



The Observer

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

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Sherry Scheinberg Named OBSERVER Editor-in-Chief New Board Will Assist

Sherry Scheinberg was recently named Editor-in-Chief of THE OBSERVER for the 1972-73 academic year. Sherry, a member of the class of 1974, was an active member of the newspaper staff for the past two years. A political science major and dean's list student, she served as sophomore class president and co-chairman of the Student Admissions Society. Sherry's other activities include membership in the Student Council and director of a synagogue youth group.

Assuming the position of Executive Editor will be Esther Fuchs, a former Features Editor of THE OBSERVER. Also a dean's list student, Esther is a member of the Student Admissions Society and a second-term class senator.

Former News Editor Florence Simon has been elevated to the Managing Editorship of the newspaper. "Flo," an English

Research Editor in the coming year, Pearl is an English major.

There are eight OBSERVER editors serving on the technical board of the newspaper. Irene Flink, past vice president of the sophomore class, and Cheryl Merzel, incoming chairman of the Speech Arts Forum, will serve as Photography Editors. The immense task of make-up will be assumed by Ava Goldman, a psychology major and next year's Student Council Recording Secretary, and Rachel Shapiro, an English major actively involved in the Torah Activities Committee. Business Manager Chani Haberkorn will maintain her position, assisted by Cheryl Wachtel. Another returning veteran will be Copy Editor Karen Ulevitch, and Susan Dobkin will head the typing staff as Typing Editor.

To insure continuity in future years, the governing board recently created associate editorships in several editorial categories. Class of 1975 members Karen Dick, Arlene Pianko, and Judy Kleinerman will respectively function as Associate News, Features, and Copy Editors. Other associate editorships will be announced in the future.

The editorial staff of THE OBSERVER looks forward to a very fruitful and productive year.



Miss Sherry Scheinberg

major who is on the dean's list, is also active in T.A.C.

The positions of News Editor and Features Editor will be filled by Tammy Fredman and Esther Epstein, respectively. Tammy will also serve as junior class secretary during the coming year. Esther is an English major who has been actively involved in many phases of OBSERVER production.

Relinquishing her position as this year's Editor-in-Chief, Rachel Becker will continue her OBSERVER career as Senior Editor. A dean's list student and member of the Aishel Honor Society, Rachel will also assist the incoming staff during their first few weeks as editors.

Although she will spend the coming academic year on the Yavneh program in Israel, former Managing Editor Anita Gittelman will remain a member of the newspaper staff. The English major will contact the student body in the capacity of Israeli Correspondent.

Corresponding Editor Karen Taylor will return to her post with a monthly commentary of Jewish community involvement. A psychology major who is on the dean's list, Karen has been an active member of both JDL and SSSJ, and coordinates the former at Stern College.

An active member of THE OBSERVER's literary staffs, Pearl Newman will function as

Yom Yerushalayim Celebration Creates Enthusiasm at SCW

By Betty Liberman

May 11 marked the fifth anniversary of the re-unification of Jerusalem. This event was relived in Koch auditorium through a most successful program scheduled by the students of Stern and Yeshiva Colleges. A vast audience of students were entertained by a recording of the actual capture of Jerusalem. Rabbi M. Gorden set the mood for the audience in his introduction to the recordings. He quoted the saying "in each generation, each Jew must feel as if he actually has gone out of Egypt." We, in our generation, actually feel "the exodus from Egypt" through this miraculous victory of the Six Day War.

To lighten the mood, Zachi Ben Ari, a well-known Israeli singer, sang a medley of songs concerning Jerusalem. This was followed by lively student dancing to the music of the Ruach Revival Band.

The significance and meaning of Yom Yerushalayim was expounded upon by Rabbi Saul Berman, head of the Judaic Studies Department at Stern College. Rabbi Berman introduced the idea that no generation, since the one that went out of Egypt, has the privilege to witness the creation of as many holidays as



Spirited crowd enjoys Yom Yerushalayim festivities.

had our generation. But our privilege is greater because the Dor Hamidbor was told how to celebrate the holidays, and we have the actual ability to create them for ourselves and to proclaim them as fixed for future generations. Therefore, our generation has the greater responsibility in insuring their observance by future generations.

In order to fully comprehend the meaning of Yom Yerushalayim, Rabbi Berman said, we must first

be able to perceive the significance of Yerushalayim as Eer Hakodesh. It is the essence of Yahadut that each Jew strives to imitate the characteristics or Midos which are endowed by G-d. Just as G-d is one, each Jew strives to unify his personality and thereby achieve shlamut, or perfection. In the same vein, the city of Yerushalayim serves as a model because it represents shlamut, meaning the total integration of the individual's qualities in striving towards G-dliness. Therefore, by the means of a sacrifice, the Jew was able to advance closer to G-d and in the end achieve total shlamut.

Brothers on the site of the Beth Hamikdash G-d desired that His Dwelling should be established and sanctioned in that exact location because of this act of fraternal love. We today, can emulate the act of brotherhood, as illustrated by the above parable, by immediately responding to the needs of our fellow brothers, the world-over.

In essence, Yom Yerushalayim marks a personal struggle for shlamut, as well as the striving towards the ideal of brotherhood. Yom Yerushalayim can represent for us a holiday of eternal values, one which can become an essential ingredient of our heritage if sufficiently appreciated.

Students Form Admission Society

As public universities throughout the country increase their services, several private colleges face the problem of lowered admission applications and enrollment. Many private institutions have responded to this threat by actively involving their own students in the recruitment process. Seeing the success that these programs have realized, the Yeshiva University Office of Admissions recently established Stern and Yeshiva College Student Admission Societies to assist in almost all phases of the admission procedure.

Although the Stern College Student Admission Society is run in cooperation with Rabbi Abner Groff, Yeshiva University Director of Admissions, the group is an entirely student-run organization. Its members come from a wide geographical distribution throughout the United States and Canada and from diverse educational backgrounds. Working with the Office of Admissions, the society members hope to involve themselves in all but the decision-making area of the admissions process.

Under co-chairmen Debbie Hollenberg and Sherry Scheinberg, the members have begun a recruitment program for 1973 applicants in which Stern students will visit Yeshivot, public schools, seminars, conventions, and synagogue college programs to discuss the college with prospective candidates for admission. It is hoped that these student representatives, because of their recognition of the advantages and disadvantages of the school, will be a viable force in

influencing high calibre high school students to apply to and attend Stern College.

Both Society members and college alumni will participate in other areas of admissions as well. A tour and interview bureau will be located in the Stern building so that admissions candidates can receive a first hand view of everyday college life. Selected members will interview applicants and give tours of the facilities, and arrangements will be made for visitors to attend classes if they wish. The possibility of using more Stern Alumni to interview candidates in distant areas is also under examination.

Other plans for the organization include recruitment and interviewing workshops for Society

members and several open house-Shabbaton programs at Stern for applicants. A variety of admission materials, including a newly combined Yeshiva University catalogue for all undergraduate divisions, will be published this summer by the Admissions Office for use during the coming year. Means by which Society members can recommend qualified candidates have also been established.

The organization has currently opened a bureau to assist students who have been admitted to Stern for the coming academic year. New Society members are also needed to help strengthen the admission and recruitment process at Stern College.

Shirley Stark Heads 1972-73 Council Fran Kaplovitz Second In Command



Miss Shirley Stark

Miss Shirley Stark was recently elected Student Council President for the 1972-73 academic year. Her varied activities have included junior senator, member of the Student Admissions Society, and member of the Student-Faculty Committee on Academic Affairs, the predecessor of the Senate. A Dean's List student, Shirley also served on The Observer staff and

co-chaired the UJA campaign. She is also an active member of the Jewish National Youth for Humphrey Committee. A political science major, Shirley will pursue a career in law.

Fran Kaplovitz, a junior who will serve as vice-president of SCSC next year, is an English major planning to go into social work. She was her sophomore class secretary and recording secretary of Student Council. A Dean's List student, Fran has also served as Head Waitress and has been involved with the Jewish National Youth for Humphrey Committee.

Ava Goldman, a freshman majoring in psychology and planning a career in specialized education, is next year's recording secretary. Ava is a member of

Student Admissions Society and has served on THE OBSERVER staff.

Corinne Feinstein, a sophomore who will serve as next year's corresponding secretary, is a history-political science major planning on a career in law. Corinne has served as publicity chairman of the school play, sophomore representative to Dorm Council, and has been a member of the Student Admissions Society.

Rachel Chernofsky, a sophomore majoring in psychology and planning to work with disturbed children, will serve as treasurer of SCSC next year. Rachel has been treasurer of her class during her freshman and sophomore years and she is a NCSY national advisor.

Rabbi and Mrs. Shlomo Goren at Stern College

Rav Goren Stresses Education as Key to Jewish Survival; Calls for High Quality Education of Women

by Tammy Friedman

The auditorium was packed on May 3 as Rav Shlomo Goren, the Rav Harashi of Tel Aviv and former Rav Harashi of the Israeli Armed Forces, accompanied by his wife, addressed the students at Stern College.

Speaking in English, the Rav began by justifying the halachik problem of teaching Torah to women. Despite what is written in the Talmud and the Mishnah, he said, in our day and age a girl must be educated on a high level, one that is equivalent to that of boys in order to insure a future for our people in Eretz Yisroel and the Diaspora. Similarly, there should be no fear in teaching science together with Torah; the two do not coincide yet there is no con-

tradition between them. For example, the conflict between the outlook of science and that of the Torah as to the age of the world may be a scientific problem but it is not a religious one.



HaRav Shlomo Goren

tradition between them. For example, the conflict between the outlook of science and that of the Torah as to the age of the world may be a scientific problem but it is not a religious one.

In discussing the recent controversies in Israel between the religious and non-religious factions concerning "Who is a Jew," Rav Goren stated that as long as it remains non-violent, this "Kultur Kampf" is a positive one. A free nation cannot exist with one way of thinking. The fact that our greatest scholars may disagree on basic issues concerning our faith proves that there is flexibility and the possibility of conflicts in the Jewish religion.

Rav Goren believes that this same idea holds true in Israel. "I do not recognize two nations. There is only one Land, one G-d, and one Nation. All of them are Jews and all are fighting, living, and walking for one goal: the upbuilding of the land and the gathering of the Jewish Nation into the land."

As religious-Jews, continued the Rav, we see a second goal, namely a return to religion and faith. Since the Six Day War there has been a spiritual revolution in Israel and

all over the world. This uprising has had its effect on many, ranging from members of leftist Kibbutzim who want to learn more about yehדות, to the Jews in the Soviet Union who have awakened to fight for their Jewish identity, for Jewish Studies, and for Aliyah. Rav Goren believes that now is a time when Jews are closest to faith whether in Israel or the Galut. "This is a miracle. One who does not believe in miracles is not realistic. The only realistic thing in Eretz Yisroel is miracles."

One of the gravest dangers facing the Jews of the Diaspora, concluded the Rav, is the danger of assimilation. All Jewish families must send their children to Israel to continue the Jewish life, but meanwhile a network of Jewish and religious schools must be established to provide Jewish children with a proper education. When the Torah was given on Har Sinai, it was only given to be observed in the land of Israel. Why then do we observe Mitzvot in the Galut? Answers the Ramban: so that we should not forget them when the time comes to return to Israel. Rav Goren believes that time is now.

"We are witnessing a great spiritual revival among Israeli youth." These are the promising words of Rav Shlomo Goren, Chief Rabbi of Tel Aviv, as he describes a reborn thirst for Yehדות in Israel.

Rav Goren optimistically portrayed the potential spiritual unity of the land of Israel in a special OBSERVER interview. "The secular Jew," said Rav Goren, "have never been so close to religion as they are today."

