a Course	Friday, April 27
Israel Independence Day (no sessions)	Monday, May 7
Memorial Day (regular sessions)	Monday, May 28
Last Day of Classes	Monday, May 28
Study Days	Tuesday-Thursday, May 29-31
Final Examinations	Thursday, May 31-Monday June 11 (except for Shavuot, June 6-7)
Commencement	Tuesday, June 12

\*This is the last day to withdraw (in writing) from a course without the need to receive special permission from the Dean and without academic penalties though the usual change of program fee will be charged.

## tuition Increase For Yeshiva and Stern

Student tuition increase will be effective as of June 10, 1972 for students of Yeshiva and Stern Colleges. Tuition for full-time students for the 1972-73 school year will increase to \$2,100 per year. Students who were enrolled in Stern or Yeshiva as of September 1971 will be charged a tuition fee of \$1,950 in 1972-73.

Residence Hall fee for all students residing in the University will increase to \$500 per year.

As of June 8, 1973, tuition for the 1973-74 term will be \$2,250 per year for full-time students. At this time, students who were enrolled as of September 1971 will be charged

\$2,050 per year.

The projected tuition increase for the next two years is the result of increasingly acute financial strain and deficit. In a recent announcement, the Office of Student Finances of Yeshiva University stated that "we have now reached the point in this crisis where we must act to preserve the integrity and quality of our academic programs."

The announcement also stated that financial assistance for students wishing to enter the university will be adjusted and evaluated on the basis of the "revised academic charges."

Yes, there are a lot of good reasons for women to quit smoking.

Find yours.

( ) That "Smoke Pretty" ad makes me furious. Whoever made that up knows where the money is—fewer women than men are quitting. But they won't get rich over my dead body.

( ) I want to be a teacher. How can I discourage kids from smoking when I smoke?

( ) I know my father's been trying to quit. How can he with me still puffing away?

( ) I want to wake up feeling fresh and clean again. I've had it with nicotine hang-over in the mornings.

( ) The thing that appeals to me most is: If you quit for good, in most cases it can be as if you never smoked.

( ) Somewhere in the back of my head I've been nursing the illusion that smoking is really only dangerous for men. I've just seen the latest statistics. The death rate for women who smoke is more than 20% higher than for women who don't. We've come a long way baby, but I'm not going any further.

## April 30th

is

# SOLIDARITY DAY FOR SOVIET JEWRY

Join Stern and Yeshiva at

12:00 noon 68th Street,  
between Madison and Park

## Prof. Noah Rosenbloom Announces Revision in Hebrew Literature Dept.

The Stern College department of Hebrew Literature has recently undergone a series of significant theoretic and practical changes under the direction of Professor Noah Rosenbloom.

Until about a year ago, the courses in Hebrew literature were quite limited. The variety of areas to which the student was exposed, felt Dr. Rosenbloom, was inadequate. In order to expand the Hebrew Literature program, therefore, plans were made to introduce a greater number and variety of courses to be offered on a cyclic basis. We must bear in mind that "we are dealing with a literature of three thousand years," emphasized Dr. Rosenbloom, who is the only instructor of Hebrew literature at Stern. Injustice is being done to a vast wealth of literature if the courses remain limited to a few areas or periods.

For the 1972-73 year, several innovations will be effected in order to further this goal. Firstly,

survey courses will be offered, believing that Hebrew literature is comparatively insignificant, merely because she has not been exposed to it.

Motivated by these factors, a Survey of Hebrew Literature course will be taught in English (although some Hebrew texts will be used). The course will be open only to students who are not on the advanced Hebrew level.

Professor Rosenbloom hopes that through this necessary innovation students, no longer excluded by linguistic inadequacy will "become aware that the Hebrew language has a highly sophisticated and developed literature. And this may even prompt the student to deepen her knowledge of the language as well.

Professor Rosenbloom expressed appreciation for the cooperation he received from Dean Mirsky, as well as optimism for the success of the revised program.

# Jewish Studies at Stern Take New Direction

by Rabbi Saul Berman

The charting of the direction of an educational process is a most vital factor in the ultimate success of the venture. It's easy to just float in the oceans of Jewish learning, and it is ultimately rewarding to do so, but one must also gain a systematic overview of the whole of the bodies of water and of their shorelines.

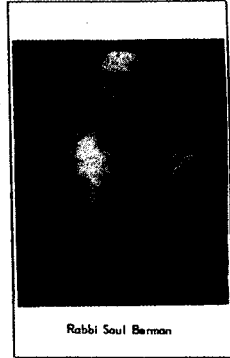
The various changes that have been and will be introduced in Jewish Studies at Stern College are designed to assure that our students be exposed to both the scope and depth of Jewish knowledge.

Firstly, as to the scope, the revised curriculum of the initial three year sequence in Jewish law is designed to allow a student entering with limited background to spend one year in a survey of each of three portions of the Shulchan Aruch, Orach Chayim,

Yoreh Deah and Choshen Mishpat. Similarly, for the advanced level student, separate courses in Jewish law now cover the full range of Halachik literature, from Mishna and Gemara, through the periods of the Gaonim and Rishonim, up to and including contemporary Responsa.

Likewise in the areas of Jewish Philosophy, Jewish History, Biblical Studies, Hebrew language and Hebrew literature, we are attempting to expand the range of offerings to allow students at all levels to gain as broad a picture as possible of the world of Jewish learning.

However, the skills and methods which must be taught if the learning process is to advance and is to continue beyond the four years spent at Stern College, need not become a force for dry scholasticism. Skills can equally



Rabbi Saul Berman

well be communicated in the teaching of text which is valued, which allows the student to see the immediate relationship between learning and living as well as providing resources for future religious development. For this reason, even text courses are being restructured to deal with conceptual or value problem areas rather than retaining as their goal the mastery of a given number of pages.

While classroom time in Jewish Studies is limited, the minimum requirement being 6 and 9 hours per week in alternating semesters, the general pattern of requiring two hours of outside study for each hour of classroom time means that actually 18 to 32 hours per week is the more factual description of time devoted to Jewish Studies. It is this minimum amount of time that allows for depth as well as scope in the learning process.

There was an increase this past year in the number of freshmen entering with twelve years of prior Jewish Day School education. Almost one half of the 150 freshmen were graduates of Yeshiva High Schools and an additional 30 had studied in Yeshiva Day Schools. This fact has caused a conscious expansion and intensification of the course offerings at the most advanced levels. We sense the tremendous opportunity to take such Stern College women beyond the rote and passivity of earlier learning into the world of excitement and intellectual challenge of Torah knowledge. These women are a most valuable asset of the Jewish community and their potential as scholars, teachers and sensitive religious Jews must be developed to the utmost.

To accomplish this, we have begun to plan on a variety of levels. Courses will be related more closely to each other so that skills are built upon from year to year. More interdisciplinary studies will be introduced to allow for a clearer picture of the relationship between Jewish knowledge and the natural and social sciences. Greater specialization will be encouraged to encourage mastery of somewhat more limited areas but at greater depth. Field work courses in the Jewish community are being planned to allow for greater direct involvement of Stern College women in the actual functioning of the American Jewish Community.

The charting of our course through the oceans of Torah is a joint responsibility of students, faculty and administrators. We can all work together to create a vibrant, creative, and meaningful educational experience.

## Philosophy Major Introduced; Discussed by Prof. Appel



Professor Noah Rosenbloom

The Philosophy Department at Stern College under the chairmanship of Rabbi Dr. Gerson Appel has announced the institution of a Philosophy major at Stern. In discussing the rationale behind the establishment of the major, Dr. Appel made the following comments:

"The institution of a major in Philosophy at Stern College is in accord with the objective of a liberal arts college to transmit to its students the central ideas and culture of western civilization.

"A major in Philosophy will make possible the pursuit of a comprehensive and definitive study in a universally valued discipline which some students would elect to follow. It will thus grant recognition to the interest of those students who are drawn to the world of ideas, and who wish to broaden their knowledge and deepen their understanding of the great philosophies that are the cultural heritage of man, from the ancient to the contemporary periods.

"Apart from its value as an academic discipline in its own right, philosophy is related to the subject matter of almost all departments, especially in the

humanities, and indeed courses in philosophy are recognized in universities as fulfilling related-field requirements.

"Students majoring in other areas, such as political science, history, psychology, sociology, literature and science, would be enabled to take philosophy courses that are directly related to their subject matter. Courses can,

likewise be developed and offered on an interdisciplinary basis. Thus, opening a philosophy major will have the further effect of strengthening the curriculum of other departments in the school."

The major, continued Dr. Appel, will consist of thirty credits in Philosophy. The student will be required to take a minimum of four basic courses. The remaining courses will be allocated "in general or Jewish philosophy, in accord with the student's area of prime interest in the field of philosophy, and my include courses in cognate and interdisciplinary studies, with approval of the department.

