



# The Observer

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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

## 450 Women Convene To Explore Their Relation To Judaism And Halacha

by Arlene Pianko

Four hundred and fifty Jewish women gathered at the McAppin Hotel last weekend in order to explore the dimensions of the role of women in Jewish life. The student sponsored, student-run Network convention brought together women of all ages, geographic regions, and branches of Judaism. This mix enabled each participant to broaden her perspective about both Judaism and Feminism.

Many of the speakers endeavored to persuade the audience that halacha and women's liberation are not mutually exclusive. On Friday night, Mrs. Blu Greenberg, a Jewish Studies lecturer at Mt. St. Vincent College, examined the historical perspective of the Jewish woman's role. She emphasized that the halachic heritage must be respected even in the advent of change. When she advised a selective rejection of Women's Lib, especially in areas of abortion and zero population growth, certain members of the audience jeered. Despite her assessment of the vulnerability of Jewish survival after the Holocaust, this radical fringe interrupted her several times. However, in the small group sessions, the more traditional women asserted themselves as the majority of the participants. The discussions centered around the failures of Jewish education rather than the failure of Judaism. Many of the discussants expressed frustration in their inability to study traditional texts. The most poignant plea, however, was from the students in isolated Jewish communities. They came to the convention to learn how to be good Jewish women, to strengthen their ties with their sisters, and to develop a more intense spirituality.

Tefillot Shabbat were led by Ezrat Nashim, a New York Feminist group that is firmly committed to halachah. The Orthodox service differed from the numerous other Orthodox services being conducted that Shabbat throughout the world. Its

uniqueness was apparent when women served as Shilohot Tzibur, leaders of the congregation, when they read from the Torah, and when they donned a tallit. It was explained later that all these acts are halachically permissible as long as it is a congregation solely composed of women. Although no Stern students received aliyot, everyone who attended was deeply impressed by the clear, harmonious, soprano voices that rose to spiritual heights as the tefillah proceeded.

The Shabbat morning discussion involved an Orthodox student of Rabbi Eliezer Berkovitz, a Reform student Rabbi, and a secularist Theology professor. Rachel Adler's halachic approach was unparalleled both in its talmudic erudition and determined feminism. After citing Rabbi

Berkovitz' sefer, Tnai Bekedushin Veget, she indicated that the procurement of this halachically valid condition within the marriage ceremony would ameliorate many of the problems of agunah, namzerut, and divorce. She requested that Jewish women refuse to marry without this condition (which would retroactively declare the marriage null and void if the husband disappeared or refused to grant his wife a divorce).

After lunch the serenity of the convention was shattered when a group of fifteen lesbians interrupted a panel discussion about Growing Up Jewish and demanded the right to address the assembly. The speaker, an active member of the National Organization of Women, offered them the podium.

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## Controversial Leslie Fiedler Will Eulogise Literature On February 26

by Roberta Klein

Controversial author and scholar, Dr. Leslie Fiedler, will highlight the English department's first Forum of the Arts programs this semester, announced Dr. Morris Epstein, department chairman. Fiedler, one of America's leading scholar-critics, will speak on "What Was Literature" on Monday, February 26 at 8 p.m.

Dr. Fiedler's title suggests that literature is a dying medium, as if literature has emitted its last sigh and has ceased to be an effective form of communication. This thesis is the topic of a volume Dr. Fiedler is completing, which promises to be as widely ac-

claimed as his baker's dozen of other books.

Dr. Fiedler has not limited his



Dr. Leslie Fiedler

scope of interest to the academic world alone, although he has taught at universities throughout the free world and has lectured at over 100 other colleges.

"Fiedler once said, 'you have no choice. You're a Jew forever.'"