Substantiating his contention, the Rabbi cited various factors. First, the Six Day War resulted in major changes within the spirit of the youth. The recapture of Biblical territories aroused a sense of religious intimacy and recognition, as well as a thought provoking religious experience. The young Jew suddenly felt confronted with spirituality, with meaningfulness.

Rav Goren furthermore said that the young secular Jews, enthused by socialistic and often Marxist ideals, saw the Soviet Union persecuting their brothers, and came to reaffirm their belief that the Jew belongs only at home—in Eretz Yisroel. The Jewish people are denied their most elementary religious rights in Russia. As a result, Israeli youth may begin to recognize that only through religious strength and unity could Israel meet the challenge of the greatest eternal enemy—Galut. This historical reawakening and consciousness of Jewish identity serves as an important source of renewed faith.

This spiritual revival is clearly evident, continued the Chief Rabbi of the Israeli Army. In addition, numerous non-religious Kibbutzim have experienced a longing for faith. They wish to gain a true and deep intellectual understanding of Judaism.

Suddenly, emphasized Rav Goren, the secular Israeli is confronted with an option to which

Mrs. Goren Discusses Role of Women She Must Serve Community; Give of Self

Mrs. Tzipia Goren is the charming, energetic, and intelligent wife of Rav Shlomo Goren. Born of prominent ancestry, Mrs. Goren is an important and unique Israeli personality in her own right, in addition to her many activities and duties as the beloved wife and assistant to the Chief Rabbi of Tel Aviv.

At an exclusive OBSERVER interview, Mrs. Goren discussed her activities, her views on the function and roles of the Orthodox woman, and her impressions of Stern College. She visited Stern the previous day with her husband, where students were impressed by her warmth and interest. Mrs. Goren's home is noted for its "open door" policy. "We have no visiting hours," explained Mrs. Goren. People can and do come at any and all times. This policy has become more and more difficult to maintain and the privacy of the family is greatly reduced. This difficulty will increase, projects Mrs. Goren. Yet she feels it is important, that people know they are welcome at all times.

The role of the modern Orthodox woman, says Mrs. Goren is unique and vitally important. Classically, the woman was the queen of her household. And her duties were largely limited to her home. She is, indeed, emphasized Mrs. Goren,

responsible for the creation of a proper Jewish home conducive to raising children in the righteous path. Yes, she must give tremendously of herself in the home. However, stressed Mrs. Goren, we live in an age where the woman must not simply remain at home.

As a woman who has always been active in community endeavors Mrs. Goren believes that the woman must reach out and become an integral part of the world around her. Her influence is important, and she must take part in all community activity. In addition to being the stronghold of her home, she must leave it to teach, work, assist in every possible way. Particularly in Israel, where the non-religious tend to feel that religious women alienate themselves from the community, the dati woman bears a great responsibility. She must prove that she is capable of contributing effectively and positively.

"The woman's function is not less than that of the man," declares Mrs. Goren. She must become much more than "meyer keneged." She must educate her children. She must educate and guide her community. She must give of herself. There is a core of active Orthodox women in Israel



Mrs. Tzipia Goren

who do reach out and produce effective results in many areas, continued Mrs. Goren, but many more are needed.

A further aspect of the role of the woman, particularly the American woman, is Aliya. The woman, claims Mrs. Goren, has a great influence on the Aliya of the American community. Many were afraid to go to Israel because they would be forced to lower their standard of living and to make do with less. But this fear is no longer justified. Mrs. Goren is convinced that today one can have the same things in Israel that one has in America. One can live on an equal standard.

In addition, the American woman must recognize the importance of Aliya not only in terms of herself, but in terms of her children. In order to raise Jewish sons and daughters with proper values and without fear, one must live in Aretz.

Yet further, the American woman must be aware of her potential. Living an educated, observant, community-minded life in Israel, the woman sets standards and brings those around her to a deeper understanding of the wisdom and beauty of a Torah life. The woman of Stern College has such potential, stressed Mrs. Goren. She must recognize and realize her responsibility. Mrs. Goren is impressed by Stern College and its ideals. Proper Jewish education is vital. It is, she says, "the future of the nation." Wherever they visit, the Gorens are especially interested in seeing schools, for "it is education which produces a nation." Mrs. Goren wishes that more people knew of Stern College and appreciated the importance of its goals. Stern is an important source of modern, educated, religious women, who can and must contribute to Israeli and World Jewry.

Spiritual Revival in Israel

he had never been exposed: the option to become an observant Jew.

Further evidence of religious arousal is found in the ever-growing Geshet Foundation. Geshet continuously does effective and excellent work, particularly among high school students. Through Geshet activities, religious and non-religious Israelis confront each other, learn to respect each other's views, and take giant steps towards bridging the critical gap between the religious and secular Jew in Israel. In addition, many find the young quest for spiritual meaning. In this regard, added Rav Goren, American youth has a particular role and duty. "American youth

who come to Israel have a great deal of influence," he explained. The Israelis see that there are observant youth with a firm Jewish education, yet who are not fanatic or intolerant. They see that there are youth who are willing and equipped to reach out to them physically, emotionally, and intellectually.

In conclusion, Rav Goren restated with deep conviction his view that there has never before been as great an opportunity for effective religious influence in Israel as there is today. Particularly in the light of the terrible moral decline of society at large, we must rededicate ourselves to our mission to improve as human beings and as Jews.



The Gorens are welcomed at Stern College.

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Young Israel Synagogue —
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Philosophy Major Requirements Discussed, Purposes Aired

by Annette Becker

A Philosophy Majors Tea was held during Club Hour on Wednesday, May 10, 1972. Dr. Gerson Appel, Rabbi David Bleich, and Rabbi Joshua H. Shmidman, some of the faculty members of this newly developed department presided over the gathering. Those faculty members absent were Dr. Joseph Levinson, who is presently in Israel, and Mrs. Lucy Davidowicz.

The purpose of the meeting was to inform the students of the requirements, the available courses, the benefits and the goals of the newly formed philosophy major at Stern. Dr. Appel listed the required and elective courses for the thirty credits needed to major in philosophy. This department is generally divided into two categories: general philosophy and Jewish philosophy. A student can major in philosophy either by concentrating in one of the divisions or by combining courses from both categories. The required general philosophy courses are Philo 1, Great Ideas of Philosophy (or Philo 11 which is only offered in the spring); Philo 5, Ethics; and Philo 12, History of Philosophy. The required Jewish philosophy courses are Philo 31 and 32, Introduction to Philosophy. These three semester courses in general philosophy and two semester courses in Jewish philosophy amount to half the credits towards the major.

Dr. Appel continued to attract students to this major by stating that those Jewish Philosophy courses numerically higher than Philo 30 also go toward the

fulfillment of the twenty required Judaic Studies courses. He also revealed that up to six credits from any related courses can be applied towards the philosophy major, and that this includes Jewish Studies courses. One of the major goals of this newly formed major is to allow students to concentrate in Judaic studies and to receive a bachelor's degree as well.

Dr. Appel related the purpose of this major to a story in *Ohr Chodesh Al Tzion* where Rabbi Yitzchak Yaakov Reines stated that a treasure exists because of three conditions: 1) It must exist physically; 2) It must be appreciated for its worth; 3) It must be known to exist. Dr. Appel paralleled this story to the spiritual treasures of Judaism in relation to the treasures of the human mind. Therefore, the courses offered within the philosophy department intend to present courses in such a manner so that the student will have access to as well as knowledge and appreciation of the treasures of Judaism in addition to the treasures of general philosophy. The session continued with questions concerning the courses themselves as well as the major and its connection to related courses offered at Stern. The questions were addressed to Dr. Appel, Rabbi Bleich, and Rabbi Shmidman. The meeting ended with the present faculty members of the philosophy department, relating their purpose and reactions regarding the new department, as well as giving descriptions of the courses being offered for the Fall 1972 Semester.

Is "The Madwoman" Really Mad?

by Rachel Shapiro

The date was May 22. The time was 8:10. As the auditorium lights dimmed, the audience settled back to watch the *Madwoman of Chaillet* destroy the world's evils.

Written by Jean Giraudoux, "The Madwoman of Chaillet" tells of the rich and powerful Countess Aurelia who lives in a dream world of beauty and charm. This world, however, is an ideal one which does not exist. As the villagers inform her, the town is changing. No longer is it governed by nature's simplicities, but rather by greedy men and money. A number of prospectors, in fact, have already invaded Chaillet and are planning to uproot the entire village in order to uncover oil. Countess Aurelia, upset by this news, swiftly acts to destroy these misers and restore happiness to the world.

Presented by the Dramatics Society under the capable direction of Nina Danton, this production was indeed a success. The entire cast did a splendid job, especially Faith Watkin who played Countess Aurelia. Miss Watkin in displaying the Madwoman's sagacity with a touch of idiosyncrasy, truly became the Countess herself. Although introduced as an evil figure, Faith swiftly turned into a sympathetic character who made her very madness her asset. After all, who but a mad woman would dream of so fantastic a way to eliminate wickedness? Who but a mad woman would label money bad?

The antagonists were portrayed by Beverly Kantowitz, Rachel Neumark, and Sandra Kilstein.



"Now look what you've done!" exclaims Sandra Kilstein (prospector r.l.) to (l. to r.) Debbie Weisfogel (policeman), Ronnie Kestenbaum (dead body) and Faith Watkin (The Madwoman).

Miss Kantowitz was particularly intriguing. With her booming cigar and gruff voice, she not only made a very convincing corporation president, but also showed how ridiculous, yet dangerous, the money-hungry can be. It is only a shame that her fast-talk was a bit too fast in the beginning.

Both the Ragpicker (Rachel Shilcrat) and Deaf-Mute (Judy Katz) performed well also. Miss Shilcrat presented an excellent defendant for the wicked men and acted quite well. Although Miss Katz had a difficult role, for an amateur she carried it out smoothly. The charming performances of Renee Dresnick (Irma), Esther Chaitovsky (The Broker and a Press Agent), and

Cheryl Merzel (Dr. Jadin) were enjoyed too.

Not only was the cast excellent, but the stage crew did an exceptional job as well. The costumes and make-up were done by Hedda Bendkowski and the unusual lighting effects by Karen Moss Ronna Meystel, Stage Manager, was careful in seeing that all backstage operations went smoothly. Due to the efforts of Mrs. Golden, Mrs. Shram, and Meira Azulay, Stern College was able to participate in this worthwhile experience.

This play in itself was one from which all could gain. It provided both an acting experience for those participating, and a learning situation for those viewing. Everyone leaving the production felt that somehow justice prevailed and balance was restored to the world. Can this mean that Giraudoux's assumption is correct? Is it possible that money has become the "root of all evil"? As the playwright perhaps inferred, it remains for the mad to test this hypothesis. For, it is only they who have the strength, or foolishness, to ignore wealth.

English Faculty Discusses "Love in Literature"



Cheryl Merzel

Members of the English Department listen as Dr. Doris Shores explains the meaning of love.

BY ARLENE PIANKO

The Forum of the Arts completed its sixth season with a delightfully entertaining look at "Love in Literature" on May 24. The evening contained many memorable moments, highlighted by Dr. Epstein's spontaneous vocal interpretation of the greatest hits of the twentieth century. The audience quickly responded to the music and was especially enchanted by such songs as "Diamonds are a Girl's Best Friend" and "Sing Me a Song of Social Significance." When it comes to love, times just don't seem to change.

The early part of the evening was devoted to analysis of historical love trends in literature. Dr. Doris Shores was the first to respond to the eternal question, "Tell me,

what is this thing, love?" Basing her remarks upon the medieval tradition, she separated the concepts of love and marriage. She succinctly traced the transition from the Greek tradition, "Woman used," to the Church doctrine's "Woman avoided," and finally to the courtly troubador's "woman adored." At no time, though, she noted, was the woman accepted as an individual.