"The programme," emphasized Dr. Appel, "will be developed with a view toward providing a balanced, integrated course of study, and a broad view of the discipline."

Several courses included in the Philosophy curriculum are Ethics, Advanced Ethics, Modern Philosophy, Logic, Political and Social Philosophy, Aesthetics, and Studies in Jewish Identity.



Professor Gerson Appel

literature of other Western countries may be deluded into designed to provide a broad and generalized overview of the literary eras involved. In this way, a more extensive area can be covered.

In addition, other "in depth" courses are being offered, such as a course in Agnon and Hazaz, or Yehuda Halevi.

Thirdly, an innovative Hebrew literature seminar is in the offing, wherein each student will work independently on a project under the direction and guidance of Professor Rosenbloom.

Perhaps a more revolutionary development, a Hebrew literature course is, for the first time, being offered in Fall 1972 for the beginner and intermediate student of the Hebrew language. "Hebrew literature," said Professor Rosenbloom, "has for too long been reserved only for an elite group within the school" since all courses were taught in Hebrew and thus required an advanced knowledge of Hebrew as a prerequisite. Not underselling the importance of the Hebrew courses, emphasized Prof. Rosenbloom, there "should be an avenue for students who have not reached this level. Many a student graduates from Stern College and does not even know of the existence of the most important works in Hebrew literature."

Even more dangerous, thinks Prof. Rosenbloom, is the fact that a student taking courses in the

**The First Annual Alumnae Award**  
will be presented this year in memory of a deceased Stern Alumna.  
The student who is chosen for the award must be an upper junior of admirable character who excells in Judaic Studies.

**Redress  
and Decode**

**The Stern College  
Dress Code**

**From The Editor's Desk  
Two Roads  
Diverged**

By RACHEL D. BECKER

**TO THE EDITOR:**

Compromise and thereby do away with hypocrisy! It is better to pass a less stringent dress code which is enforced than to live under a code which is flagrantly ignored. This was the reasoning behind the Senate committee's new dress code, a code which was passed by a 15-0 vote by the voting members in Student Council.

I was present at the meeting which witnessed the formal approval of the dress code. Although I was not allowed to vote, I secretly concurred with the Senate opinion voiced that night. I too am against hypocrisy. And I was naive enough to think that this dress code would really be enforced. Therefore, I swallowed my protests against the tenet code and hoped that the new policy would lead to concrete results. What a laugh!

My dear Senate committee, what are "work clothes?" I was under the impression that sloppy, tight-fitting dungarees and sweatshirts were included under this appellation. Yet, when questioning fellow classmates wearing such outfits to school, I received such answers as "I can wear what I want!" "These are not work clothes!" "Mind your own business!" I'll change my dress when the teachers say something!

Why haven't Senate members and teachers protested against students who ignore this dress code? Where is the promised enforcement?

The answer is all too obvious. There is no enforcement. The new Stern College code offers no advantages over the old one. All it does is make permissible that

The following is the new dress code recently formulated by a Special Ad-Hoc Senate committee and passed by Stern College Student Council.

Stern College for Women is a pluralistic community in a Halachik and sociological sense. Its faculty as well as its student body are committed to different Halachik authorities and come from a broad variety of social and cultural backgrounds.

Certain standards must be maintained to give positive expression to our concern for the religious quality of the academic experience as a whole, as well as to avoid possible violations of Halacha and offense to the religious sensitivities of members of our community.

The dress code outlined below as to proper dress within the academic center is guided by the following two principles. Firstly, the Halachik requirement of modesty in dress is not only a factor in shaping the religious personality, but is also a means of creating the religious environment necessary for the total learning experience. Secondly, the Halachik prohibition against the wearing of men's garb by women may be evaluated in the perspective of accepted mores of dress.

In light of the above, students may:

1. Not wear sleeveless clothing.
2. Not wear shorts or other garb of immodest length.
3. Not wear clothes that by color and design were intended to be work clothes.

Moreover, since part of the positive educational experience at our institution is the variety of interpretation and expression within the structure of Halacha, the students have expressed their willingness to adhere to the individual preferences of their instructors with regard to dress.

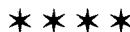
which was formerly illegal. The clauses which limit student apparel are just as blatantly ignored as they formerly were. We have made no concrete gain.

However, we have suffered an irreparable loss. Many students who were planning on entering Stern next year are now having

second thoughts about their decision. Other students, already in attendance, are considering not coming back next year. These girls advocate a more traditional dress code, one which completely eliminates pants. Those who are attending Stern were, of course, upset at the increasing dress code violations. They were, however, somewhat consoled by the fact that a traditional mode of dress was still the official school policy. Now this consolation has been uprooted and all which has been put in its place is a meaningless piece of paper which is no more effective!

It is imperative that we continue to attract this more traditional element to Stern College. They are a necessary element of the varied Jewish populis which forms the Stern College student body. I call for a re-enactment of the rejected Stern class code. In my eyes, it is infinitely better to ignore a traditional dress code than it is to ignore a wishy-washy statement which alienates the more traditional members of the college.

Judy Simon



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**A Larger Slice of the Pie**

A recent announcement has been made regarding tuition increases affecting Stern and Yeshiva Colleges for the next two academic years. The unalterable reality of the financial abyss in which Yeshiva university, presently funds itself prevents, indeed obviates, wanton moralizing concerning any decision to rectify this situation quite literally at the student's expense. However, while parallel tuition increases have been affected at the other branches of the university as well, we at Stern College perhaps perceive the inherent irony of the situation even more so than do the other graduate or undergraduate subsidiaries of Yeshiva. With respect to the coming academic year, it has become quite apparent that the Stern College student will be expected to pay a higher price for a lower-level general education. This contention is best documented by the fact that the quality of various departments of the College has deteriorated con-

tinually and sharply during the last few years. Once-prestigious departments are now being anchored solely by part-time instructors; others are being carried almost exclusively by one full-time professor. These unfortunate conditions undoubtedly tend to dissuade excellent students from attending Stern College, as well as contributing to the ever-increasing number of women who transfer out of Stern College.

The Women of Stern College have all too silently and readily accepted our share of the financial pie for too long. Certainly, we by no means begrudge our brother schools the funds necessary to maintain or raise their educational levels, but we can no longer be satisfied with pie-crumbs. If Stern College is to maintain its standing as a reputable, high quality institution capable of attracting intelligent Jewish students, we simply must receive a larger slice of the pie.

The Editor-in-chief and Editorial Board of THE OBSERVER extends a hearty MAZEL TOV TO Meryle H. Cherrick former Editor-in-chief upon her marriage to Dr. Shmuel Kohn

# LETTERS TO THE EDITOR

## On Jewish Poverty

TO THE EDITOR:

After 12 years of education the girls who come to Stern College for Women, to further their education, are expected to have mastered the basic requirement of reading. However, judging from the number of girls who came to hear S. Elly Rosen on Wednesday night, March 15, I begin to doubt that they much.

S. Elly Rosen is the Executive Director of the ASSOCIATION OF JEWISH ANTI-POVERTY WORKERS. He came to Stern to speak to us about the plight of the forgotten Jewish poor. Fliers, announcing this meeting, were put on the door of every dorm room. An ad appeared in the Thursday, March 9, edition of the "Observer." I would rather believe that Stern girls don't know how to read than to believe that only 5 girls from all of Stern College care about Jews.

When I asked girls if they were coming Wednesday night, they asked me "to what, what's Wednesday night?" I asked them if they read the notice on their door or if they read the ad in the "Observer." When they gave me their answer (which was always "no") I explained to them who was coming to speak, why, how important the problem is and how the Jewish poor are suffering.

Each girl had an excuse why she couldn't come. They ranged from washing her hair to watching "West Side Story." Elly Rosen spoke from 7:30 to 8:15. I can't see the difference between washing your hair at 8:30 instead of at 7:30. "West Side Story" didn't start until 8:30. Is one hour too much to ask! I wonder how a poor, old, forgotten, Jew would feel if they heard these excuses. They don't have luxuries such as hot water for washing their hair. They don't have televisions to watch "West Side Story" on (they don't have the money to see it in the movies either).

But forget the televisions, the

### Yom Hashoah...

TO THE EDITOR:

I attended the Yom Hashoah program at Yeshiva. However, were you to ask me to evaluate Elie Wiesel, his speech or the entire program, I would not be able to do so. I could not applaud at the close of Mr. Wiesel's address nor could I leave the auditorium analytically discussing the program because Yom Hashoah is not "a program." I write this editorial in reacting not to the speaker but rather to the audience.

The program ended with Ani M'amin and a dead silence. Then, suddenly the lights went on, many started to leave and within minutes the Shoah was forgotten. The memory of six million dead and indescribable suffering was anxiously replaced by the events of the moment—return from Pesach vacation, classes, seeing people, whatever...