Fiedler has tried the drug scene as well: On April 28, 1967, the scholar, his wife, his son, and his daughter-in-law were arrested in their home by Buffalo police and charged with "maintaining a premise" where marijuana was used. Fiedler wrote a book about the raid called: *Being Busted*. According to Fiedler, neither he nor his wife was a pothead. He maintained that police wanted to antagonize him because he sponsored a campus group that wanted to legalize marijuana.

Needless to say, Dr. Fiedler is known by many a fascinating personality. *The New York Times Book Review* once noted that his works are witty, exasperating and presumptuous. It was Fiedler who originated the homosexuality motif in *Huckleberry Finn*.

English Department members noted that the lecture promises to be thrilling. Anyone who can write about the experience of being a Jew in America as well as the mythology of chaste homosexual relations at the center of classic American Literature, should be exciting to listen to.

Forthcoming speakers scheduled for the series include: Dr. John Hollander, poet and professor of English at Hunter College, March 21; Irene Heakes, director of the National Jewish Music Council of the National Jewish Welfare Board, April 10; and Dr. Chaim Potok, author and editor, Jewish Publication Society in America, May 9.

## SSSJ Issues Urgent Appeal For Soviet Jewish Activists

SSSJ—The Student Struggle for Soviet Jewry has issued an appeal for two Vilna activists—Eitan Finkelstein and Zelik Gafanovich—who are in danger of being incarcerated in Soviet prisons.

According to Finkelstein, friends who are now in Israel, Eitan has been refused an exit visa approximately 20 times. Russian officials claim that Finkelstein, who attended the Moscow Physics

Technical Institute, is in possession of "secret information" by virtue of his graduate work there.

In 1967 Finkelstein, who is now 30 years old, was forced to stop his

studies in order to work as a mechanical worker, an unskilled occupation, because he has not been able to get a job according to his qualification. His friends told SSSJ

that Eitan is constantly harrassed by the KGB. "Searches in his house, constant calls to the KGB offices have become periodic phenomena in his life," they said.

Eitan's friends insist that there

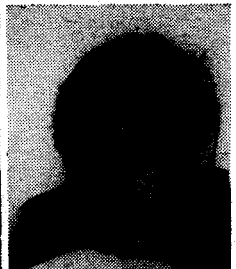
since he has not attended the institute for five years. Finkelstein himself has said that the Soviet authorities have recently permitted Jews to exit even though their security clearance term has not expired. The authorities are holding Jews of different ages, qualifications and education from various cities as "hostages" to emphasize "the difficulty of emigrating and also, should it be considered necessary, to serve as court material in the event that trials should be deemed expedient," Finkelstein wrote his friends.

Zelik Gafanovich, a 24 year-old student, has been struggling for many years to leave the Soviet Union, his friends in Israel told SSSJ. The Russian officials claim he cannot leave the USSR because of his service in the army. The friends insist that Gafanovich finished his service over three years ago, and is of no more value to the Soviet state.

Zelik has also been subjected to numerous searches at his home. During the last search, the KGB officers, having found nothing else of value, confiscated post cards with views of Israel.

The Gafanovich family phone has been disconnected. In reaction, Zelik sent a letter of protest to Soviet officials, demanding reconnection, with copies to the Israeli Ministry of Communications and the World Postal Union.

SSSJ's last reports from Vilna state that the Soviet authorities will not allow Finkelstein and Gafanovich to leave the USSR until 1977. SSSJ urges all concerned individuals to write letters (registered if possible) of support in any language to Eitan Finkelstein, USSR, Lithuanian SSR, Vilnius, Lepos Street 21, apt. 10, and to Zelik Gafanovich, USSR, Lithuanian SSR, Vilnius, Zhirmunai Street 100, apt. 24.



Eitan Finkelstein (L.) and Zelik Gafanovich (SSSJ)

## FYRR Abolished By Faculty Assembly; J.S. Major Is Under Consideration

by Susan Metzger

A special meeting of the Stern College Faculty Assembly was held on January 10 to discuss Senate matters pertaining to the establishment of a Hebrew studies major and a Judaic studies major, and the abolishment of the current four-year residency requirement at Stern College.