In an amazing attempt to resolve one of the most profound Biblical dilemmas, Dr. Dan Vogel spoke about the concept of the Red Heifer. Rabbis have long been troubled by its conflicting powers to purify the impure as it impurifies the holy priest. Dr. Vogel's startling analogy between the lover and this ambiguous ritual

fascinated the listeners. Beginning with Chaucer's celibate Prioress, he asserted the conflicting qualities of love. Realizing that love contaminated the pure nun, Dr. Vogel asserted that the "inevitable result of the touch of hypocrisy led her daughter, Hester Prynne, to adultery." Yet in the end, her soul was purified by this very love. The Pawnbroker, concluded the tri-dimensional analogy. Sol Nazerman was resurrected by his love for his assistant.

Love allusions in Elliot and Yeats were explored by Mrs. Laurel Hatvay. The sterile sexual love identified by these two poets caused the act of loving to be equated with "eating and egg." Loveless sex is an unglorified wasteland. There is no beauty in this barren imagery. Love and life contrast with each other.

Perhaps the most novel approach to love was taken by Dr. Carole Silver. Only recently have women attempted to publish their attitudes toward love. Feminine poetry reflects the doubts and conflicts plaguing contemporary woman. She is ambivalent about the breakdown of traditional female roles. While she was used and adored. Sometimes she desires to trade roles with the male, assert her active intelligence, and regard him as an object. Other times she is totally anesthetized against love. Most of all, though, the contemporary woman demands the recognition that she as well as man is a three dimensional person.

The forum concluded with Dr. Morris Epstein's rhythmic account of love as a theme in American

musical comedy. Tape recordings of popular love songs of this century traced the changes experienced by the general society. The faculty's harmony to "There's Nothing Like a Dame" amused the audience.

SCW Students Create Impressive Art Exhibit

Stern's first art show since 1929 was held during the week of May 22. The exhibit's success was marked by a variety of contributions as well as "oohs and ahs" from appreciative viewers.

Due to the efforts of Sherri Cumsky, an assortment of art pieces in various media were collected and exhibited. Among the contributors were Monique Shawn, Sara Kirschbaum, Lonnie Mermelstein, Barbara Knobel, Ronnie Tanzman, Beverly Green, Gayle Lacks, Boni Nathan, Ronna Meystel, Susan Fleming, Hannah Wolkstein, Dorit Wollman, and Barbara Cohen.

Their works included collages, pencil sketches, and paintings. The most unusual entries, however, were a number of charming figurines, busts, and cunningly reproduced clay objects. Although most of the drawings pictured an abstract idea, many girls chose figures of everyday objects for the subject of their works. All in all, the exhibit proved to be an enjoyable experience.

Besides Sherri Cumsky and the participants, Mrs. Reich and Mrs. Fleming deserve a special thanks for their combined efforts and hard work, which helped make this Stern "first" a successful one.

ATTENTION STUDENTS!

Register to Vote NOW!

Out of Town residents must register at home and request absentee ballot

REGISTER IMMEDIATELY!

"I Remember When"



By Michelle Feigenbaum

No, it's not Arnold Fine telling you about the antics of his momma and little brother while growing up on the Lower East Side, but Michelle telling you the story of her life with THE OBSERVER.

I remember when I first came to Stern and accidentally walked into a room on the main floor of the dorm (I thought it was the snack bar) and was immediately asked to stay. It seems that I never left! From then on, I observed, was being observed, and lived observantly - Oye! Do I remember when?

I remember freshman year, taking a tour of the New York TIMES and thinking that I knew everything there is to know about a newspaper. I boldly asked the tour guide a profound question about the "makeout". After that marvelous blunder I decided that I still had a lot to learn.

The process began: my first difficult task was placing the two-page insert into our former six-page issues. I became so proficient at this that the governing board decided it was time for a change. I was then promoted to the 24-hour task of Keeping Faigie Butler Awake while she tried to put together a disarray of articles, pictures, cuts, and the like. Believe me, that was the most difficult task of all! I became the best customer No-doe ever had.

I was so good at Keeping Faigie Awake that the editors finally promoted me to Production Editor of the newspaper. That is when it all happened! I met John, the printer's son (who says going to the printer isn't a valuable experience? Well, John was tall, blond, and Italian—you can't have everything. He taught me all I know about printing (I've come a long way from my question about "makeout").

Then the shock came! Our printer was to lose his lease and therefore be forced out of business. We cried a great deal. After all, who else would put up with us when we asked him to set the editorials only two hours before the paper was to go to press? Fortunately, we were saved! The printer's lease was renewed, and we felt as if we too received a "new lease on life."

Crisis Number One was over, but another one was yet to come. Most students can laughingly remember looking out of their windows last year and seeing what seemed like the whole New York Fire Department storming into the dormitory. Girls rushed out of the building with their coats over their nightgowns, carrying their valuables (I of course was carrying my folder of OBSERVERS from the past three years). Most students were relieved to know that the boiler had burst and that the building was in no danger. But the OBSERVER staff suddenly discovered that the boiler was directly beneath their office and that all of the water and smoke had seeped through. Need I tell you how many of our past issues were ruined?

But we came through Crisis Number Two admirably. The end result was that the OBSERVER room got its first badly needed cleaning. We found many strange items, ranging from wigs to dishes—enough to open up our own department store.

Just as we finished cleaning the clutter in our office, Crisis Number Three struck me. In order to improve the efficiency of production it was necessary to leave our faithful printer. So goodbye Dear John, and I was forced to leave my tall blond Italian for a short, stodgy Jewish man (as I said before, you can't have everything), our new printer.

But, we tried him and we liked him. Many new techniques had to be learned, especially how to deal with our new printer. That is the first lesson in editorship, and I'm proud to say that Rachel has mastered this principle.

The crises are over and all that's left to mention of my memoirs are the wonderfully dedicated girls whom I had the opportunity to work with. There is some special intangible quality about every person who gets the "black and white fever," often referred to as madness. We must be a little mad to stay up nights editing and transforming poorly typed essays into printable articles and making enemies of some of our best friends by nudging them to meet their deadlines. We have to be even madder to layout and relayout the newspaper to get each article, ad, and cut just the way we want it, only to discover that the one article we just squeezed in is last month's news.

But all these experiences are now memories of the past. I leave you, OBSERVER—goodbye and good luck.

Senate In Review



By Phyllis Gordon

The Stern College Senate has now witnessed the completion of its inaugural year. As Chairman of the Senate, I look back on this year with a feeling of accomplishment and satisfaction. But I cannot separate my position as Chairman from my views as a student. Thus, as a graduating senior I view the Senate with a pride that stems from the fact that it is a goal finally achieved.

I remember only too well the days when the Senate was just an idea, being discussed in terms of a hypothetical. Then, this idea evolved into a concrete suggestion. The suggestion became a plan. And, finally, the plan became a reality in a committee appointed to formulate the Senate constitution.

The Senate's aim was to be a meeting ground for students, faculty and administration. It would be a policy-making body in which the three segments of the college community could work together to achieve improvements for the school. Despite the power of the faculty veto, we all hoped that the Senate would be able to accomplish great things.

This year all these hopes went into practice as the Senate became a functioning body. Many of these aims have materialized, while the groundwork has been laid for the realization of the rest of them.

In my eyes, the most important accomplishment of this year's Senate is a working relationship between its members. Students, faculty, and administration have learned to co-operate with one another to achieve common goals. As a student, I have on several occasions come to realize the validity of the teacher's arguments, while on the other hand, the faculty and administration have learned to appreciate the fact that the students' requests for changes are based on a sincere desire to better the school and not just to make academics easier. This accomplishment is best reflected in the fact that when it came to a vote, the Senate did not split into students vs. faculty and administration blocks, but rather the votes were evenly distributed among all the members.

As examples of the Senate's success, let me point out a few of this year's accomplishments. In the first place, a motion was passed to make study days a permanent part of the academic calendar. Secondly, a political science major was established through Senate ratification. Lastly, the registrar's office was requested, and has agreed, to make up four-year prototypical programs in each major, so that incoming freshmen will be able to plan their schedules more accurately. In addition to these actions, the Senate established a committee to study the effects of the new requirements changes and to offer suggestions for further improvements in this area.

In conclusion, I would like to wish the incoming Senators the best of luck in the coming year. I hope that they will not meet with the problems that hindered this year's Senate, in terms of both faculty and students. The groundwork has been laid. It is now in their hands to accomplish all the goals that time prevented us from achieving this year.

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Letter . . . It Can't Happen Here!

To the editor:

I would like to relate an incident that happened on Shabbos morning. It is not something I am proud of and want the world to know about. I feel a great need, though, to make sure the students of Stern College are aware of it. Upon returning from shule Shabbos morning with my roommates and a guest of mine staying at Stern for the weekend, I prepared to eat lunch. I discovered that two of my challahs were missing. I was sure I'd had four in the bag, but I thought maybe I had been mistaken. Then a new box of cereal I had bought Friday afternoon wasn't in the cupboard. Maybe I had misplaced it. I thought or someone had borrowed it. Then my friend discovered that \$8.00 of hers was gone. I told her it was probably in a pocket or something. We searched each

pocket. Everywhere. She knew it had to have been taken because the rest of her money was still in her wallet; she knew exactly how much she was supposed to have and exactly how much she had before Shabbos. Still, I couldn't believe someone could have taken it. Something was wrong.

But the plot thickened as we discovered during the course of the day, that one can of fruit cocktail and one can of tuna fish were also missing. After Shabbos, one of my roommates discovered she was missing \$5.00 and my friend was also missing a pack of cigarettes. Money and cigarettes. Taken on Shabbos.

During the week, we lock our doors when we're out of the room. On Shabbos, though, I just didn't think it was necessary. If it is true that first impressions are the ones that last, then I know her

admit my naivete. I am about to finish my first year at Stern and my first year of college. When I came to Stern, I was under the impression I was entering a religiously oriented institution. Whether my expectations were realized is another story and not the purpose of this letter.

I could overlook the food being taken. Even the money, had it been during the week. But it really hurts deeply to know money was taken on Shabbos.

What I feel most badly about, though, is that the money (or most of it) was taken from my friend. She was a guest here. She is Jewish, but not having a very strong background, I was eager to show her what Shabbos really could be, and to show her what living at Stern College was like. If it is true that first impressions are the ones that last, then I know her

impression of religious Jews can never be a good one. A guest at Stern College, who came here to get a sample of Orthodox Jewish living, now has what I am sure is a very lasting negative impression. Aside from impressions, even, it was a wrong thing to do if not out of belief, then out of mere respect.

I am sick to even think about it. I admit I was too trusting in not locking the door, but, like I said, it was Shabbos, at least for some of us. Is this the kind of impression Stern wants to project? If so, it's a pretty sick one. But more important, is this the kind of thing girls will continue to do here?

Sharon Freedman

The Editor in Chief and Editorial Board of THE OBSERVER extend a hearty Hatzlacha to former Managing Editor Esther Kastrovsky upon her marriage to Armand Lasky. We wish you both great happiness.

The Editor in Chief and Editorial Board of THE OBSERVER would like to wish former Typing Editor Shirley Weinstein a hearty Hatzlacha to her recent marriage to Rabbi Hershel Berger. We wish you both great happiness!

Viewpoint:

City University Is Jewish Tragedy

BY ESTHER EPSTEIN

Many Jews spend long years of their lives fighting vigorously for the equality of other minority groups. In this quest they maintain that Jews, as such, are overly chauvinistic and ought to make room for brotherhood by stepping out of the way for those less fortunate than themselves. Some venture to say that there are already too many Jewish doctors, lawyers and professors, and too few Jews employed in menial positions.