How can we, whose parents and grandparents were the martyrs, so easily dismiss the Holocaust? Granted, it is an overwhelming burden to not dismiss it but we commit a Hillul Hashem when we do. Mr. Wiesel asked, "Has is ever occurred to you that it is no coincidence that the American Jewish community numbers six million?" For the 6 million dead and, more importantly, for ourselves and our children, we must bear the burden to remember.

Florence Simon

Jewish poor don't always have money for a well balanced meal. If they do have money, they're afraid to go to the store and buy the food because their neighborhoods are unsafe. The elderly Jews in Brownsville for example, don't have a Shul to go to on Shabbat. This Pesach at the Seder think of the Jews who can't afford to make a Seder.

When I walked into room 418 on Wednesday night, I couldn't believe that I go to a Jewish school. If Jews won't help the Jewish poor nobody will. YOU are your brother's keepers—not only for your brothers and sisters in the Soviet Union and the Arab countries, but here in New York City also.

APATHY IS ANOTHER THING THE JEWISH POOR CAN'T AFFORD!!!!!!!

Joy Greenblum

P.S. Those who are interested in how they can help the Jewish poor can contact me at 225-1174 (or contact Karen Taylor-15B)

## Dress Dilemma Depicts Deletion of "Y" from Y.U.

To the Editor:

As students of Stern College, we would like to express our concern over the appearance of the institution and its students. Many students have said that appearance is irrelevant, that "it's what's inside that counts," and that you can't tell a 20 year-old how

to dress. We understand their point of view.

Yet, when informed that we were allowed to wear pants to school, we did not rush back to our dorm rooms and change into "non-work" pants. One reason is that tradition seems to us to strongly imply that wearing dresses is the right thing. Secondly, we know that the feeling

one has in a skirt is different from that felt in a pair of pants. And thirdly, as we are sitting here in the library writing this letter, it seems hard to believe that we are in Yeshiva University.

Think of what our school stands for—or what it should stand for. Stern is not only a secular institution, but is in its conception a synthesis of Torah U'mada. Stern is not City College with a few Hebrew courses thrown in. It is different and therefore its appearance should be different. A Jewish home is different—there's a Mezuzah on the door. A Jewish boy is different—he wears a yarmulke. A Jewish girl is different... Jews throughout the ages have been different—this is the reason for their survival.

Somehow, the "Y" appears to be missing from "YU". It is in this "Y" that our difference lies. Let's try and put it back.

Susan Metzger  
Judy Yager

## Students of Stern College!

Register now to vote in the upcoming presidential election. Exercise your citizenship privileges!

Rav Goren will speak at a special Yom Yerushalayim assembly Tuesday, May 2 (Lag B'Orner) at Brooklyn College, 12:00 noon. Limited tickets available. Sign up at Mrs. Winter's desk.

## Clear the Air: Rally Ho!

TO THE EDITOR:

I would like to help clear up what I consider to be a grave misconception now circulating at Stern. It has been stated by two of our teachers that the Lubavitcher Rebbe feels that rallies and all open protests have been seriously affecting the well-being of Russian Jews. Certain statements were made which I am presently investigating in the hope of enlightenment with regard to the affects of protest, if they can at all be gauged, on the situation of Russian Jews. However there are certain other portions of the opinions recently disseminated with which I feel obliged to disagree, basing my beliefs on the information which I have acquired through careful questioning of many sources—information which I feel to be correct and which I consider sufficient to support the views I am about to express.

There are no people "running around with phone books," telephoning Russian Jews indiscriminately, as many students have recently been led to believe. The only two published lists of phone numbers and addresses of Soviet Jews are circulated by Student Struggle for Soviet Jewry and the National Conference for Soviet Jewry (formerly the American Jewish Conference for Soviet Jewry). Having spoken with representatives of both these groups, I am firmly convinced that: 1) considering the channels through which these phone numbers reach the above-mentioned organizations, it is extremely unlikely that the public could have acquired unauthorized phone numbers, and 2) all phone numbers and addresses which are distributed are only given out at the request of the individual Russian Jew himself. No responsible organization would consider publishing this information without the consent and approval of the people involved. It has been shown that contact with Soviet Jews, whether by letter or by phone, has immeasurable benefits as far as improving their

morale, and bolstering the courage of these people as they face the harassment which inevitably arises as soon as they apply for emigration to Israel. In addition, direct contact with the West affords the Russian Jew some measure of protection inasmuch as the Soviet authorities naturally hesitate to arrest or persecute unduly a person whom they know is in weekly contact with the West—for instance, Gabriel Shapiro, who is telephoned on a regular basis by Montreal's branch of SSSJ, and many other individuals contacted by branches of the organization throughout the U.S. and Canada. These phone calls are also invaluable sources of information for us in the West concerning the latest developments affecting Soviet Jewry. And it must be stated here that the total revenue of organizations such as SSSJ does NOT go towards these phone calls to Russian Jew, as was so incorrectly inferred by several students after hearing the subject discussed in class. SSSJ could not survive in its present form or in its major function of distributing literature and information to the public concerning Soviet Jewry were it to pour all of the little money it receives into telephone calls. The organization spends its money on, among other things, the printing and distributing of posters, bumper stickers, leaflets, buttons, pamphlets, and booklets describing the plight of Soviet Jewry up to the minute. It reacts instantly to information received, making it available immediately to campuses, chapters, congressmen, and concerned individuals throughout North America—witness two weeks ago when the organization received a letter smuggled out of Russia from a Jew who managed to visit the Potna Prison Camp where Silva Zalmanson and many other Soviet Jewish Prisoners of Conscience are being incarcerated. Within a day this letter was printed up and distributed, and the SSSJ office has already received replies from the offices of several congressmen

concerning this new information. SSSJ also spends its money organizing rallies across the U.S. and Canada to alert the public to the issue of Soviet Jewry. In addition, a portion of its funds goes toward contact with Washington concerning important Soviet Jewry legislation presently before Congress, and towards the cost of sending down people to lobby for passage of these bills. Among this legislation are included bills for allocation of American foreign aid to help in the resettlement of Soviet Jews in Israel, an urgent issue at the moment considering the staggering burden that is placed on Israel's economy by the continuing influx of Russian Jews. Passage of Sen. Muskie's bill would result in \$85 million for this purpose, while Sen. Jackson's would involve \$250 million. SSSJ has briefed groups from many different college campuses on this legislation and has helped them with their lobbying activities. At a 3-day National Students' Conference on Soviet Jewry at the end of January, a cross-section of Soviet Jewry leaders from all over North America lobbied very successfully on behalf of the Refugee Aid bills and others.

I felt that it was necessary to present here the other side of the issue, since that opportunity was summarily denied the students for various reasons in some of the classes where the Rebbe's views were explained. However strongly one believes that the information he has is correct, to allow little or no opposing comment concerning one's beliefs is reprehensible, and to speak to a student body that is largely uninformed from a position of acknowledged authority as a professor, allowing few, if any, contradicting opinions, is to do a great disservice to the Soviet Jewry movement at large.

Yours sincerely,  
Karen Taylor

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## Disappointment

TO THE EDITOR:

Disappointment is selling over one hundred tickets to a class-sponsored social event and having only twelve members of that class actually come. Disappointment is the chairman of the Senior Fashion Show staying up for three nights in a row coordinating outfits, writing descriptions of ensembles, and taking care of the inevitable problems that arise...the planning of any major event...only to be forced to delay the start of the actual program for forty-five minutes because so few people were present. It is indeed sad that Stern women are too embarrassed to go to a Fashion Show, as many ticket-holders claimed they were. Sensitive to an ingrained self-conception of the ultra-feminine, conservative Stern stereotype, many girls shy from fashion shows, a normally accepted social activity in any circle. How unfortunate that "embarrassment" should persuade Stern women to sit in their rooms rather than be accused of attending a "Gauche, trite activity like a fashion show. To those who claim that they were just too busy or too tired to attend...the best remedy for apathy and disinterest must surely be the chairmanship of a well-planned, interesting event that is a financial success, but a social failure. Fiscal patronization of social functions is not enough; poor attendance, though, makes the event self-defeating and disappointing in itself.

Disappointed

Student Council would like to apologize to all who were inconvenienced by the cancellation of the chartered bus. We hope you enjoyed the Yom Ha'atzmaut program anyhow!



## Yom Ha'atzmaut

by Sandra Kilstein

After the Memorial Day for Soldiers of Zahal, a day of somber reflection, the Israelis are ready for the fireworks and frivolity that began with the six o'clock evening siren signaling the start of frolic—Yom Ha'atzmaut. It is then that the multitudes roam thru the downtown areas of Tel Aviv, Haifa, Jerusalem, or wherever one may happen to be in Israel. It really doesn't matter where one is, for the festive atmosphere pervades everywhere. The first requirement for an evening of fun is the purchase of a "patish"—a plastic, beeping hammer. Armed with this holiday instrument, the crowds react according to customs. (If someone "finds favor in your eyes," beep him on the head! In the community spirit, the downtown area turns into a mini-battlefield where everyone good-naturedly waves and offers hammered "love-pats." Erev Yom Ha'atzmaut means walking the decorated street, meeting friends, and going

to parties. It is not uncommon for groups to form their own parades down the street—providing they can find room to squeeze through. In Jerusalem, the leisurely stroll thru the town center brings everyone to Gan Atzmaut, the public park, where music and mass hora circles add to the entertainment. The activity lasts till all hours.