The Senate had approved the establishment of a Hebrew studies and Judaic studies major at its meeting on January 3. The Faculty Assembly passed a motion to refer the Senate's recommendations and outlines for the majors to the Committee on Curriculum. The Committee will review the proposal and report to the faculty at its next meeting.

Regarding the current residency requirement, the Senate had recommended removal of the sentence, "Graduation in less than four years of study is not permitted." The faculty voted on an amendment to the Senate recommendation which modified the Senate's request by requiring four years of study for any student without a cumulative point index of at least 3.3. The amendment was defeated, however, and the original Senate recommendation was then approved.

The Senate had also recommended that a student with a "B-plus" cumulative average who is admitted to a professional or graduate school after her third

year, and who has completed all general, major, and Judaic studies requirements for graduation, but is lacking accumulated point credits, be eligible for graduation after having successfully completed her first year of full time graduate studies. The faculty rejected this resolution in view of the fact that the option of professional or graduate school was drawn without regard for recommendation, and was contrary to the regulation of the Commissioner of Education of the State of New York. A professional option plan similar to the one presently in force at Yeshiva College was, however, approved.

# Do You Dare To Care?

It is difficult for the average middle-class American who has been lucky enough to succeed financially, to believe that there are actually poor people living in tenement slums and existing on a weekly ration of food stamps. It is even harder for the middle-class Jew to face the reality that some of his own brothers can be classified in the same category. Yet it is a fact that in New York City alone there are around 250,000 Jewish poor, most of them elderly and neglected. Besides living in constant fear of physical abuse from muggers and thieves, besides the fact that many are incapable of doing their own shopping or going to the bank, the elderly poor are being alienated and left alone as synagogues and yeshivot close down or leave the area. These people are desperate and lonely and need anyone who cares enough to help them.

EZRA, an association of students from colleges and graduate schools in the New York area, has begun an operation in the Lower East Side to alleviate some of these problems. They help the aged shop, write and read letters, and obtain Medicaid and Food Stamps among other services.

These poor elderly Jews may not be our neighbors, but they do exist on the Lower East Side and elsewhere throughout the New York area. Their plight is very real and as their more fortunate sisters, we of Stern College owe them our friendship and care. We can give it to them through the SCW Student Council's cooperation with Project EZRA, and we urge all students to participate in this vital program.

# A Lot To Live

At a time when Russia continues to oppress her Jewish citizens, and arrests and harassments occur daily, Pepsi Co. has concluded a multi-million dollar agreement with the USSR. It must be made clear to the Soviet Union that she will suffer both economically and politically if she continues this policy of persecution.

It is incumbent upon us at Stern to join in the growing nationwide boycott of Pepsi Co. and its subsidiaries which include Patio sodas and Frito-Lay products. As a Jewish college, we must make our position known on the issue by immediately proceeding with the removal of the two Pepsi Cola vending machines on our premises along with an appropriate letter to the company explaining the reasons which motivated our action.

For many years, Pepsi Co. has been indifferent to Jewish interests, choosing the Arab nations, rather than Israel, as her "business locale" in the Middle East. The boycott of the company on this account has long since died down. Now, when Pepsi is about to join with another great enemy of the Jews, we must express our anger, both as an institution and as individuals.

# Point of Order

On December 12, 1972 Student Council voted unanimously to recommend to the Committee on Academic Standards that the old grading system be reinstated, as opposed to the new grading system that is now operant, the major difference between the two being the use of minuses and the parallel changes in grade equivalents under the new system. Council was advised by the Office of the Dean, the Office of the Registrar, and several members of the Academic Standards Committee to adopt a "wait and see" attitude pending the completion of the Fall 1972 semester. Truly, the proof of the student index is in the proverbial pudding. While some students benefited from the institution of minuses, others suffered.