Those very same Jewish critics should be commended for a job well done. The future of the Jewish people has unexpectedly arrived and with it the beginnings of second rate classmanship for the Jew in America. The major thrust of this article's concern gears itself to the not so subtle actions of bigotry against the Jew at the City University.

The City College has entered the color war by closing its doors on equality. Or, could it be that those races are, in fact, more equal than others? The Jewish youth of the 1970's will bear witness to the inevitable deterioration of the City University from its former position of intellectual eminence and be victimized by the consequences of inferior education.

Public relations of the University System claim that Jewish students have never been as well protected as now. Why is it then that Jews have ceased to be the largest single religious group among incoming freshmen at the City College? The percentage of Jewish students in the freshmen class dropped from a

very high majority formerly admitted under the merit system to only thirty-seven percent. The quota system has replaced the merit system in a land that calls for brotherhood and equality for all men and women of all creeds.

In December, 1970, the City University requested a racial census of new full-time faculty which was designed to increase the number of minority group teachers at the University. The racial census listed all personnel under headings of Black, White, Puerto Rican, Oriental, American Indian, other Spanish Origin, and Other. While Jews have always been against keeping ethnic data about individuals in an effort to distinguish people in terms of race or creed, the Jewish groups neglected to speak out because they were too involved in other "significant" matters.

While the very idea of a racial census of faculty is detestable, the use of such a census is even more abhorrent. Especially since Black, Yellow, and White are all essentially equal, competence should be the only measure used in hiring people for University posts. Any other factor for consideration makes a mockery of cherished educational mores and values.

Commenting on the matter of introducing ethnic consideration into academic affairs, Rabbi Harold Saperstein remarked:

"...When a teacher has worked for years, developed his abilities and fulfilled the necessary requirements, it is wrong to close the opportunity for advancement

to him. To advance one group by inequity to another is not justice. It is reverse discrimination."

The conditions that face Jewish students and faculty at the City University are growing increasingly worse. Anti-Semitic propaganda on the campuses has led to actual outbreaks of violence. One needs to only walk through the halls of City College to see the handwriting on the wall; these graffiti depict the vile insults directed at religious minority groups and offer a sad commentary of what is to come.

If equality and protection are guaranteed to all races at the City University, how then does public relations attempt to explain acts of vandalism on the succoth at Brooklyn College? Or the smashing of the record, "Next year in Jerusalem" by Black students at the same college. And why were Jewish students at Queens College denied permission for an Israeli Arts Festival, after the Black students had already had their own Arts Festival?

Perhaps it is time to stop apologizing for our existence in this world. If excessive drive and ambition are the characteristics of our people it is to our credit as well. The success we have made and the imprint we leave behind has been paid for in full with Jewish blood from time immemorial. There are enough problems facing the Jew today-why not combine all our efforts to achieve common JEWISH goals and JEWISH purposes. Or are we to be the losers again?

Commentary

The Great Rip-Off



by ANITA GITTELMAN

Printed here is an approximate account of a telephone conversation I had with a secretary of the Student Finance Office at Yeshiva University:

Sec'y: Hello, Student Finances.

Me: Yes, I was wondering if you could explain to me why there is a \$35 charge for taking a leave of absence.

Sec'y: What?

Me: I said I wanted to know why Yeshiva charges \$35 for a student taking a Leave of Absence.

Sec'y: Because that's the charge. Me: I know that's the charge, but why is it so high?

Sec'y: That's the charge for registration.

Me: But I'm not registering. I'm going away for a year.

Sec'y: Wait, let me see if someone else knows. (returning to the phone) I'm sorry but \$35 is the charge. Why should we make an exception for you?

Me: I wasn't asking to be an exception. It just struck me as odd that the school should charge \$35 to keep my name on the register and my folio on file.

Sec'y: Well, they send you mail too.

Me: Yeah, but does the postage come to \$35?

Sec'y: (angrily) Look, if you don't want to pay you can always go to another school when you come back after next year.

Me: I just wanted to know what the \$35 is used for. It seems to me it would be cheaper to re-apply after a year and pay a \$15 application fee.

Sec'y: Well, after you apply, you have to pay a \$75 registration fee, so actually the school is saying you \$55.

Me: I just wanted an explanation...

Sec'y: (angrily) Well there is no explanation! It's a rule!

Me: Thank you, good-bye.

I felt confused. The secretary sounded like she was declaring that the Leave of Absence fee was dictated to Moshe at Sinai.

I began to consider the other ways in which Stern College (of the Yeshiva University complex) seemed to be mis-using Student money. For a start, there's the 7th floor of the school building. For

administrator use only, it is filled with plush, carpeted offices and conference rooms. They are wood-paneled and privately air conditioned. How often are they used? They strike me as a prime example of waste.

Tuition and board will be substantially increased next year. A tuition of \$2,050 seems steep for a school with an identity problem.

Stern College cannot decide whether it is a yeshiva or a university. I maintain that a synthesis is highly improbable and any attempts to create a total blend only result in self-defeat. At present, Stern's curriculum is outstanding neither as a yeshiva nor as a university.

It is inexcusable for Stern to indulge in apologetics, claiming that since funds are low, it is difficult to maintain a high quality dual program. Much could be solved if Stern would establish a single identity.

There are two alternatives available. One would be for Stern to declare itself a normal university that offers Jewish Studies. Through this alternative, the school would make the most use of its resources to improve its secular courses by diverting the money from the Jewish Studies department. A few courses would be offered concerning Jewish topics, but the focus would be on Stern College as an exclusive and high quality college. However, there are an abundant number of schools in the pumtry of this type. Stern would have to compete with Brandeis and Brooklyn College for excellence. Thus, Stern would lose all vestiges of its uniqueness and defeat the original intention to make Stern outstanding.

And so, the second alternative seems the best. Stern should declare itself a yeshiva and concentrate its resources in that direction. It would provide an excellent background in Yiddishkeit and offer a limited selection of secular courses to those students who want to earn a B.A. Why make such a drastic proposition? It all goes back to finances and school pride. Stern College is in debt. I suggest that better quality could be produced if the money were to be spent on improving one area of study rather than spreading it thinly over two. There would be no question as to which department would receive financial priorities. The number of students conceivably would drop to include those whose main interest is Jewish Studies. Stern would also lose the Bundy money. Perhaps Stern could then consolidate into an efficient, top-quality Yeshiva for dedicated students. At least it would no longer be torn by confusion and waste. Of course, this is all conjecture. I am as ignorant of the actual financial situation as the next student. This leads to another suggestion. A student should be appointed to attend Board of Trustee meetings so she can learn the specific break-up of the total funds. Why shouldn't a student be informed as to how all incoming tuition and contributions are being spent?

I simply want to see Stern College use its resources to its best advantage. I feel that it is important for students to know the break-down of all funds so they can better understand the problems and motivations for school policy. And, just think, this entire weltspring of thought sprang from a gripe about a \$35 fee.

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EVICITION!

Spirit of '75

"Our future lies in our young people," said President Roosevelt. Indeed, the future of Stern College, although seemingly dubious at times, does truly lie in the achievement of our "young people." We of THE OBSERVER must take this opportunity to heartily applaud the continued successes of this year's freshman class. Its overwhelming enthusiasm has been mirrored in its members' involvement in such diverse

endeavors as the school play, the SCW art exhibit, Student Council, T.A.C., and the Dormitory Council. Upper classmen have been continuously amazed at the spirit of the Class of '75 and their achievements throughout this academic year. THE OBSERVER would like to extend a "yeyasher koach" to the freshman class, whose accomplishments indeed bode well for the future of Stern College.

The fact that dormitory residents were forced to make unexpected, last-minute housing arrangements two days before Shavuot is deplorable. The fact that some students were forced to go on home hospitality and to spend the Yom Tov with strangers is equally unpleasant. However, perhaps the most regrettable fact is that at 1:00 PM on May 18th approximately 30 students were sitting on their suitcases on 34th Street because they simply had nowhere to go at that hour of the afternoon. The scene was comic, but certainly ludicrous.

While THE OBSERVER questions the decision made to close the dormitory during Shavuot (granted, those who would have stayed in the dorm may not have experienced the

proper Yom Tov atmosphere, but is it fair to force them to leave?), we must unequivocally condemn the "eviction" of all dormitory residents at 1:00 in the afternoon, considering that Shavuot did not begin until 8:00

PM. In the same manner, the dormitory should certainly have been re-opened on Saturday night, instead of Sunday morning. In any event, it is unfair and even a bit unethical to expect dormitory residents who had planned to spend Shavuot in the dorm, to make alternative last-minute plans, and it is equally unfair to evict dorm residents at 1:00 in the afternoon and force them to sit outside of the dormitory because they have nowhere to go.

The Editorial Board and Staff of the OBSERVER wishes everyone a very pleasant summer

RING OUT THE OLD... ...BRING IN THE NEW

"Observed"

By Rachel D. Becker

Dear Sherry,
It's about 2:00 A.M. We've just finished our first layout session. Sherry, there are a few thoughts I'd like to share with you. Eavesdroppers are welcome.

I was just thinking about my own position one short year ago. I remember the night Meryle Cherrick told me I was going to become editor-in-chief of THE OBSERVER. I had a good cry that night. I was excited, but terrified. I remember our first issue last June. I remember hearing the words pica, line cut, futura bold, medium condensed gothic for the first time. I remember walking into the print shop for the first time with a blank, ignorant, scared look on my face. How could I face such a challenge? How were we to produce a newspaper that represented Stern College? What was Stern College anyway? The thought that outsiders read THE OBSERVER as a reflection of Stern College made our responsibility seem awesome.

Sherry, I've learned a great deal since then. Not just about newspapers. About myself, about Stern College, and about my relationship to Stern College. I can't say I didn't lose any sleep over it either, as you know. Lost lots of sleep, spent lots of nervous energy, felt lots of frustration, sometimes anger, often disappointment, sometimes hurt.

There were days when, returning home from the printer late at night in total exhaustion, I felt it was simply not worth it. What were we accomplishing anyway? There were days that lasted thirty hours without interruption of sleep. Was THE OBSERVER getting through? Was our readership really gaining that much from it? Was Stern College gaining anything by this publication?

Then there would be the next day in school. There might be a thoughtful note from Mrs. Shmoff about the paper, or a comment from Rabbi Berman, or the approval of students, or a phone call from an alumna. There would be the sight of many faces hidden behind copies of the paper. These people probably never realized how important their comments or actions were. You will come to deeply appreciate them.

Sherry, what I have gained this year is something that will always be precious to me. And I hope you will experience it as well. I have acquired a genuine appreciation for Stern College and what it stands for. Stern College is a Kiddush Hashem. Look at some of the others. They're bombing planes, taking drugs, making X-rated movies. They're voting for Wallace, they're stealing, they're drinking.

Now look at us. Do you realize how unique we are? We are about five hundred young women who have chosen to study and practice the law of Hashem. At the same time we are aware of our world, we are being trained in secular fields. We are a great source of the future Jewish community. We are going to build homes in Israel. Our dual training and exposure will equip us to make significant contributions to our world.

As you and your capable board determine and create the editorial policies and viewpoints of THE OBSERVER, bear in mind these ultimate goals. Don't ever lose perspective of them, don't get caught up in pettiness. I am confident that you will do a wonderful job. You and your editors will do a lot for Stern, and Stern will do a lot for you. I wish you great success.

Sincerely,
Rachel

"Presided"

By Leah S. Becker

The year flew by and it now seems like only yesterday that I wrote my incoming message. It was full of anticipation and it spoke of the importance of reflecting pride in our school.