Bearing this in mind, the Air Force considerably plans its exhibition of jets for late in the morning. The planes fly the length of the country so that all Israeli residents can witness the strength and ability of its force.

That evening is the Annual Song Festival in Jerusalem's cultural building, Binyanai Haumo, where well-known singers perform songs specially composed for this event and destined to form the radio hits for the coming year. Yom Ha'atzmaut is a time of all-around fun. However, next year—the twenty-fifth anniversary promises to be a spectacle unequalled to any celebration thus far. It's worth your while to drop by!



## Yerushalayim

Nineteen hundred years ago the Roman Emperor Titus returned from the war in Judea. The Senate and the people of Rome turned out to welcome him. His message to them was simple: "Judea Capta"—Judea is captured.

To commemorate his victory, the Caesar had a great arch built. Carved on it were figures of Jewish survivors of the disaster being led into exile and slavery, as well as certain vessels taken from the Holy Temple. The words of Titus—"Judea Capta"—were inscribed for eternity.

And so, it was apparently over. The tiny Jewish people had fought their war against the mighty Roman Legions and lost. Almost decimated, their remnants were now scattering through the ancient world, and few doubted that they would go the way of all other ancient peoples, and that their future must necessarily lead to assimilation, oblivion and national death.

The Roman Empire, on the other hand, stood fast and firm from the shores of Britain in the far west, to the depths of Asia in the east. A mighty Pax Romana sealed the triumph of the greatest empire the world had ever seen, and, once again, few could see anything but enduring rule for the Caesars of the Forum.

The year was now 1943. The German armies were being pushed back from their incredibly swift gains, and, on the Italian Peninsula, the Allied armies had entered Rome. No longer was this the land of the Romans; no longer did the Caesars rule; no longer did the legions march out to battle against the barbarians. The glory that was Rome had long faded. Rome was dead.

The ancient city, however, still stood, populated now by Italians, whose leader had led them into an alliance, with the Haman of Hamans, the Fuehrer, Adolph Hitler, of cursed

memory. Now they stood and watched as elements of the British Eighth Army marched in parade.

And among those units was one particularly curious one. It was composed only of Jews, Palestinian Jews. This was the famous Jewish Brigade.

And as they marched they came to that ancient Arch of Titus that symbolized Jewish defeat and whose taunting words looked down upon them. They marched toward that arch, they marched under it and when they had passed they paused and wrote in bold letters at the base: "Am Yisroel Chai!" "The people of Israel still lives!"

These same soldiers returned to Palestine to join the underground armies that fought the British. They fought until the State of Israel was established in a part of the ancient land of Israel...

Three times in twenty years Arab armies tried to destroy that little state—and each time the state grew stronger...

This last time the Israeli government pleaded with Hussein the King of "Jordan" not to attack, to keep the border peaceful...

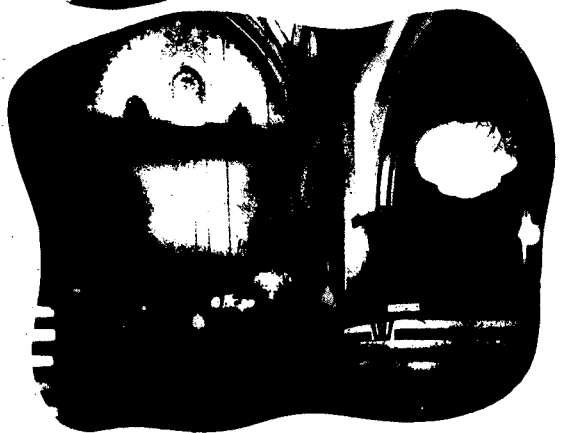
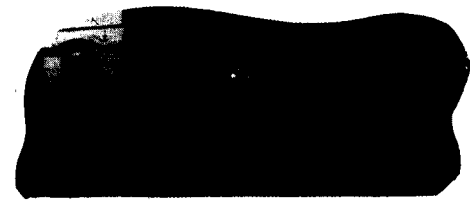
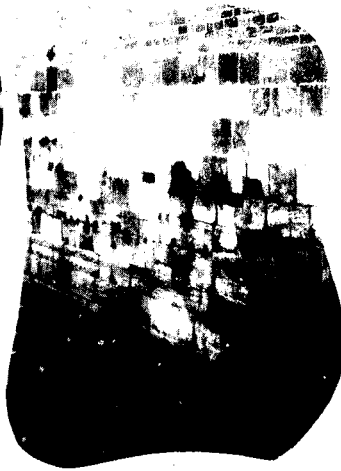
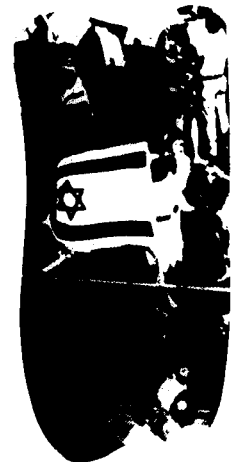
"But G-d hardened the heart of Pharaoh,"—Hussein would not listen, he began shelling Jerusalem...

The Israelis had not planned a war—they certainly did not plan or even dream of liberating Ancient Jerusalem...but the G-d of our fathers, who "never sleeps nor slumbers" would have it otherwise...On that fateful day in June the tank commander, Mordechai Gur, bridged the centuries when he shouted to his fellow commanders: "The Temple Mount is in our hands! The Temple Mount is in our hands!"

A few moments later, the Chief Rabbi of the Israeli armed forces, General Shlomo Goren, stood in front of the Western Wall, the only remnant of the Beis Hamikdash, the ancient Temple which once stood on the Temple Mount, clutching the Torah he carried when he came in with the attacking troops. Goren, a short, thick man with paratroopers' wings and battle ribbons from 1948 and 1956 on his chest, was overwhelmed. "We have taken the city of G-d," he cried. "We are entering the Messianic era for the Jewish people...We took an oath today, while capturing the city. On our blood we took an oath that we will never give it up, we will never leave this place. The Walling Wall belongs to us. The holy place was our place first, our place and our G-d's place. From here we do not move. Never. Never!"

Such magnificent events have not taken place in over 2,000 years...

Those of us who can hear, realize that in the distance we hear...THE FOOTSTEPS OF THE MESSIAH.





# Rabbi Meir Kahane Speaks: Urges Aliya

by Karen Taylor

On March 22, Rabbi Meir Kahane addressed Stern students on the urgent need for Aliyah as a mitzvah, and Aliyah as a necessity. He began by approaching the topic from an orthodox point of view, stressing the importance of the mitzvah of Yishuv Ha'aretz - Settlement of the Land of Israel - and castigated the fraudulence of a Jew who can say at the end of his Seder, year after year, "LeShanah HaBa'ah BeYerushalayim, and yet remain in the United States. How, he asks, is it that we who consider ourselves Orthodox Jews, condemn the Conservative movement for permitting adherents to ride in cars on Shabbas, when we sit here and ignore the commandment of settling in Israel? Is this not the ultimate hypocrisy? We're machmir on glatt kosher food, so how do we allow ourselves to disregard this mitzvah? Certainly, Aliyah is for many a difficult proposition, but coming to America 50 years ago was also hard, and did Jews just decide then to start ignoring the mitzvos when it became hard to continue observing them? Many years ago, when very few products were made Kosher LePesach, and our diets during the holiday were severely restricted in their variety, did we just shrug our shoulders and say, "Pesach is too difficult. I think I will not observe it?"

After a strong verbal browbeating, in the same vein as the above, of those Jews and ourselves among them who have remained behind, Rabbi Kahane shifted his emphasis, stating with a touch of sarcasm that "since I see that the mitzvah of Aliyah is obviously too difficult," he would speak to us as he would on any other campus. "We are in Galus," he stated flatly. True, it has been a very sweet Galus, the sweetest in many years, yet the fact remains that any country in which we have remained for any length of time, has always ended its welcome with programs and worse. "There was once a country," he declared, "where there were two Jewish cabinet ministers; a Jew had helped write the constitution; the Jews owned newspapers and major stores, and were living very well. Above all, they believed in that country. All the Jews loved that country, not just the assimilated ones, but the frum Jews too. The rate of assimilation was fantastic. By 1931, every second Jewish marriage was to a non-Jewish spouse. The Jews felt secure there. After all, some had lived there even longer than their non-Jewish friends. The Jewish community had been in existence there for 1000 years (less than our time in Spain before we were expelled, but greater by far than our paltry 300 years in America, after which time we feel so safe here and established.) There was the feeling that nothing could go wrong there for the Jews. It wasn't Czarist Russia, after all. Well, the name of that country was Germany, and we all know what happened."