As we noted in our November 30 editorial, "it is not the intention of The Observer to comment on the wisdom of instituting such a grading system." However, we still maintain, as we did in both our November 30 and December 28 issues, that minimum standards for Dean's List and cum laude, magna cum laude, and summa cum laude graduate honors must be revamped to parallel the new grading system. We again suggest that a grade point index of 3.3 be designated as the minimum requirement for Dean's List distinction,

and that 3.3, 3.5, and 3.7 be fixed as the minimum requirements for the graduate honors of cum laude, magna cum laude, and summa cum laude, respectively.

The arguments for this proposal have been stated and re-stated. The fact that a B-plus student is ineligible for Dean's List and/or graduate honor, is ludicrous at best. There are those who contend that raising minimum requirements for such distinctions serves to enhance their value. However, The Observer again maintains that the Stern College student who is capable of carrying a B-plus cumulative average must certainly merit academic honor, and that according her such honor could not be deemed a devaluation of the distinction itself. In any event, it certainly seems more than a bit "unwise" to raise honors standards to such a degree that they become virtually inaccessible to even good students.

As such, we again strongly urge the Committee on Academic Standards to re-structure the minimum requirements for Dean's List and graduate honors in such a manner that they will complement our new grading system and prove a fair representation of the student's academic achievement.

# Applause . . .

The Observer wishes to commend the Senate on its passage of Jewish studies and Hebrew studies majors. This resolution, which will come before the Faculty Assembly on March first, is an important one in that it will allow the student the option to concentrate her studies in the areas of Hebrew and/or Jewish knowledge.

The editorial board of The Observer urges Faculty Assembly to vote in favor of this Senate motion. Majors in Hebrew and Jewish studies will attract girls who wish to concentrate on Torah. With this innovation, enrollment will possibly increase and the Jewish studies department as well as all others will be strengthened if only by the increased number of students. Those who are sincerely interested in secular majors will continue to pursue them while those whose primary interest lies in Jewish and/or Hebrew studies will no longer be forced to major in a secular area in which they may be largely uninterested. Moreover, it would seem logical that since over 300 non-religiously-oriented colleges offer Jewish studies majors, Stern, an institution under Orthodox auspices, offer one as well. As such, The Observer again urges Faculty Assembly to pass this vital Senate resolution at its March first meeting.

# . . . And Ditto

It is finally possible for a SCW student to graduate in less than four years, thanks to the recent abolishment of the FYRR, the Four-Year Residency Requirement. The Observer commends the Senate for enacting as well as the Faculty Assembly for passing this progressive measure.

Under the new system, a SCW student may graduate at any time beyond a minimum of two years at the college, providing she has fulfilled 128 credits, which include the major, general, and Judaic studies requirements. This means that seniors are no longer bound to spend high tuition fees for a minimal amount of courses in order to bide time until graduation. In that time period they could pursue careers or studies at graduate or professional schools. In line with this new possibility, the Senate and Faculty Assembly have approved a professional option similar to that already in operation at Yeshiva College, whereby students who have not yet completed their B.A. credits but who have already been accepted to a professional school, would be eligible to receive their B.A. from SCW after completing a year of professional study.

We trust that this action will prove an incentive to higher enrollment at Stern College and that it will encourage students already in attendance to make post graduate career plans. The Observer again applauds this measure, which promises to be a positive force in the direction of our school.

The Editor in Chief and Governing Board of The Observer wish a hearty mazel tov to Editor Emeritus Rachel Becker '73 on her marriage to Chaim Goldsmid. May you both have a lifetime of much happiness.

# The Observer

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### The Shattered Looking Glass

## A Sure Fire Cure

by Sherry Scheinberg



Diagnosis: Extreme exhaustion. Patient suffering from severe case of frustration. Symptoms: Egotism, depression. Anticipated duration of illness: Five or more months. Suggested medication: Daily dose of pressure with an added grain of salt.