Did we witness any increase in pride in Stern? Sometimes it looked that way. Judging from student cooperation during the union strike, the Chanukah plays and programs, the lecture of Rav Soleveitchik at Stern, the heartwarming address of Ruth Alexandrovitch, the class activities, the Bermans, the ski trip, the senate, the Observer, the Purim Carnival, Yom Hashoah, the Tzedakah drives, Yom Ha'atzma'ut, Lag B'omer, Rav Goran's address, the Forum of the Arts, the Salute to Israel Parade, "The Madwoman of Chailoil," Yom Yerushalayim... yes... There were many occasions where we felt the presence of a school pride.

But we are far from being able to pat ourselves on the back. Shabbos attendance in the cafeteria has not increased enough, neither has it at TAC classes and lectures. We still remain embarrassed at the turnouts at Club Hour or evening lectures for which someone gave us his time to come teach us. Yes, we have a long road ahead of us. I sincerely hope that Shirley and the new Student Council board will succeed in their goals and aspirations for the growth of life at Stern. I have confidence that they will do a fabulous job.

Having a column allows me to add a personal note to you, the Stern College family. "Toda Raba." Thank you—teachers, administrators, and fellow students. Thank you for four fantastic years. Your warmth and smiles and receptiveness have made the headaches and frustrations worthwhile. Your cooperation has made student council work a pleasure. And I appreciate it.

I cannot leave Stern without giving special thanks to an outstanding human being who, in the past four years, has given me so much of her knowledge, understanding and guidance. Dr. Anna Krakowski, my professor of French as well as my teacher of Chumash, has truly exemplified to me the combination of Torah U'Mada—of deep religious conviction and learning enhancing a universally renowned scholar in the secular field of French literature. Professor Krakowski provides us with an ideal towards which to strive. The Orthodox Jewish woman need not sit home, but should develop herself intellectually and socially while always maintaining her responsibility to her home and family.

I feel privileged and grateful for my Stern College education. It is my wish and prayer that Stern will continue to improve and to produce the type of dedicated Jewish leadership our community here and in Israel so desperately needs.

Shalom U'Leitra ot Hatzlacha raba!

T.A.C. ed

By Judy Greenfield

As the school year draws to a close, one frequently finds oneself reflecting and analyzing the past year's activities and their many ramifications. But the one aspect of the entire year that stands paramount in my mind is the religious apathy and disinterest of Stern students. It takes so little effort to make Shabbos be "Mechubod Mekol Yomim," but few girls availed themselves of the diverse Shabbos activities. Only a handful of girls took advantage of the Home Hospitality Program—spending Shabbos with Stern alumni and friends in the New York area. The Shabbos meals in school were poorly attended. A survey disclosed such valid excuses as laziness, expense, or food preferences. The Gashmius (physical) excuses appear to minimize the Ruchnius (spiritual) aspect of making the small effort to spend a Shabbos of Oneg and Simcha. Even when a "week-end" was planned, girls would simply not show up at the last minute, depriving others of this opportunity and creating a Chitul Hashem in the eyes of the neglected host.

Furthermore, complaints against the Judaic Studies Department always abound. Yet, when interesting and stimulating classes and lectures (many by outstanding community leaders) were organized—in response to students' alleged requests—attendance dwindled to the embarrassment of the teacher and those students present. And how many girls even bother to read the "Parshat Hashovuah" printed and distributed every week. The quote of Pirkei Avot "Daber me'at veaseh harbeh" can characterize the situation: stop complaining unless you make the small effort to take advantage of what is available to you.

But perhaps a deeper analysis of the situation is necessary to determine the religious climate at Stern. The attitude is: Don't be Mechalal Shabbos yet don't bother to make it an Oneg Shabbos. Register for the necessary Judaic Studies courses, but don't waste time attending any extra-curricular learning sessions. Follow the minimum observance required but nothing more. Who should take the blame for this regretful situation? The women of Stern College who fail to see the importance of an atmosphere of true Torah Umitzvot. The instructors who did not instill this urge in their students? Or the administration; for they decide who will be the Stern

women and have the key role in shaping University policy.

Stern College should be more than just a place where Shabbos, Yom Tov and Kashrus are observed to the minimum. It should be a place where Ahavas Torah Umitzvot abounds and girls seek more rather than less.

On the other hand, it would be prejudiced not to notice the underlings of this nature still present at Stern. The past few "Class Shabbosim" abounded with true Oneg Shabbos. Such activities as the Purim Carnival helped make Stern permeate with the feelings of an impending Chag. But one occurrence of this past year far outweighs all others in discussing the potential for an improved religious situation at Stern. The presence of Rabbi Saul Berman as head of the Judaic Studies Department has already been felt this year, and his plans for improving the entire department and Stern's entire religious atmosphere promises to make Stern a place of true Torah Umadah.

We have the potential and by making the small effort, we can make our motto of "Hasefer Yehi Raiecha" a reality. For isn't this what Stern is really all about?

Good luck Judy Katz and your entire committee—you'll need it!

T.A.C. ing

By Judy Katz

With the upcoming year those of us involved with the Torah Activities Committee and Student Council would like to stress the fact that any activity or class sponsored by T.A.C. is open to the entire student body. T.A.C. is a committee under the auspices of Student Council with very worthwhile goals and functions, but these can only be a success if more people participate.

G-d willing, next year there will be a weekly lecture series given by various Rabbis. These lectures will include Halacha classes concerning the dinim of Shabbos, Kashruth, and the various Yom Tovim. Jennifer Rudin and Karen Ulevitch will be arranging these lectures and would appreciate any suggestions as far as topics to be discussed.

Another idea which has been proposed is that, students on the advanced Hebrew level volunteer to tutor anyone on a lower level seeking help. If anyone would like to avail their services please see Rachel Stern, Judy Schulman, or Judy Yager.

As in the past, any girl needing housing for Shabbos or the Yom Tovim will find Home Hospitality at her service. Fran Mermelstein and Sonia Karlin will be in charge of this committee. Also, at the beginning of next year, each freshman will receive the name of an "adoptive family" whom they can contact whenever they need a place to go throughout their freshman year.

Regina Taube and Juliette Weinroth will be the heads of Bikur Cholim. They will arrange to have weekly lists of those Jewish patients in the various hospitals and institutions who would like visitors. They will also co-ordinate programs to be held on Purim and Chanukah at these hospitals and institutions.

Renee Joskowitz and Chana Haberkorn will be in charge of the Shabbatot at Stern. An attempt will be made to have guests every Shabbos in the hope that more students will eat in the school cafeteria.

T.A.C. publications regarding

"Observing"

By Sherry Scheinberg

The warm, humid promise of summer lingers throughout the New York nights, and as I toss and turn in perspiration-drenched sleep recurrent fears flash across my mind. I dream haunting scenes of life next year at Stern; the Editorial Board drowning in headline tape, the Typing Staff eaten by a hundred of the field mice found in the newspaper office, and my own eviction from my room to the hallway so that my roommates can avoid Observer-staff traffic in peace. "What have I gotten myself into?" I groan, and stare at the venetian blinds for an answer.

As I meditate I tell myself that my nightmares are really a form of eager anticipation to see the Observer editors implementing the new goals we have established for ourselves. No, not to set five mousetraps a week, but to gain the status of the quality instrument of student information and opinion that Stern College has long needed. We hope to conciliate the voices of the student body, the Senate, and the Stern community by serving as an effective forum for discussion and opinion in all matters of interest to our readers.

By no means should our goals be seen as a criticism of previous editorial staffs, but as a continuation of the successful efforts begun this year under a new publication format. Just as outgoing Student Council president Leah Becker stressed maintenance of an "ongoing message" for the coming year, we, too, strive for the continuity that will make our newspaper a central focus in Stern College life.

This year, more than any other, has demonstrated the need for utilization of the Observer as the voice of a united student body. While differences can be contested and decided on the floor of Student Council meetings, they cannot be evaluated at length. That is the realm of the school newspaper, whose editorial and features pages constantly welcome an extensive discussion of issues. If the Observer were to serve merely as a newsletter it could easily take the form of a social calendar, therefore eliminating much time and money. But a newspaper must expand its sphere to encompass, among other things, a forum for student opinion, an editorial policy that it will not hesitate to present to its readers, and a study of extra-curricular matters that interest any considerable segment of the school community.

It has often been said that if the Stern College newspaper were more of a Commentator on the ramifications of events than an Observer of them, it would be a more effective medium of expression. In future issues, we hope to reconcile this difference and provide comment as well as overview. A mutually cooperative News Bureau between the two publications will result in more complete coverage without needless repetition, and an alternate-week production schedule for both papers will provide both Stern and Yeshiva Colleges with weekly coverage and comment.

I suppose that the only element lacking in our grand plans for publication is the news itself. There is little doubt that 1972-73 will see an extremely eventful year on the Stern College "campus." We have a student body who realizes the necessity for unity in order to accomplish its goals and a faculty and administration that is in many ways eager to work with students for the betterment of the school as a religious institution as well as a college. Just as the Student Council wants to expand its efforts to the Jewish community outside of our cinderblock walls, the Observer will extend its coverage to many topics of social, religious, and political concern as well.

How could I have interpreted my "visions of the night" to be nightmares? I look forward to October with eagerness, and can barely wait to see the first copies of The Observer, Volume XV, No. 1 come off the press.

"Presiding"

By Shirley Stark

I have assumed the role of Student Council President with the traditional optimism of an incoming officer. However, I am aware of the fact that certain fundamental changes must be enacted in Student Council in order for it to function as a strong and viable instrument of the student body. My primary goal, as I see it for the coming year, is to unify the student body behind Student Council. With the support of the student body and the help of my Executive Board, I hope to broaden the scope of Student Council and to develop innovative and exciting plans for the coming year.

I realize that there will be many obstacles to overcome before we are able to reach our goals. The most critical and difficult obstacle I can foresee is the student apathy at Stern College. In recent years, Student Council meetings have become meeting places for the officers of the student body. This is a practice which must change immediately, for it defeats the entire purpose of Student Council. The officers are aware of their own respective opinions on important school issues. However, one of Student Council's most important functions is to give the general student body an opportunity to voice their opinions. With the active participation of students—a goal which tops my list of priorities for the coming year—Student Council can become a powerful voice of the students which can succeed in bringing about some long-needed changes.

I would like to see the scope of Student Council broadened by making it act as the coordinator among the various student organizations. Senate, Student Council and the Observer were all designed to complement each other and can achieve their greatest accomplishments by working hand in hand. Only as a result of interaction and cooperation among these organizations can we arrive at a stronger and more influential student government.

The theme of unity must be carried over to the committees of Student Council as well. The Torah Activities Committee, in particular, must work more closely with Student Council in order to broaden its membership. A closer association with Council will hopefully result in greater student participation at T.A.C. functions. T.A.C. has done an excellent job in enhancing the religious atmosphere at Stern in the past. A closer relationship with Council will make more students appreciative and cognizant of that fact.

Lastly, I would like to see a unified student government reaching out to the Jewish community around us. Soviet Jewry and Jewish poor are issues which are of vital concern to Stern Students. Student Council must take a position of leadership in reminding students of their commitment to the Jewish community at large.

I speak for the entire Board of Student Council in asking the student body for their support and active participation in the coming year.



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155,000 Demonstrate Solidarity With Russian Jewry



A small part of the crowd at the Solidarity Day Rally.

Stern College participated together with some seventy other Jewish organizations of the metropolitan area in a march and rally on Solidarity Sunday for Soviet Jews, April 30. An estimated crowd of 155,000 paraded spiritually down Fifth Avenue from 68th Street, to Daj Hammaraskjold Plaza where they assembled to protest Soviet treatment and imprisonment of Soviet Jews.