But an important factor to be reckoned with, Rabbi Kahane stressed, in any study of the Holocaust is that the Germans were not unique in their violence. Mass injustice and violence are not a German monopoly. The tragedy did not occur precisely where it did because the Germans were any

more savage than the inhabitants of any other nation. It is a dangerous fallacy to simply say that the Germans were an aberration, a fluke, a peculiarly war-like people, and that the Holocaust could only have happened there and been committed by them. America, for example, is considered by many to be a more truly violent country. Germany was not. The Germans rebelled, he believes, not because they were any more inherently violent than anyone else, but because they were desperate. Someone appeared who claimed he could "save" them - restore the pride their nation had lost in its defeat during World War I, alleviate the severe economic problems of the country. They cont'd on page 11, col. 1

## Politics

# COURTING THE JEWISH VOTE

by Shirley Stark

As the political merry-go-round of 1972 turns round and round, some of the candidates are holding on tightly, while other less fortunate have already fallen off. Humphrey, Muskie, Jackson, Chisholm, McGovern - there seems to be no lack of choice this year in the Democratic Party, although some citizens may believe otherwise. The primaries have officially arrived and each candidate is doing his very best to show the American voter why "he is the best man for the job of President of the U.S." We seem to have heard similar language in

1968, and perhaps this year we shall become more discriminating as a result of the lessons we have learned from the Nixon administration and its failures.

An interesting component of the political campaign this year is the courtship of the Jewish vote. Each candidate now proclaims that he is "the best friend of the Jews" in addition to being the best friend of all other ethnic groups. This was particularly true in the Florida primary campaign where Jews made up a large percentage of the total vote. Commitment to Soviet Jewry and to Israel abounded in the campaign rhetoric of all the candidates.

On March 14 Florida voters cast their ballots for whomever they

thought to be the best candidate, i.e. that candidate who would best serve the interests of that particular voter as well as the country at large. This decision proved to be a particularly difficult one for Florida's Jewish voters. Senator Jackson had campaigned extensively in Jewish areas, emphasizing his past record on Jewish issues as well as his proposals for the future. Large numbers of New York Jewish students "invaded" Miami on behalf of Mr. Jackson during their intermissions. Nor were the other candidates to be outdone. Senator Humphrey's workers included some of the top Jewish youth and adult leaders of Dade County. They succeeded in publicizing Mr. Humphrey's long and distinguished record on Jewish issues, both domestic and foreign. The supporters of Senators McGovern and Muskie emphasized some of the legislation they had respectively sponsored in regard to Israel's defense. No candidate could dare be silent on Jewish issues when this large group of voters could decisively influence the outcome of the election.

## This Is What We Must Do Until Nixon Goes To Russia

"The Jews in the Soviet Union are looking to President Nixon as the Messiah. I hope that with your help, Americans, we can get permission to leave for Eretz Yisroel. Make a lot of noise... Demonstrations for Soviet Jews should take place all the time before the Nixon visit..."

These are the words of Russian Jews speaking to us on the phone in the past few days. They are convinced that American Jewry is working day and night to pressure President Nixon to speak out clearly and forcefully for them when he goes to Moscow May 22nd. The Russian government seems also to be convinced of this. To stifle any further outcries by Russian Jews, the Soviets have begun an internal campaign to terrorize Jews into silence, and an external campaign to convince world public opinion of the normalcy of Russian Jewry's lives.

Soviet police, standing shoulder to shoulder, block young Jews approaching the Kiev synagogue each Shabbat. Eleven Kiev Jews are sentenced to 15 days in jail... Police in Minsk and at Babi Yar prevent Jews from conducting a martyrs' memorial meeting... Jews are dispersed and assaulted by Moscow police outside the synagogue who say, "This time let's finish them off." Jews are kicked and several have their teeth knocked out... Mrs. Eva Butman, wife of Soviet Jewish "prisoner of conscience" Hillel Butman, is beaten and abused for six hours March 20th by two KGB officers after visiting her husband in the labor camp... Jews in Kiev and Moscow are warned not to protest "in the near future," or else... Soviet authorities, fearful of their image, set up a phoney "Moscow Yeshiva" weeks before the Nixon visit...

Imagine what will happen if we do not exert enough pressure on Mr. Nixon to induce him to speak out clearly and forcefully in Moscow for Soviet Jews? The Soviets will realize that free world Jews really do not care, and the retributions against Russian Jews might be quite harsh.

Pressure on Mr. Nixon must be in three parts: a) a groundswell of public opinion up to Solidarity Sunday - National Solidarity Day for Soviet Jews, April 30th; b) full participation in Solidarity Sunday events in each community; c) "cashing in" on the political credits thus gained following Solidarity Sunday up to the Nixon trip.



More Soviet Victims

This trend of courting the Jewish vote followed through to the other primary states as well. The crucial primaries of Ohio and Pennsylvania are to take place on April 25th, and they, too, will be greatly influenced by the heavy Jewish populations in both states. By election day, Jews all over the country should be tired of hearing the old campaign epithet, "the Jew's best friend."

Although Jewish issues should be given a high priority, American Jews cannot obliterate the fact that they do live in America. The American Jew must weigh American political issues as well in making his final choice for the candidate he would like to see as President. At Stern College, too, we have been swamped by the candidates' views on Jewish issues. Those students at Stern and other colleges who support Humphrey, or Jackson, McGovern or Muskie must make us aware of their stands on contemporary American problems. It is insulting to any Jew to assume that he is interested only in the problems of his brethren. Jewish problems are of the highest priority. However, this does not assume that we can forget American problems. Jews have contributed greatly to the well-being of the United States and continue to be concerned with her welfare. Our choice of candidate for President of the United States must reflect this concern.

## Aliya Agency Assists Students

by Sharon Freedman

Aliya has become a major consideration of the Jewish Student across the nation in formulating his or her educational and career plans. Having fuxte "big decision," there are many practical problems that must be overcome. The Association of American and Canadian Students for Aliyah (AACSA) is a service organization designed to help students plan for Aliyah. Part of the "Tnuat Aliyah," the AACSA leaders felt it was not enough to

have an organization that deals with the problems of Aliyah in general. Students, they felt, have specific problems and concerns and should be dealt with as a separate group.

The AACSA answers questions and provides services on housing, study, and job opportunities. Information is published in the "Aliyon," the official publication of the AACSA, which includes such items as what it's like to move to Israel by yourself, with children, etc. A special supplement called

"Campus Aliyon," deals with items of specific interest to the college student. For instance, it reports that a recent directive announced that "a student on an A-1 or 'oleh' visa who is granted a tuition scholarship will have his cont'd on page 11

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# \*\*\* ANNOUNCEMENTS \*\*\*

**Annual Oral Interpretation Festival Preliminaries:**  
Thurs. April 27 in the auditorium at 7:00

**Finals:** Wed. May 3 Club Hour in the auditorium

For more information see Mrs. Schram, Mrs. Golden (Room 505)

**SENIORS!**  
Make arrangements now to take final examinations before graduation. Don't Delay!

\*\*\*\*\*  
The Eighth Annual Salute to Israel Parade will take place on Sunday May 14, 1972.

\*\*\*\*\*  
**SOLIDARITY DAY IS APRIL 30.**

Extra-Curricular Activities forms must be turned in by April 25. Blanks are available at Mrs. Winter's desk, and should be turned in completed to her at once. Members of all classes should complete these forms.

## President's Message

### Stern Sets The Standard

—by LEAH S. BECKER



In light of recent issues and loud verbalizations which almost threatened to lead to a polarization within Stern, an amazing phenomenon emerged—a sense of unity! In discussing school rules and the revision of the dress code, many students have begun to analyze the "raison d'être" of Stern and our vital function within

the Jewish community. Almost everyone involved, no matter what her point of view, agrees that Stern must continue to serve as a source of Jewish leadership and that Stern must stand a strong academic center of Torah learning for women. We are still the only school in the country which offers a college to an Orthodox girl who wants to continue her Jewish education and remain in a certain "Sviva." More and more students agree that this is what they seek at Stern.

The point of disagreement is the "how." How can Stern best serve the needs of the American Jewish community? How high must our standards be? Are we to raise our standards beyond the reach of our students or are we to compromise with the community around us in order to entice more girls to benefit from a Stern education?

The dilemma is a serious one, not to be scoffed at. In its fifteen years of existence, Stern has not yet chosen a definite direction in regard to this dilemma. I certainly do not pretend to have a solution to offer in one article. Yet I strongly feel that the problem is compounded by the indecision of our administration which has itself not yet decided in which "derech" to steer its university. How can the same people who published "Why YU" claim to be concerned with the image of our school in right wing circles?