"Yes, they've diagnosed the illness of the Editor-in-Chief. An acute case of too many editorial topics. I'd say. Just look at her, worrying about an inefficient dormitory. Now, is that any way for a young girl to feel?"

She's annoyed because the Stern girls have never been briefed on fire procedures. Now, tell me, what young girl has to learn how to use a fire extinguisher? It's not as if the rooms in the dormitory can burn or something. And the fire department has miraculous equipment these days. I hear, it only takes them twenty minutes to get to 34th Street."

"Tsk, tsk. She shouldn't concern herself with such problems. You'd think she wants the world—a nurse at the school during evening hours and a full time adult couple living in the dormitory. These girls go to college and think they're authorities—better medical services they want. Fire drills more than once a semester! Fe!"

"Look at her, straining to choose how many problems she has to get her friends angry about this week. She's certainly not the quiet young lady I'd like my daughter to be. She thinks the registrar's office needs a little more help, and so she yells that they need a full time registrar, not a part time assistant. The ladies in the office are too overworked, she says, to service students properly. What young girl has to worry about graduate school transcripts and class rankings? She'll get her husband and forget about school anyway."

"She lives her right, letting everyone's problems bother her like that. Her friend is an education major, so she has to champion the cause of ten girls who have to travel across the city for classes twice a week. She says it's the principle of the thing, that people who pay college tuitions shouldn't have to visit the entire city to take courses they need for graduation. Doesn't she know that a girl's education isn't that important?"

"I hear she wants to get involved in other issues, too. She thinks Yeshiva University should break its contract with Pepsi Co. What's the matter, she doesn't like its commercials?"

"Yes I think she needs to be quieted down a little. Maybe, if she has a few more things to worry about, she'll give up all together. What do you say? Fire a few more teachers? How about cutting the budget? The Student Council could use a few less funds, too. There I think she's breaking down. Why, another few months of this and she'll be on the road to recovery!"

## Letters To The Editor

### Clearing The Air

To The Editor,  
 The January 11, 1973 issue of The Observer, which explored the authentic role of the contemporary Jewish woman, has caused much Judaism. We maintain that the debate within Stern and Yeshiva Jewish woman's role, while equal Colleges. As author of the theme to that of her male counterpart, which appeared on the back cover, I feel it is my responsibility to clarify certain ambiguous points which may have been misconstrued. Simply stated, the purpose of the issue was to educate Stern students that about their halachic responsibilities as Jewish women. By Bruria and Michael bat Saul providing working models of should serve as halachic role women who synthesized their models to provide halachic options personal pursuits with their (Continued from Page 3)

dedication to Yahadut, we endeavored to respond to the recent caustic attacks of certain female liberationists who maintain that the Jewish woman is deprived by Orthodoxy of an equal place in Judaism. We maintain that the Jewish woman's role, while equal to that of her male counterpart, must remain separate and distinct. However, we believe that even within the normative role there are options. Each woman must search for her place in the community by educating herself more fully so she may choose the most preferable option. Sarah Shneur, Bruria and Michael bat Saul provided working models of should serve as halachic role women who synthesized their models to provide halachic options personal pursuits with their (Continued from Page 3)

SWC Professor Claims:

Jewish Leaders Encouraged Key '73

By Rosalyn Stahl

As many of you know, our distinguished Professor of Jewish studies, Rabbi Aaron Shurin, writes editorial articles for the Forward. On Dec. 8, 12, and 22, Rabbi Shurin wrote three sequential articles on a topic that should concern and disturb us all, namely the recent shmad campaigns that are so prevalent on many of our college campuses today. The following are some of the major points of his editorial.

Rabbi Shurin warns that the Christian Church has never given up its main aim to convert Jews and has used many means to reach this goal. There were times when they used the sword and its slogan was the cross or death. Later the Church started to send missionaries to buy Jewish souls with money or positions in life. But all the missionary work succeeded very little because for the most part Jews were for generations imbedded in Jewishness.