According to unofficial reports, this expression of solidarity was in anticipation of President Nixon's impending trip to Moscow.

Mayor Lindsay launched the march around noontime from the roof of a soundrack at 68th Street, proclaiming the day as "an opportunity for all New York to offer in brotherhood and love and express compassion for Jews all over the world." Heading the parade was a horse-drawn cart carrying Teyve, the leading character of "Fiddler on the Roof", followed by ranks of youth garbed in striped prison uniforms, and several men dressed as soldiers of the Red Army who guided them with rifle butts to move on.

While the marchers gradually crowded the Daj Hammaraskjold Plaza, loudspeakers aired songs sung by Shlomo Caribach, noted Jewish composer-performer, who stood on the official platform. Thousands of youth who during the course of the march had been continually chanting freedom slogans and singing Hebrew songs, began dancing in circles as they approached the Plaza.

With the Plaza and nearby side streets overflowing, the official program began with remarks by Rabbi Gilbert Klopeman, chairman of the Greater New York Conference on Soviet Jewry, who announced that sixteen Russian Jews had begun a hunger strike for freedom on April 29th. He and the speakers succeeding him demanded that Soviet authorities restore their rights and stop oppression of Soviet Jews. Senator Jacob K. Javits also spoke, assuring the crowd that most of the congressmen support him on the issue. "An emotional appeal to American Jews to constantly recall the suffering of her fellow Russian Jews was delivered by Tassafina Kaminskaya, wife of Tassafina Kaminsky, currently an inmate in a Russian prison camp. Boris Kochubijevsky, one of the first Soviet Jews to demand the right to emigrate to Israel, effectively roused the crowd with his speech which was dynamic

despite its need for translation. The actual program which lasted approximately an hour, was interspersed with more songs sung by Shlomo Caribach. The "ruach" generated by the singer and Kochubijevsky, who were dancing together atop the platform, spread throughout the crowd.

Authorities marvelled at the size of the actual crowd, adding that 35,000 at the most had been expected. The unusually large turnout and the spirited display of concern will hopefully have a beneficial effect on the plight of the Soviet Jews.

Rabbi Moshe Ebstein Directs Unique Institute for Deaf

By Dvora Greenberg

The Jewish education of Jewish deaf children is an area that has long been ignored. During Club Hour on April 26, further insight into the situation was given by the guest speaker Rabbi Moshe Ebstein, founder and dean of the Hebrew Institute for the Deaf.

Rabbi Alter Metzger introduced Rabbi Ebstein by telling those present that they must project themselves into the lives of the Jewish deaf children and their families. They must try to perceive the feeling of being alone, of the true isolation and loneliness of a child who cannot hear and cannot therefore cope with his environment.

Recalling events of the past year, Rabbi Ebstein described the condition of the school in two short phrases: "We survived," and "we expanded." The school continued to exist even after highly expensive electronic apparatus was stolen, and it expanded its program with the opening of a special infants' program.

Rabbi Ebstein stated the alarming fact that the greatest incidence of inter-marriage among Jews occurs among the Jewish deaf. This fact is due largely to the absence of Jewish schools available to those who cannot hear. The Hebrew Institute for the Deaf

is the only institution in North America where the general education of the deaf is combined with Jewish, religious education and orientation. The school consists of seven classes going through the fifth grade with a maximum of five children in each class.

To give those present a closer view of the activities of Hebrew Institute for the Deaf, Rabbi Ebstein introduced Miss Susan Hochberg, a teacher at the school, who narrated a short film depicting life at the Yeshiva. Some of the activities include sewing, singing, typing, and special Shabbos parties. Those girls who were interested in special education for the deaf had the opportunity to ask questions about this field.

The cost of the education of each deaf child in the yeshiva is \$3,000.00. The support of Klal Yisroel is needed to keep this unique school running. The Stern College Tzedakah Committee is doing its share by sponsoring a Tzedakah drive to aid Hebrew Institute for the Deaf.

What do you get when two rabbis on the Judaic Studies faculty and a professor of social work from the sociology department merge their respective classes for an hour? Simply, an interdisciplinary confrontation concerning "Social Work in the Jewish Scene," or in other words, the correlation of the social work profession with Jewish ethical and halachic standards.

This was the case in room 419 Friday morning, May 12, when the above topic was aired between Professor Lentschner, who instructs an introductory course in social work at Stern College as well as serves full time on the faculty at the Wurtzweiler Graduate School of Social Work, and Rabbi Dr. Alter B. Metzger, who instructs several courses of philosophic nature at Stern, including the Mussar class which attended this session. Also participating in the forum were Rabbi Fabian Schonfeld, who is an instructor of Jewish Halacha at Stern as well as spiritual leader of the Young Israel of Kew Garden Hills, Queens, and Mrs. Shelley Berman, herself a professional social worker presently serving as school guidance counselor.

Rabbi Metzger began the discussion with an outline of three crucial areas of Jewish ethical and halachic nature which pertain to social work. He first approached the issue theoretically, by explaining the ethical obligation for each Jew to be socially concerned. This principle is derived by the Halachic authority, the Ba'al

Hatanya, from the Biblical passage "U'Chai achieha emach" (And your brother shall live with them). Thus, whereas the social worker undertakes his profession out of his own volition, the Jew must be socially concerned by obligation. Later, Rabbi Schonfeld added that in Judaism "every Jew must be a social worker."

Another dimension introduced by Rabbi Metzger concerns the self interest of the Jewish community. Millions of dollars have been squandered by such institutions as the Jewish Welfare Federation, he claimed, due to the distorted priorities of the Jewish Community. In its effort to deal with the problems of the community at large, the Jewish charity organization has disrupted the Jew's own needs.

As his final point, Rabbi Metzger focused on the specific religious, halachic problems that may confront Jewish social workers in their professional experience. Those engaged in group work must be personally identified with and committed to Judaism in order to properly influence the group; those involved in casework must face halachic challenges such as those set by abortions and adoptions. For example, a Jewish social worker can be held morally accountable for placing a Jewish child in a non-Jewish home. Rabbi Metzger furthermore stressed the delicacy of "non-judgemental" cases, for the social worker may find himself accepting certain modes of conduct in the client which are not within the Halachic framework.

Professor Lentschner presented social work from the secular point-of-view, using Rabbi Metzger's outline as a base. She claimed "There is really no conflict between the professional obligations of a social worker and his personal value system." No difference lies between the professional and the religious philosophical approaches, which both essentially view man in relation to society. At this juncture Rabbi Schonfeld interjected, "Unless social work takes the profession from the Judaic point of view, it is of no use to the Jewish community."

Professor Lentschner seemed to differ with the point made by Rabbi Schonfeld as well as Rabbi Metzger about isolating the Jewish interest from that of the community at large. "Contribution to life as a whole is extremely important," she said. Jewish social service agencies should cater to gentiles in addition to Jews and deserve a great deal of credit for having done so in the past. In fact, according to Professor Lentschner, the present organization of social services and agencies owes to the Jew, who had trained most of today's leading national social workers through the Jewish School

of Social Work, which was dissolved after World War II. "Whatever ethnic group he ascribes to, no social worker would deny he is a bad Jew, etc. if he extends his services to other groups."

In reference to Rabbi Metzger's point about "non-judgemental" cases, Prof. Lentschner asserted, "You do not judge the person, but value the deed." It may be the condition which is bad, and not the person. This principle, she claimed, was derived from the Jewish origins of social work.

Mrs. Berman addressed the panel with two points which clarified parts of the previous discussion. She pointed out, in response to Rabbi Metzger and Rabbi Schonfeld's complaint concerning the insensitivity on the part of the Jewish social worker to Halachic problems, that this situation owes to their insufficient training in the Judaic problems of the profession. If the Jewish social worker is only trained to remove himself from the cultural value of the client, his conflict of values may understandably sway in favour of the secular approach.

Mrs. Berman also disagreed with Rabbi Schonfeld over his mode of expressing "All Jews have to be Social Workers." "All Jews are obligated to do mitzvot, good deeds, many of which overlap with what social workers do," she said, "but they are not necessarily obligated to be social workers."

Mrs. Berman proceeded to explain that in the case of a client who needs help but only in terms of psychiatric help, a non professional could not render him aid as would a social worker.

Rabbi Schonfeld added, "Many see the need of a Jewish specialty social worker, especially with the uprisal of the blacks..." He expressed his annoyance at how a Chasidic family because of their strict regard for Halachic Observance, are considered a burden by the Jewish Federation, whereas the normal concern lies with the black community. Although Prof. Lentschner may proudly claim that the social work profession has Jewish origins, it is currently disregarding the needs of this element for the needs of other ethnic groups.

Professor Lentschner responded by relating the most current trend among Jewish social workers: the spur to recognition of Jewish identity in the reaction to recent outbursts of anti-Semitism.

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Stern Participates in Salute to Israel Parade



A portion of the Stern College delegation in the Salute To Israel Parade braves the rainy weather in their march up Fifth Avenue on Sunday, May 14. Approximately 400 organizations were represented at this event.

Archer Associates

Rabbi Scheer Describes Halachic View of Abortion

by Sharon Freedman

With the subject of abortion reform very much in the news, Stern College students were able to learn the Jewish view of abortion when Rabbi Charles Scheer recently came to speak at Stern. Rabbi Scheer, who is from Berkeley, California, elaborated on the history of abortion in Judaic texts as well as in the literature of the Church.

Abortion seems to have become a part of middle-class American life. An article from the April 17, New York Times tells of group fare flights to Los Angeles for abortions. The whole idea has become an integral part of the contemporary scene.

During the first through fifth centuries, abortion was performed very casually and was not considered a moral problem. It is not mentioned more than twelve times in the Talmud. Was rape considered adequate grounds for abortion? It was surprising that there are so few answers in

Responsa literature to a question which surely must have been a predominant issue in the Middle Ages.

The most literature on abortion is found in the writings of the Catholic Church. There are two questions that are asked that deal with moral aspects: When does life begin and when does the soul enter the body? There were many views ranging from conception to when the fetus reaches a certain point in development. In 1880, it was said that human life begins at conception. But according to the Church if the child dies before birth, it must still have baptism in order to have a place in the world to come.

In Judaism, birth is the beginning of life. The question of the soul's importance doesn't arise as in the Catholic Church. The part of Halacha, in a sense, is to create guilt, fear in order to realize what life is.

From a Halachic perspective, abortion can be looked at on two levels: criminal and moral. Although abortion is always objectionable from a moral point of view, it is not a criminal act that could be tried in court. In Exodus, 21:22,23, we see the case of a pregnant woman who is injured and has a miscarriage. The person responsible for the injury is sued and monetary compensation must follow. Something has been destroyed and so retribution follows.

The Rambam, however, looks for a moral way to legitimize abortion. If the mother's health is in jeopardy it is permissible, but not if it's just for the sake of convenience. The focus is consistently on the mother, but it must be justified morally. The Talmud says the mother's life takes precedence because her life is a complete life and the life of her unborn child is not full. However, if birth has taken place, if "its greater part has come forth," it must not be touched because it is now living people, and one life cannot supersede another.

Rabbi Scheer added that one cannot take the attitude that he can remove a fetus as if it were any disfiguring part of the body. This is destroying the sanctity of life.

Hassidim Found Colony in Sefat

Rabbi Sholomo Gottlieb, a Bratzlav Hassid currently touring the United States, recently addressed Rabbi Metzger's and Rabbi Weiss' classes concerning current attempts to found a colony of "trum" Jews which would expose and influence the inhabitants of Sefat towards Yiddishkeit.