The administration has clearly shown us that they will not direct us and that as mature adults we are to do our own steering. Thus, we are handed a tremendous responsibility not only for ourselves but for the future of our school. I am frankly disappointed with our handling of this responsibility. Our revised dress code is as wishy-washy as the administration that refused to enforce the last one. How can we give direction to our school as back-seat drivers?

We must make Shabbos a more central aspect of our life. Even if it means one hour less sleep to come to school for Minyon and meals, you will be enhancing the Shabbos not only for yourself but for everyone else as well. (We now have guests with us every week). Attend the TAC classes and the various lectures. Show that for which Stern is unique is vital to you. Show that your pride warrants your speaking highly of your alma mater when speaking to prospective students; show that it's worth your acting and dressing properly.

It's frightening to witness a transient student body which must direct its own school during its four year sojourn at Stern, but so the administration has apparently added it. We cannot ignore the challenge.

If we're really as mature as our new dress code proclaims us to be, let's pave a direction for the future of our school. Let's put in the little extra effort. We are all united in our desire to maintain the uniqueness of Stern as a religious school. Otherwise we wouldn't be here, would we?

# LET'S REVIEW

## Jadwiga Concentration Camp: "QB VII"

by Fran Kaplovitz

"This is the story as history will record it, of what the Christians did to the Jews in the middle of the Twentieth century in Europe. And in all of history we have no blacker chapter. Of course Hitler and Germany are to bear the brunt of what happened, but it would not have happened if hundreds of thousands of others did not cooperate."

QB VII

QB VII, by Leon Uris, is a novel which describes several of the many tragedies that befell the Jewish prisoners in concentration camps in the second World War. It is a novel that relates anger, hatred, disgust and love. It is angry with the world for permitting such atrocities as the sexual experimentation of Jadwiga Concentration Camp to take place. Its hatred is pointed in particular at surgeons, men who are directed by their vocation to preserve life and who use their art to destroy every semblance of valued human life and dignity. Its love, however, is directed to men who dedicate their lives to preserving human life. Men like Abraham Cady, who risked not only his reputation, but also several years of his life investigating and publicizing the horrors of Jadwiga. Men like Ben Cady, who died in the Israeli air strike against Arab air forces. Men like Doctor Mark Tesslar, who in realizing that he had cancer wanted only to live long enough to testify at the trial in the Queen's Bench Courtroom Number Seven which

might help to restore some semblance of justice to the world. And lastly women like Lady Wydman, Vanessa Cady and others who display the strength of character which permits and helps men like Abraham Cady, Mark Tesslar and countless others in their fight to return justice to the world.

QB VII follows the life of Dr. Adam Kelno from the end of World War II, through his stay at Brixton Prison suspected of having perpetrated war crimes, through fifteen years of living among Oriental natives, through his return to Great Britain and through his being awarded the Order of Knight's Bachelor. It finally brings him to the downfall and degradation that a madman such as he deserved to suffer.

QB VII follows the life of Abraham Cady, a journalist wounded while flying in an air strike of World War II. The reader experiences with him love, disgust and frustration. Cady knows that he has the ability to write and to write well. After authoring some good books, some mediocre books and one very poor novel, Cady becomes involved in the book which becomes not only his best, but his most controversial work. One paragraph of *The Holocaust* mentions Jadwiga Concentration Camp as the "notorious Barrack V (where) a secret surgery was run by Dr. Kelno, who carried out fifteen thousand or more experimental operations without the use of anesthetic." These words result in a trial which not only relates an attempt to restore

justice to a society which seems to have lost its regard for human life, but also helps to remind those of us who have forgotten or those who do not know what horrors anti-Semitism has caused.

As each witness unfolds his tale at the trial, one begins to wonder whether such animosity can be true of human beings. One cannot even say that he almost feels the pain suffered by these people as they were operated upon and sterilized without anesthetic and without the smallest regard for human life. Such pain can not be imagined. It can only be experienced.

In QB VII Leon Uris has created a powerful novel. His characterization is as painful as it is real. The plot more than compensates for a rather dull beginning. The reader finds himself unable to leave the book until it has been read in its entirety. By no means is the novel "pleasant" reading material. It is the horrible and terrifying tales of concentration camps being unfolded before the reader's eyes. It is the novel which makes one realize the necessity for the tales of the second World War to remain a reality for today's youth. Today we can still hear these horrors recounted by those who experienced them and have the strength to speak of them. However, unless more powerful books such as QB VII are written, the atrocities of World War II will merely become the number, 6,000,000 that our children will memorize while studying for a World History exam.

## "Hamlet" at Yehiva

by Karen Moss

The Yeshiva College Dramatics Society under the direction of Mr. Anthony Beukas, presented John Gielgud's version of William Shakespeare's "Hamlet" from March 18-20, 1972.

Because women do not appear on stage at a Yeshiva production, the original women's parts were previously altered to serve as men's roles. This year a new innovation was tried—women's parts played by men. Both Ophelia and Gertrude, important characters in the play, were successfully taken over by Yeshiva college students. The play done as if it was a rehearsal, was also a new innovation at Yeshiva College.

In order to give an adequate review of the production something must be noted about the play itself. For many actors, playing Hamlet has been a long time ambition usually achieved after many years of experience. The language, being poetic, is more difficult than modern prose language. Therefore, "Hamlet" is a difficult production, especially for novice actors.

Hamlet, played by Noah Nungberg, was extremely convincing as he spoke to the ghost of his murdered father. However, in the famous "to be or not to be" speech in which Hamlet ponders his very existence it appears as if more an acrobatics act than an interpretation. The acrobatics and the acting were successfully

Continued on page 11 Col. 4

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# VIVA LA FEMININE!

## Ms. Chicken Soup Flies the Coup

by Esther Epstein

Chicken soup and the Jewish woman have hereby dissolved their relationship! The breakup was initiated by Ms. Aishat Chayal, who insists that there is a world outside her stuffy one windowed kitchen; that she has heretofore been refused admittance to. Insane? Perhaps. However the 1970's has ushered in Bella Abzug and her long haired army who are willing to "march into the valley" with full force regardless of the cannons that will be firing and will continue to fire until some sort of truce can be achieved.

The Jewish woman has too often been confronted with stereotypes attempting to degrade and insult her. She has long been the target of abused, misused and uncalled for comments and associations. Keeping her schedule continuously filled with cooking, baking, cleaning, and having and caring and rearing children has been good strategy in that the few extra bonus treats of "time off" were spent gulping down the excedrin pill of the times.

Enter Woman's Sufferage. Meal Maris, housekeepers, short skirts, long skirts... give them a finger, they want a whole hand. The female species will hereby never be content until she has had her cake and eaten it too and then another and another.

"Dāvka," a publication sponsored by the Hillel organizing project and the Jewish Federation, Council of Greater Los Angeles, has devoted an entire issue to the Jewish woman, attempting to stimulate thought on crucial issues facing Jewish women today and explores their heritage and destiny as Jews.

One article in particular concerns itself with Halacha and the Jewish Woman. Ironically enough, it is titled "The Jew Who Wasn't There." The author is of the opinion that women in Jewish law and practice are viewed as peripheral. Citing many sources as the subsequent role of Women in Halacha; she reminds us of the category in which we are generally placed. Curiously enough that category includes women, children and Cananite slaves. Furthermore, the testimony of a Jewish woman is inadmissible in a Jewish Court. Jewish women were and are in many cases being discouraged from any attempt to higher Torah study, and those who do not learn can never hope to teach. It comes as little wonder, then, that the minds of the average Jewish woman was devoted to discourses on clothes, food and marriage.

A second article is entitled "National Liberation and the Jewish Woman," and claims that Jewish women are doubly op-

pressed—as women and as Jews.

The article maintains that the non-paying but socially necessary work that women do are roads that lead to subordination and is a one way ticket to a second class existence. The author leaves us with a reflective thought on the necessity of viewing national oppression and sexual oppression of women as causes to be fought for simultaneously, one in conjunction with the other, so as not to lose sight of either goal.

Quoting Simon de Beauvoir: "...There is no other way out for woman than to work for her liberation."

## Rings & Things

### Engaged

Dorothy Brown '73 to Robert Lewis  
Fagie Chafetz '73 to Joel Orsen  
Judi Feinstein '73 to Shayne Jacobson  
Joan Strachman '72 to Howard Gans  
Roz Yager '72 to Robbie Vegh

### Married

Batsheva Cohen '72 to Chaim Cohen  
Ann Linshtz '72 to Jack Moser  
Laura Zelikowitz '72 to Harold Dworesky

## Commentary A Woman's Place

by ANITA GITTELMAN



The girls at Stern have a warped sense of their roles as females. The misconception under which they operate is manifest in all school activities.

Perhaps it can be traced to the old saying, "A woman's place is in the home." I realize that the tenets of The Women's Liberation Movement do not apply in the case of the Orthodox Jewish woman. She is in a class unto her own.

Judaism emphasizes the importance of the Jewish woman in creating a harmonious home. It is the woman's role to take care of the needs of her husband and children. She helps her children develop as she maintains the spirit of love and devotion in the home. All this contributes to the atmosphere of "sholom bayit."