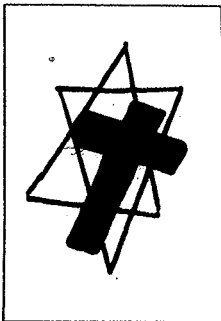
What is the method of the new breed of missionaries sweeping our country today, such as the Jews for Jesus? They claim, "You can remain a Jew but just believe in Jesus." However, Rabbi Shurin notes that this is only a trick and only the first step in a massive missionary movement. The church hopes that these "Jews" will soon fall entirely away from Judaism and just believe in Jesus.

March 11, 1968, George Dugan wrote in The N.Y. Times that a Reform Rabbi led fifty of his members to the Roman Catholic Holy Family Church and took part in the Catholic mass. The Priest declared that that act of friendship was more powerful than 1000 sermons. At this joint ceremony a statue of Jesus, which a 75 year old member had worked on for six years, was donated, showing that Jesus was a mechtin of Temple Jews.

Church Softens Dogmas

Rabbi Shurin maintains that the Church has softened its dogmas against Jews to promote relationships and be successful in its campaign. The following are some of the methods utilized to draw Jews closer to the Church on the pretext of friendship: 1) joint prayers between Jews and Christians; 2) open house of joint undertakings; 3) teaching Christian doctrine to Jewish groups.

Key '73 is supported by 140 Christian groups. Reform Rabbi Brickner stated that the movement Campus Crusade for Christ has a budget of \$18,000,000 and a staff of 3000 people. They have 2000



evangelical meetings in high schools. What were some of the reactions and suggestions of Jewish movements to counteract this powerful campaign?

Rabbi Arthur Herzberg, a Conservative rabbi of the American Jewish Congress, sent letters to members asking them to send five dollars and addresses of Jewish students. The A.J.C., in turn, will send them articles and (Continued on Page 7)

THE EMIGRANTS

by Rochelle Yellin

Though Liv Ullmann has captured the limelight in a movie currently playing throughout the city (see Time Magazine December 4, 1972), The Emigrants deserves consideration in its own right. Epic in nature, this movie portrays the emigration of several Swedish families to the United States in the 1850's. With them the emigrants bring their vision of the American dream, their ethical philosophy of work, and their taunt and seakick books.

Not only Ullmann, but all of the actors perform magnificently. The prostitute aboard the ship as well as the smallest babe convince the audience of the rugged Swedish heritage. The only unsatisfying element of the movie was the ending. After sitting for two hours watching a love blossom and bloom, a family begin to grow, farm boys anticipate a journey, a minister revolt against the church, a ship plagued with lice and scurvy—one expects more than an advertisement for a coming feature.

Nevertheless, the movie is worth seeing. If nothing else the ending allows us the creative audience, to invent our own finale.

DON McLEAN, United Artists

by Aileen Pollock

Don American Pie. McLean's new album is soft, slow-moving and generally pleasant. The songs are highly varied. The quality is varied, too. There are a few bombs with pretentious lyrics and melodies so insignificant they can lay claim to no pretensions whatsoever. However, some of the tunes are downright likeable. "Bronco Bill's Lament" and "The More You Play" are two country-style numbers I enjoyed. Also, "The Pride Parade" is touching and effective.

While Don McLean displays himself as only a fair composer, he is a good performer. His vocals are excellent, and the accompaniment adds to the general effect.

Change Marks Mea-Shearim Centennial

by Liora Nestelbaum

Mea Shearim, a quarter in the old City of Jerusalem, will celebrate its centennial this year. Looking back at how Mea Shearim was 100 years ago, one cannot believe it is the same place.

In 1873, a group of Rabbis who were young scholars with great energy drew up a plan to establish a new quarter. The plan which materialized was based on a membership association whose members paid yearly dues. After drawing up this system, the young men journeyed throughout the entire city and managed within two days to assemble 100 members. This is how the name, Mea Shearim, meaning "A Hundred Fold," was derived.