Until today, measures were taken to save Jewish children from the hands of Christian missionaries. Rabbi Gottlieb said, "We haven't reached the core of the problem at all." In order to alleviate the missionary threat, he and other Bratzlav Hassidim have started their own community in Sefat. They hope to use the Sefat model as a foundation for settlements in other communities in which there exist thousands of Jews who are not anti-religious and have "emunah," but because they live isolated from the mainstream of observant Jews, have no one to answer their questions.

The people in Sefat are willing to learn, but they need teachers. Religious Jews must settle there in an effort to promote "emunah," because a once-a-year visit by Rebbeim is not nearly enough to answer a year's worth of halachic questions. In addition, noted Rabbi Gottlieb, the inhabitants of Sefat may know what Yiddishkeit is, but have no way to nourish their desires to learn. They do not know how to learn by themselves, and many cannot even read.

It is easily understood that there is much financial pressure on Rabbi Gottlieb, who needs extensive funds in order to see his goals come to fruition. Anyone interested in helping contribute to his cause or settling in such a community can notify Rabbi Metzger or Rabbi Gottlieb.

Forum of the Arts

Are Love and Marriage Compatible?

"My marriage has just been totally destroyed!" one man tragically moaned upon learning that love is not a suitable base for marriage. Neither is sex, according to provocative author, psychiatrist, and lecturer Ernest Van Den Haag. Dr. Van Den Haag was the third guest speaker in the Sixth Annual Forum of the Arts sponsored by the English Department, on April 26. His subject: "Sex, Love, and Marriage."

After defining sex as an inborn human drive that need not be satisfied, Dr. Van Den Haag unexpectedly dismissed the topic in order to concentrate on the social inventions of love and marriage. He maintained that marriage can be combined with "all kinds of emotions—hate, possessiveness, vanity...even love." Yet marriage is independent of love and often begins where love ends. Like macaroni and tomato sauce, love and marriage are an enjoyable but unnecessary combination.

More likely, Dr. Van Den Haag explained, love will prove incompatible to marriage. By definition and in fact, love and

marriage are antithetical in nature. A twelfth-century invention of the troubadours, love is directed to the individual rather than to the class. It is a spontaneous occurrence, whereas marriage involves a bond of responsibility. Marriage, the urbane lecturer concluded, is "like volunteering for the army...If we relied on loving each other, then we would not have to compel them by law to stay together."

Conscription, as such, is necessary to maintain the familial institution, for marriage eventually excludes the possibility of love. Defining love "as a longing: the tension between desire and fulfillment," Dr. Van Den Haag candidly pointed out that one cannot long for something he already possesses. Once the uniqueness of one's mate has been captured and analyzed, the lovers' quarrels and the love between two individuals has dissipated.

How then, can one retain the element of love in his marriage, the psychiatrist disingenuously asked. His advice to romanticists included joining a

monastery or convent, marrying a travelling salesman or a schizophrenic "for whom you can long," or committing suicide in the fashion of the eighteenth-century. What he seriously proposed was that another emotion must take the place of love in marriage.

That classic emotion is affection, "a feeling of identification to something which you have and to something you are accustomed." It consists of a degree of com-

mon interests which accumulate during the course of a stable marriage. A case in point: if political prisoners in solitary confinement can develop "considerable affection" for a spider or a rat, "I submit that it is possible to feel affection for a wife."

So stating, Dr. Van Den Haag reaffirmed his position as a controversial figure. Born in the Hague, he received his doctorate from NYU. He is a lecturer at the New School and author of *The Jewish Mystique* as well as of frequent scholarly articles.

Equally accredited experts in the mores of amor, the English Faculty discussed "Love in Literature" in the last session of the Forum on May 24.

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Faculty Feature

Dr. Michael Hecht, Poli. Sci.



Dr. Michael Hecht.

By Phyllis Gordon and Shirley Stark

Among its many assets, the newly established Political Science has Dr. Michael Hecht as one of its outstanding instructors. Dr. Hecht has been teaching at Stern since the fall term of 1970. He began with his American Government course and this year, added Constitutional Law to his schedule. Although Dr. Hecht has taught this course in previous years at Yeshiva College, for us at Stern it was an innovative addition. Next year he will again break with tradition by offering a brand new course in Comparative Law. This course will be an analysis of comparative jurisprudence centering on Jewish halacha and Anglo-American law and the different approaches to the two systems. Stern College is the only college in the country to offer such a course to its students - not even Yeshiva College can boast of this! As Dr. Hecht comments, "It will either be a great course or a fiasco, but nothing in-between."

Dr. Hecht's association with Yeshiva University goes back to high school when he attended M.T.A. From there he went on to Yeshiva College majoring in English. After receiving his B.A., he attended Kolel for four years. With Smicha, Dr. Hecht began his teaching experience at Y.U. by giving a shiur in the High School, while at the same time continuing his education at N.Y.U. Law School. At present, Dr. Hecht is carrying a full course load, teaching at both Stern and Yeshiva Colleges while maintaining his shiur at the high school. In addition, he also serves as pre-law advisor to students at both colleges. As if this were not enough, Dr. Hecht has just completed his first book entitled *Have You Ever Asked Yourself These Questions: a Guide to Traditional Jewish Thought*.

Dr. Hecht is a perfect example of the Y.U. synthesis. To use his own words, "The students need an example of a Ben Torah - ie someone committed to Jewish learning - who, at the same time, plays an active role in the secular world. The fact that I am involved in both *Limudei Kodesh* and *Limudei Chol* gives me a chance to have more of an influence with students than I would otherwise have." In line with this, Dr. Hecht feels that it is a pity that Yeshiva University does not make a greater use of its own graduates as teachers, for they are the best suited to represent Y.U. to the students.

In comparing the two schools, Stern and Yeshiva College, Dr. Hecht commented that the calibre of students at Stern, particularly in his advanced courses, compares favourably. "The Stern College class is a top-notch class in terms of co-operation, willingness to do work, and in terms of intellectual capacity." Furthermore, Dr. Hecht feels that Stern in general, and the

Political Science Department in particular, have tremendous potential. "I think certain fundamental changes have been made which are very positive. At Stern, you don't have the bureaucratic rigidity that you have elsewhere."

This academic flexibility is reflected in the development of the new Political Science Department. Dr. Hecht pointed out that through the efforts of both Dr. Bernstein, chairman of the department, and Dean Mirsky, the Political Science department will be one of the first to accept interdisciplinary credits towards its major. "With an innovative department chairman such as Dr. Bernstein, the Political Science department cannot help but become exciting and challenging." Dr. Hecht also feels that political science will become an extremely popular major at Stern College for two reasons. In the first place, career opportunities in political science, whether in law or government service, are expanding while those in pure liberal arts are contracting. Secondly, political science is an area in which you can have intellectually substantive courses which are practical as well. Particularly with reference to Stern, he mentioned that it is in law and government that women are making the greatest inroads today.

Next year at Brookdale Residence Hall there will be a new innovation consisting of old, familiar faces. The Stern College Dorm will be opened for residency to part-time and full-time graduate

THE OBSERVER staff would like to wish a Mazel Tov and Hatzlachah to the newly appointed Resident Assistants for the 1972-73 school year. They are: Esther Babouri—Head Resident Assistant
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Debbie Rush
Ellen Stern
Karen Ulevitch

Rings & Things

Engagements

Ranelle Evansky '74 to Harry Kibel
Susan Letzter '75 to Nathan Nelson
Betty Newman '74 to Jonathan Hahn
Ann Rosenthal '69 to Alfred Freidel
Ricki Thomas '74 to Michael Krupp
Freda Weitman '72 to Ira Epstein

Births

Lous and Jeanie Abrams '72 — a boy
Joseph and Carol Perceman '72 — a girl

"Pollution Solutions"

by Anita Gittelman

Pollution seemed to be the "in" topic of concern on the American scene this year. Instead of simply illustrating the many ways in which people are destroying the environment, the Mayor's Council on the Environment has suggested several practical ways people can help fight pollution.

At home:

Repair water leaks. (Dripping faucets can leak 60 gallons a day per person.)

Turn off the Faucet while you brush your teeth.

Take showers (10 gallons) instead of baths (36 gallons).

Shut off lights, air conditioners, radios, TV when you leave the room. Save newspapers for collection by environmental groups.

Use cloth kitchen towels, not paper.

Write on both sides of pads and stationery.

Discourage "junk mail" by marking "refused" and returning it to sender.

Avoid paper plates, paper tablecloths, and plastic utensils.

Use covered refrigerator dishes instead of plastic or foiled wraps.

When you shop:

Buy soft drinks and beer in returnable bottles and return them.

Request that your supermarket stock returnables.

Boycott individually wrapped foods such as combos of cans wrapped together or aerosol cans.

Buy laundry products with little or no phosphate content such as Cold Water All Liquid, Wisk, Lux Liquid, Ivory Flakes, and Trend.

Boycott flexible, glass-like plastic containers such as for packaging shampoo and mouthwash. They are often made of polyvinyl chloride which, when incinerated, releases hydrochloric acid into the air.

Boycott clothing and accessories made from animals facing extinction.

Miscellaneous things are to:

Plant trees, shrubs, and flowers.

Like or walk around town.

Use mass transit rather than drive.

Buy low-lead or lead-free gas.

Form car pools.

Don't litter.

Post Graduates To Reside At Brookdale

by Ava Goldman

students. The terms will be set up on a monthly rental fee of \$50.00, the same amount that undergraduate students are paying for dorm residency.

There are several reasons for supporting this new proposal. First, it will serve as an additional financial source to aid Stern's declining funds. Secondly, graduating seniors often encounter many difficulties in locating a place to live in the Manhattan area within their price range.

The girls who do plan to remain in the dorm will be living on the 17, 18, and 19th floors. Each room will be occupied by two residents. Even though the idea may not sound appealing to some, others have found that the practical advantages of location, price, secure

atmosphere and established friends outweigh the disadvantages. Of course, there are those who gladly give up these advantages, complaining of the noise level and the many distractions of the dorm, not to mention having to comply with all the regulations of the dorm including: no male visitation rights, no cooking etc. In addition many graduates have stated that living in the dorm for five years or more would be a little too much and the desire to go out into the world as an independent individual seems to prevail among the majority.

If any graduating senior is interested in living in the residence hall next year, see Leah Becker, SE, for applications and additional information.

Former Master Spy Stages Hunger Strike in Poland

An almost legendary Jewish former master spy who wants to go to Israel is trapped in Poland, and one of his three sons has come to the United Nations to stage a prolonged hunger strike on his behalf.

Leopold Trepper headed the famed "Red Orchestra" resistance espionage organization that operated behind the German lines during World War II—in occupied France, Belgium and under the Nazis' noses in Germany itself. Even the Nazi General Staff did not escape penetration by the Red Orchestra. Their information is credited with a major role in the defeat of Germany; the Nazis estimated Trepper's actions led to the loss of 200,000 German soldiers.

When the war ended, Trepper went to Moscow. Instead of receiving thanks from Stalin, the dictator ordered Trepper imprisoned in the notorious Lubyanka prison. Released after ten years in 1957, Trepper returned to Poland to become a leader of the Jewish community there, heading the Jewish Social and Cultural Association and the Jewish publishing house, Yiddische Buch.

Dr. Edward Trepper, fasting at the United Nations, told the Student Struggle for Soviet Jewry that increasing pressure was put on his father to participate in the virulent Polish "anti-Zionist" campaign of 1968. His father refused and resigned his posts in protest. Since then, he has not participated in communal or political activities and subsists on a pension.

Dr. Trepper said he and his two brothers were given permission to exit Poland, but their father, who

has grown seriously ill, has been repeatedly denied permission to reunite with his family in Israel. Their mother Lyuba has been given a three month exit permit and has left Poland, but will return to Warsaw if her husband is not given his freedom at the end of this time.