There are many girls who spend their lives in preparation for the moment they will get married and start to raise a family. They will derive much satisfaction from sharing their husbands' goals with him.

There are some girls, however, who would feel stifled if their sole function was to assist their husbands and children. These girls want to achieve their full identity

in vocations other than housewifery.

I'm certainly not belittling marriage. It is a marvelous accomplishment when a man and a woman can join together in love and continue to develop as a more complete unit, yet still maintain their individual identities. For a woman who would like a career in addition to marriage, it would be unnatural for her to abandon her needs and goals in a total, selfless devotion to her husband. Rather, they should complement each other and help each other grow, so that neither one suffocates.

It distresses me to report that many Stern girls, possessing this potential, suppress it because they feel that marriage is an end in itself. To these girls, college is simply "a place to keep warm between high school and marriage." It offers a prime situation for meeting boys and perhaps a future husband.

Some girls don't take classes or student activities seriously enough. Perhaps it is because these aspects of college do not seem to directly relate to the ultimate goal of marriage.

In many classes, the teachers are permitted to lecture the full hour without a single challenge against an opinion they've stated. Often Stern girls placidly sit and absorb the lecture. I don't think this can be attributed to another old concept, namely that nice Jewish girls are quiet and respectful. There is nothing disrespectful about expressing an opinion in class. Many teachers would be happy if they could elicit more of a response from their students. It's difficult to teach when the faces remain expressionless.

Instead, I submit that many Stern girls have a distorted sense of their roles within Orthodox Judaism! They have only themselves to blame for the misconception.

Too often I've seen girls get engaged, or even married, and they promptly begin to ignore their studies. The usual remark seems to be that since the course is not integrally useful in marriage, what is the point of wasting time on it?

Granted, it's difficult to handle marriage and school at the same time. Unless the girl sets individual goals for her personal development and achievement, school becomes like a jail until graduation, when she is set free.

It is easy for a married or soon-to-be-wed girl to lose sight of her individual development in anticipation of total devotion to her husband. But what excuse does a single girl have? To rely on the prospect that she won't need any of her schooling later in life because her husband will take care of her, is to deny that she might have her own potential to fulfill.

Some girls deny this possibility from sheer laziness. Rather than explore and develop their own capabilities, they mentally rest until they will have husbands to do all the work and worrying for them. This is an easy life, but have they really lived? Have they honestly evaluated their potential?

## Marlit Wandel Says Any Woman Can

Special to the Observer

She's "dynamic." She glides, turns, jumps, and spins through an incredibly busy and varied life with a broad, vivacious smile and a pair of striking and alert blue eyes. One of the finest and most "in demand" ice skating professionals and instructors in New York, Marlit Wandel, is a fascinating character as a professional, as an artist, as a woman, and as a Jew.

"I love my work and I am a deeply religious person. I thoroughly enjoy both roles and I have never found them in conflict." Mrs. Wandel, a forty-year-old mother of two who looks, acts and feels twenty-five, is a Yiddish Mama in the fullest sense of the word, as well as a professional ice skater. Marlit sees no reason why such a combination should be unique or unusual, but it is: Marlit Wandel is the single Somerset-Shabbat figure skating professional and instructor in the world.

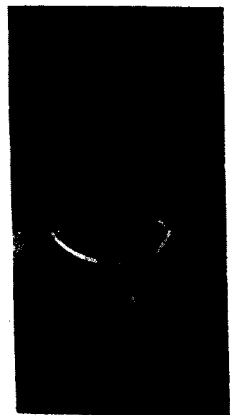
Four days a week Marlit can be found at the Abe Stark Skating Rink at the Coney Island section of Brooklyn in possession of a remarkably tireless and cheerful disposition, a long waiting list of students, and, needless to say, a terribly busy schedule. "At the rink," she said, "they generally don't even think I'm Jewish. In fact my slight accent makes everyone think I'm European trained."

The remaining three days of Marlit's week, however, are spent preparing for and experiencing a beautiful and restful Shabbat usually with a houseful of relatives or friends or encouraging her fourteen-year-old daughter Leah, a future student at Stern College, or taking pride in her eighteen-year-old son, Ephraim, who pours over a Gemara in Har Etzion Yeshiva in Israel, or teaching an exercise class to Mizrahi women, or planning, scheming, and

dreaming of the ice rink she hopes to bring with her to Israel upon her forthcoming Aliya. Marlit's dashing, well-liked, and successful husband, Arnold, is very proud of his wife's skating prowess, but at least, if not more, proud of her excellent chicken soup, "Chulent," and matzaballs.

Although both roles—Jew and professional—are rather distinct in Mrs. Wandel's life, the fact that both are so vitally important to her, necessitates their overlapping. "I do take a special interest in religious skaters...in fact there were even a couple of Chassidim at the rink last week...if I see religious Jews on the ice, even if they're not my students, I try to give them whatever attention or assistance my time allows."

More significant, however, in terms of Marlit's dual love for



Mrs. Marlit Wandel

Israel and for skating are her plans for the founding of an ice rink in Israel. She is convinced that the Israelis would like it, and she would like to be the one to bring it to them. "Since Israel should have everything this world enjoys," she said with Zionist pride, "they should certainly have an ice rink...I enjoy teaching skating to everyone, but I have an exclusive interest in teaching it to Jews, and I am anxious to teach it to Israel." Her dream, she pointed out, would bear much more resemblance to reality if she could solve her biggest problem: Money. Marlit's "charm-my-way-into-the-heart-of-a-millionaire-philanthropist" campaign is in full force, and takes on many and varied forms, both professionally orthodox and charmingly unorthodox. Mrs. Wandel smiled wistfully as she glanced at a copy of "The Grossinger Tattler," a daily bulletin of the Grossinger Country Club where she recently made an appearance on the ice rink. She was described in the "Tattler" as "beautiful Marlit, a noted professional figure skater who's one of the moving spirits behind a spectacular new ice rink now being constructed in Jerusalem, Israel." Marlit hopes that these words will someday prove to have had prophetic truth.

As an artist, Marlit is "Poetry on ice," both stylistically and philosophically. Although a professional, her attitude towards her work far transcends a commercial outlook, for she truly believes in her art. She finds skating endlessly educative and enjoyable: the ice makes her "high" ice skating, feels Mrs. Wandel, is a "terribly healthy sport, physically, mentally, emotionally...it's therapeutic, it's expressive, and it's a discipline." It is a sport that can unite a family; it can give freedom of expression

to a troubled individual; it can reduce juvenile delinquency. In fact, Marlit added, ice skating is frequently recommended by doctors as therapy for such ills as learning disabilities. Marlit sincerely believes that the skill of skating is the greatest gift she can give to an individual. "And the beautiful thing about it," she said, "is anyone can do it. It's a life-long sport, any age can enjoy it and learn it. As long as you can walk, or even stand on your feet, you can skate." Marlit added with a grin, "and there's no such thing as 'weak ankles', a commonly used translation for "I'm scared."

Marlit suddenly stopped in the midst of her discourse on the benefits of skating and exclaimed emphatically, "And I love it for the pure pleasure of it! Imagine that...I have this tremendously enjoyable pastime and I even get paid fourteen dollars an hour for going it!"

Marlit Wandel will never experience the "Hadassah Housewife" syndrome of the over-forty Jewish woman. She will never feel the threat of the male world professionally, as do so many women associated with the Liberationist movement. Mrs. Wandel has indeed created a meaningful, effective, successful, and exciting synthesis of woman, professional and Jew.

The Editor in chief and Editorial Board of THE OBSERVER would like to wish a hearty mazel tov to Noreen Pailein, former Production Editor, upon her marriage to Joel Rebak.

## Reverend John S. Grauel Speaks for U.J.A.

by Judy Friedman

"This generation of Jewish parents has raised its children in such a way that they do not know their history, heritage or tradition," said Reverend John Stanley Grauel speaking at Yeshiva University on behalf of the United Jewish Appeal. "In fact, many of these Jewish youths have disavowed themselves, becoming anti-Semites and signing up for the Palestine Liberation Front." The Reverend maintains that today's Jewish youth must spend at least one summer in Israel in order for him to gain full understanding of his Jewish heritage and therefore gain a desire to support it.

In keeping with his campaign to acquaint Jewish youth with their heritage Reverend Grauel has accepted the Chairmanship of "Operation Joshua." Operation Joshua is a summer program sponsored by U.J.A. which is opened to all Jewish Youth. Its purpose will be to tour Jerusalem, and educate the youth on the meaning of such sites as the Jewish cemetery of Mount Olives, Yad Vashem, Mt. Herzl. The tour further includes lunch in the Jerusalem Forest and discussions with Arabs and Israeli political leaders.