Dr. Trepper showed SSSJ a photo (enclosed) of his week-long hunger strike at the Western Wall. He is now much thinner than he appears in the photo, an obvious result of his prolonged fasting. Michael Trepper, Edward's brother, collapsed several days ago after a hunger strike of 171 hours in Copenhagen.

Many notables have spoken out on behalf of Leopold Trepper, his son explained, including Arthur London, author of *The Confession*, John Hersey, Catholic scholar Jacques Madaule, famed writer Andre Malraux, Louis Aragon and major European political personalities.

"My parents want to spend their remaining days with their family and their people, to whom my parents have all their lives been spiritually attuned," Dr. Trepper stated, "and there is no political motive or interference in the internal affairs of Poland involved in this. Why then does the Polish government destroy our family, forcibly detaining an old father who is seriously ill and physically helpless? Perhaps someone somewhere will not be pleased if this celebrated anti-fascist will live in Israel? Perhaps this will not suit someone's political calculations, propaganda or diplomatic game? I appeal to the United Nations—my father must not be allowed to die in loneliness and grief."



Dr. Edward Trepper (r.) stages week-long hunger strike at Western Wall for the release of his father, famed anti-Nazi fighter Leopold Trepper (l.).

Judith Simon Named Valedictorian



Miss Judy Simon

by Judy Yager

expressed general satisfaction about the quality of education she received at Stern, but is distressed that more emphasis is not put on Tanach courses. She feels that more Tanach courses should be offered, and that more Hachshafa should be given to them.

One aspect of Stern life she found most disappointing was the quality of the Jewish atmosphere. She is very upset over the dress code issue, and sees the wearing of mini-skirts and pants to school as a sign of disrespect for Stern College. Miss Simon also expressed concern with the Shabbos atmosphere at Stern; she feels that despite the sincere efforts of Rabbi Schindman, there exists a feeling of apathy regarding the celebration of Shabbos in the cafeteria. And that everyone staying in the dorm over a strong Shabbos atmosphere in the cafeteria, because Shabbos is indeed a religious feeling at Stern. It is this lack of warmth in Stern that Miss Simon found upsetting during her stay here. However, she maintains a feeling of optimism and feels that through the efforts of an organization like TAC, this situation can be improved.

Miss Simon, an English major,

Senior Class Honors
Dr. Beatrice Friedland

For the first time in the history of Stern College, the graduating class will award the honor of Teacher of the Year at its Senior Dinner on June 8. Chosen as the first recipient of the award is a member of the faculty who has long been known for her dedication as a teacher and for her warmth and sincere devotion to her students, Dr. Beatrice Friedland.

standing Educators in America" by the National Committee of University Leaders.

Few students and faculty members can contest the fact that Dr. Friedland is well deserving of these awards on the merit of her past and present accomplishments in both her field and her personal relationships with her students.



Dr. Beatrice Friedland

Stern College though, is not the only institution that has recognized the uniqueness of Dr. Friedland. She was recently notified of her nomination as one of the "Out-

Officers, Editors, Senators, Awardees Introduced at Annual Installation Ceremony

By Sharon Freedman

and Joan Lenoff, president. New senior class officers are: treasurer, Judy Friedman; secretary, Ella Geldwert; vice president, Adina Fuchs; and president, Debbie Hollenberg.

Phyllis Gordon, who served as chairman of the Stern College Senate during its first year, introduced the outgoing and incoming Senators. Outgoing Senators Esti Goldamith, Esther Fuchs, Noreen Paikin Reback, Shirley Stark, Bayla Ganz, and Phyllis Gordon will be replaced by Judy Schulman, Esther Fuchs, Charyn Goldstein, Ellen Stern, and Robin Manuel.

Rachel Becker, outgoing Observer Editor, introduced Sherry Scheinberg as the new Editor-in-Chief. The outgoing editors include: Michelle Feigenbaum, executive editor; Judi Rosencranz, and Esther Kastrovitsky Lasky, Editorial Board; Anita Gittelman, Managing Editor; Annette Becker and Simon Neuman, Editors; Esther Fuchs, Features Editor; Karen Taylor and Art Davidovitch, Contributing Editors; Chani Haberkorn, Business Manager; Cheryl Marzel and Linda Billauer, Photography Editors; Harriet Singer, Art Editor; Karen Moss, and Karen Ulevitch, Copy Editors; and Sharon Freedman, Production Editor. Serving on the new staff will be Esther Fuchs, Executive Editor; Simon Neuman, Managing Editor; Tammy Neuman, Editor; Esther Epstein, Features Editor; Rachel Becker, Senior Editor; Anita Gittelman and Karen Taylor, Contributing Editors; Pearl Neuman, Research Editor; Irene Flink and Cheryl Marzel, Photography Editors; Chani Haberkorn and Cheryl Wachtel, Business Managers; Ava Goldman and Rachel Shapiro, Make-up Editors; Karen Ulevitch, Copy; Susan Bokin, Typing; Arlene Pianko, Judy Klum, and Karen Dick, Associate Editors.

Judy Simon introduced new members of the Aishel Honor Society. Seniors or juniors with a 3.4 or better average who have accumulated a certain number of achievement points are eligible for membership in the society. The Seniors are: Sharon Marks Alt-

shul, Linda Ulevitch Karaalick, Sharon Litwin, and Sheila Moskowitz. The Juniors are Rachel Becker, Fran Kaplovitz and Shirley Stark.

The new T. A. C. chairman is Judy Katz, who is replacing Judy Greenfield.

The first Alumni Memorial Award, given to a junior who has excelled in Jewish Studies, was presented to Kayla Finkelstein by Letty Yajed, president of the Stern Alumni Association. Rabbi Metzger then said a few words in praise of Kayla and on the responsibility of us all to "reflect the light of Moshe Rabenu" for we, too, are creators of "individuals dedicated to Torah."

The evening concluded with the announcement of Cheryl Merzai as the new president of the Speech Arts Forum. She replaces Meira Azulay.

SCW U.J.A. Committee Reports Commission Results

The Stern College Student Coordinating Committee for the United Jewish Appeal has announced that \$1021.48 has been raised for the U.J.A. Pledges of \$150 are still outstanding.

The money raised by the Committee for the U. J. A. will be used exclusively to assist fellow Jews who have been plagued with misfortune in Israel and also in countries where Judaism is a forbidden practice.

The Committee would like to thank the student body for cooperating with the campaign. Those who still have not paid their pledges are requested to bring the money to Mrs. Winter in school or to Judy Friedman, 5G; Shirley Stark, 11G; or Lillian Amels, 15D, in the dormitory.

Plans for next year's campaign are underway. Active participants in the planning of activities as well as in the campaign may be eligible for the Winter U.J.A. Students Mission to Israel. Students are urged to contact Judy Friedman in 5G if they wish to become actively involved in the great mitzvah of Ezrat Achim through the U.J.A. "Keep the promise" posters will be sold in school.

<u>Fri. June 9</u> 9-11	<u>Mon. June 12</u> 9-11	<div style="border: 1px solid black; padding: 10px; text-align: center;"> STERN COLLEGE FOR WOMEN YESHIVA UNIVERSITY SPRING 1972 Schedule of Final Examinations </div>		<u>Wed. June 14</u> 9-11	<u>Thurs. June 15</u> 9-11
Eng. 3/ 103	Philo. 72/ 103			Philo. 72/ 101	Eng. 3/ 105
Eng. 3/ 104	Philo. 78/ 101			Hebr. 04.1/ 103	Eng. 35/ 101
Eng. 18/ 101	Hebr. 06.1/ 101			Hebr. 6/ 102	Germ. 4/ 101
Germ. 02/ 101	Hebr. 78/ 102			Hebr. 74/ 102	Hebr. 29.2/ 101
Hebr. 35/ 101	Hebr. 6/ 101			Philo. 78/ 102	Soc. 23/ 101
Hist. 2/ 103	Chem. 14/ 101			Philo. 85/ 101	Span. 02/ 101
Math. 24/ 101	Hebr. 88/ 101			Ed. 1/ 101	Fren. 02/ 101
Span. 2/ 101	Hebr. 06.1/ 103			Hebr. 06.1/ 102	Frne. 02/ 102
Fren. 2/ 101	Chem. 18/ 101			Philo. 74/ 102	Fren. 2/ 102
Psych. 26/ 101	12-2	Math. 38/ 101	12-2		
Hebr. 83/ 101		Psych. 39/ 101			
Eng. 3/ 104	Hist. 44/ 101	Soc. 2/ 101		Eng. 4/ 103	Philo. 96/ 101
Phys. 2/ 101	Hist. 72/ 103		Eng. 4/ 105	12-2	Psych. 14/ 101
Hebr. 6/ 103	Philo. 82/ 101		Germ. 2/ 101	Eng. 2/ 103	12-2
Hebr. 26/ 101	Philo. 86.2/ 101	<u>Tues. June 13</u>	Span. 2/ 102	Hist. 2/ 101	
	Philo. 86.2a/ 101	9-11	Chem. 2/ 101	Math. 08/ 101	Psych. 1/ 101
	Bio. 24a/ 101		Chem. 4/ 101	Math. 14/ 101	Soc. 56/ 101
Eng. 3/ 107	Hebr. 16/ 101	Hebr. 12/ 101	Bio. 2/ 101	Soc. 36/ 101	Math. 4/ 101
Psych. 22/ 102	Hebr. 89/ 101	Hebr. 74/ 103		Fren. 38/ 101	Philo. 12/ 101
Hebr. 27.2/ 101	Eng. 3/ 108	Hebr. 78/ 103		Eng. 3/ 101	Pol.Sc. 44/ 101
Hebr. 92/ 101	Pol.Sc. 22/ 101	Philo. 74/ 103		Philo. 76a/ 101	Eng. 4/ 101
Hist. 72/ 101	Hebr. 72/ 102	Philo. 98/ 101		Bio. 34/ 101	Hebr. 04.1/ 102
Pol.Sc. 2.1/ 101	3-5	Hist. 72/ 102	3-4	Eng. 16/ 101	Hebr. 74/ 101
Hist. 34/ 101		Psych. 16/ 102	Art 1/ 101	Psych. 20a/ 101	Hebr. 78/ 101
Philo. 6/ 101	Eng. 28/ 101	Psych. 31/ 101	Art 1/ 102		Hebr. 78/ 104
Hebr. 82/ 101	Philo. 76/ 101	(Soc. 19)		3-5	Philo. 74/ 101
Philo. 94/ 101	Pol.Sc. 32/ 101	Hebr. 76/ 101	4-5		Philo. 99.2/ 101
Philo. 90/ 101	Eng. 4/ 102	Fren. 4/ 102	Art 2.1/ 102	Music 1.1/ 101	Philo. 83/ 101
Span. 4/ 101	Hist. 2/ 104	Fren. 12/ 101	Art 26/ 101	Music 1/ 101	Eng. 32/ 101
	Math. 2/ 101			Music 1/ 102	Hebr. 04.1/ 101

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The Observer

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Gesher Aliya **Brookdale** **STRIKE**

Purim Carnival **Yom** **TRIKE**

Yom Hashoah **Ha'atzmaut** **Dress**

Bundy **Elie Wiesel** **Anti-Semitism**

Mid-East Conflict **Forum of the Arts** **Strike Ends**

"Ruach" **Yerushalayim** **Dedication Ceremony**

Jewry **Alexandrovitch** **Senate**

Dress code **Jewish Studie** **Golda Meir** **I AM MY BROTHER'S KEEPER!**

Nixon Goes To Russia

Israeli Politics, Policies **Soviet**