Why is a White Anglo Saxon-Protestant Minister who speaks Hebrew with a Boston accent interested in the plight of the Jews? Reverend Grauel's fight intense for Jewish survival began when he was a young minister barely out of school and heard of the persecution of Jews in Europe. Having his own radio broadcast he discussed the Jewish plight with guests, asked questions, and consequently, in the early 1940's, joined with the

Children of Palestine and the American Children for Palestine Committee. Soon Reverend Grauel learned of the Haganah and subsequently joined. He became involved in illegal immigration maneuvers which eventually got him involved in the landing of the "Exodus." There were 4,554 souls in a boat prepared to carry 600.

"We were attacked by the British destroyers fourteen times. We could only respond with potatoes and fists," said Grauel.

A veteran of British prisons for his activities in the Haganah, Reverend Grauel is a holder of the coveted Fighter of Israel Medal. Reverend Grauel is convinced that the prevention of another Holocaust rests in the survival of the state of Israel which will keep world Jewry secure and the whole of Western civilization intact.

## "Aliyon"

Continued from page 8

tuition covered for the preparatory year." This must, however, be renewed if the student wants funds for his second preparatory year. It also tells of various aliyah preparatory groups that are being formed in the United States.

The Aliyon describes other opportunities such as a program for orthodox girls interested in a career in nursing. The program offers three months of Hebrew and Judaica studies during the summer prior to beginning the regular nursing program at Jerusalem's Shaarei Zedek Hospital.

Sandee Rovner, AACSA coordinator, hopes that through the group, the universal apprehensions and questions asked by those anticipating aliyah will be eased.

## Preview:

# Stern College Presents "The Madwoman of Chaillot"

directed by Nina Darnton

by Lori Jacobwitz

Is the Madwoman of Chaillot really mad? Does the prospector actually want to destroy Paris? Does Gabrielle really keep canaries? These and other questions will be answered on May 21, 22, and 23, when Stern College will present its annual play. If you haven't already guessed, this year's play is "The Madwoman of Chaillot". The plot centers around nineteenth century type people who are living in the twentieth, yet have not changed or updated their ways. These people contend that they are the only good and pure people on this earth, therefore they must get rid of the others. Do they accomplish this task? This you must see for yourself.

The part of the madwoman is played by Faith Watkin. In trying to do away with the evil ones in this world, she is assisted by her madwomen friends—Sara Gottleib, Lonnie Mermelstein, and Cheryl Andrews. The evil ones include Bev Kantrowitz, Rachel Newmark, Ellen Chaitovsky and Sandy Klisstein. Other members of the cast include Renee Dresnick, Judy Gerguey, Judy Katz, Ronnie Kestenbaum, Cheryl Merzel, Barbara Perlman, Miriam Pfeffer, Shelly Shilcrat, Debbie Weisfogel, Miriam Steinberg, Sharon Sobel, Martha Gluck and Racelle Merzfeld.

The director of the play, Mrs. Nina Darnton, says the play is progressing along very well. Her assistants, Meira Azulay and Ronna Meystel, and all involved urge you to all see it. Information for tickets will be posted shortly.



Rehearsing "The Madwoman of Chaillot"

## "Hamlet"...

Continued from page 9

combined, however, in the dueling scene between Hamlet and Laertes. Hamlet's performance as he finally avenges his father's murderer was also quite well done. Claudius, played by Jesse Cogan, did not fully manage to convey his villainy, even when he decided to have Hamlet murdered. Later, when Claudius confesses his murder to G-d without regret there is no appearance of conflict that usually accompanies this scene. Moustached Harold Steinberg played the Queen Gertrude. Although perhaps not fully immersed in his character (for obvious reasons) he did carry the part well. Sam Frankel did an excellent job playing the crazed Ophelia. Highly effective comic relief was provided by Stanley Goldin as the blustering old fool Polonius.

The technical effects employed also added to the enjoyment of the play—especially the recording of

the ghost's voice which was perfectly interpolated with Hamlet's speech (or shall I say Hamlet did a good job of fitting his lines to the recording).

The play was not as well received as previous Yeshiva College productions. Although it took a great deal of courage to stage a production as difficult as Hamlet, this courage in itself does not guarantee the successfulness of the play. I feel that I would be remiss, however, if I did not extend my congratulations to the Yeshiva Dramatics Society on a well turned out effort.

## Senior Fashions

by Esther Fuchs

"A Spring Fashion Show," sponsored by the Senior Class of Stern College, was held on March 12, 1972. This well-planned event featured models Aviva Albert, Esti Davidowitz, Elaine Dobin, Sara Gottlieb, Helene Kalt, Esther Kastrovitzky, Phyllis Richman, Sherri Steinberg, Laurie Vitrol, Perla Weinstock, and Timorah Zapinsky wearing fashions furnished by various clothing concerns in the New York area. The girls modeled ensembles basically designed for spring, featuring longer lengths, nautical patterns, and soft pastel designs. Narration and descriptions of each outfit were provided by Mrs. June Golden and Mrs. Penninah Schram.

Chairman Joy Glicker, assisted by Carol Cinnamon, Sheila Moskowitz, and Renee Weiser, did an excellent job of promoting and organizing the fashion show which despite rather poor attendance, would certainly be deemed enjoyable and quite successful by those who did attend.

## Coming Soon:

### Dr. Van Den Haag at Forum of the Arts

Dr. Ernest Van Den Haag, author of the popular and controversial book, *The Jewish Mystique*, will discuss "Sex, Love, and Marriage" in the Koch Auditorium of Yeshiva University's Stern College for Women, 253 Lexington Ave., Wednesday, April 26, at 8 p.m.

The lecture is the third in the 1972 series of the College's Forum of the Arts, developed by Dr. Morris Epstein, chairman of the English Department.

Dr. Van Den Haag will consider the philosophical and cultural aspects of his topic. The lecture is open to the public.

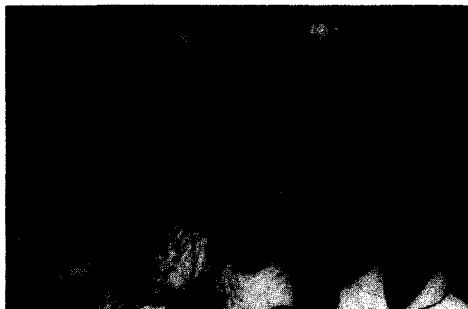
Professor of social philosophy at New York University, Dr. Van Den Haag is also a lecturer in sociology and psychology at the New School. His articles have appeared in scholarly journals as well as in popular magazines. His most recent book is *On Political Violence and Civil Disobedience*.

## Bikkur Cholim Club Brings Joy to Disabled

The transmission of the warmth of Purim was the theme of the program presented by the Bikkur Cholim Club of Stern College to the audience of Rusk Institute for Rehabilitation Medicine, on March 9, 1972. The program which consisted of Israeli songs, dances, and a clown skit, was a success because the goal—the interaction between all present, and the sealing of friendship through love—was accomplished.

The program was directed by Lillian Amcis, the chairwoman of the Bikkur Cholim Club. The participants included: Judy and Esther Chaitovsky, Susan Nunnberg, Judy Griffl, Goldie Batation, Miriam Kofman, Leora Nesselbaum, Heddit Goldberg, Fran Chesler, Susan Adler, Karen Cochlin, Juliette Weinreich, Regina Taube, Joyce Markowitz, Jaffa Hamaoui, Deborah Rush, Adeena Brand and Gabriella Freudenberger.

In appreciation for the bond



Patients of Rusk Institute Entertained by Stern Students

which has been created between Rusk Institute and Stern College, Lillian Amcis, representing the Bikkur Cholim Club, was presented with a recognition award for the organization-Mark Podwal's Haggadah. "Let My

People Go." The inscription reads: "In deepest appreciation from all our patients, staff, and volunteers for the graciousness of the Stern College student body." The Haggadah is on display in the school library.

we are suffering as we struggle against a near-Depression, and try to pull out of Vietnam and still save face and the similar ills which beset the Germans of the 1920s and '30s? Rabbi Kahane stressed that our knowledge of the non-Jew most likely does not go much beyond a few pleasant friendships with them over the years.

Rabbi Kahane concluded his remarks with a final exhortation to come home to Israel: "The goy does not like the Jew in this

country, and given the optimum conditions, he hates him...Israel can give to us. But, more importantly, we can give to her. We can work to help bridge the gap between the Orthodox and the non-Orthodox. They are living now in separate settlements and only see each other at work. We can give to Israel our American values of fair play, democracy, and compromise...It really is time to go home. Two thousand years is enough."

## Kahane..

Continued from pg. 8, Col. 2

followed him. "For only when it costs nothing, are people good. When it costs a great deal, they are not."

But what about the average American and his potential for Jew-hatred, notwithstanding the obvious parallels between the economic and nationalistic woes

Buy and Sell your Geshur Raffles Great Chances to win a trip to Israel for only \$5.00 Drawing: May 3, 1972 For more raffles see Linda Billauer, 16F

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