The city's earliest residents included many of those who had broken with tradition and were numbered among Jerusalem's maskilim, or secularists. In addition, the city was also composed of immigrants from England who possessed more spirit and en-



thusiasm than the Jerusalemite narrow-mindedness.

Mea Shearim thus became a growing center of progress. New and exciting inventions such as salted herring, kerosene lanterns, and gramophones first appeared in Mea Shearim. The first fashion show in the country also made its grand premiere in Mea Shearim.

However, this sort of spirit did not last long. Another group of people, headed by Rabbi Moshe Yehoshua Yehuda Leib Diskin, became worried with the growing air of levity in Mea Shearim. They thought that there were too many "educated reformers" and "innovators" in the Holy City. An extremist group was formed which decided to devote itself to traditional learning and living. Thus, this way of life is what one sees today when walking through the streets of Mea Shearim.

Letters To The Editor

Blames Reform

Movement

Rabbi Shurin encouraged much of the success of the shmad campaign to the Reform movement and its leaders. At the Annual Conference of Reform Temples in Chicago on November 18, 1963, Rabbi Isandrot, President of the Reform Movement, said, "Jews should recognize Jesus as a positive prophetic spirit in the flow of Jewish Tradition." Rabbi Randall M. Folk of Nashville, at the Conference of Reform Rabbis in St. Louis on June 23, 1971, called Jews to see in Jesus "our brother who teaches us Jewish Ethical Tradition." Taking their cue from these rabbis, the missionaries decided to give Jews the needed ethical teacher and prophet.

Rabbi Isandrot has recently verbalized his opinion that the campaigns should be stopped and be replaced with more Jewish education. However, neither Isandrot or the Reform movement regretted or made any official denunciation of what he said in 1963. Therefore, says Rabbi Shurin, he can be considered a leading philosopher of the shmad campaign.

In his article of December 12, Rabbi Shurin notes that in the nineteenth century, a quarter million Jews converted, mostly in Germany, where the Reform movement started. Even Mendelsohn's children converted. Naftali Jacobson, son of Israel Jacobson, founder of the Reform movement in Germany, converted and became a priest in a Catholic Church. He wrote in his sermon book praise that his father had begun to see the light of Christianity, but could not see the Christian light in its full splendor because he died early.

In the U.S., the Reform movement worked together with the Church in numerous interfaith and good-will movements, which attempted to break the barriers between Temple and Church. On

Clearing The Air

(Continued from Page 2)

to women who cannot identify with the more traditional image of "Jewish Mother."

When I referred to Shelo Asaneh Ishah as "ambiguous" I did not misunderstand the Gemara's explanation (Berachot 9:11) that men offer thanks for the honor of being obliged by more mitzvot than women. However, although my Jewish education prepared me to cope with this phrase, many unfortunate Jewish women have not had equal educational opportunities. To an "unlearned" Jewess, this bracha indicates female inferiority. The danger of this misconception must not be underestimated. When non-halachic women request "equality of function," it is a thinly gused attempt to force halachic norms to yield to their definition of social necessity. It is therefore incumbent upon the committed Orthodox Jewess to delineate the phenomenon and the inherently Jewish concept of "equality of role."

However "Equality of Role", while halachically accurate, was not practiced in America. Somewhere between the shetel and the "land of opportunity" many Jewish women absolved themselves of their halachic imperatives. American women often accept anti-halachic practices as traditional. No longer was davening an essential part of the day of even unmarried, even though they were free of family responsibilities. Shabbat morning services began with the brachot for men while women often wandered in somewhere in the middle of the Kriyat heterah, if they came at all. The negligent became the cultural standard to which modern Jewish women are accustomed. When The Observer recommends negating "sociologically authorized traditional standards" it is similar repulsive aberrations we chastise. We warn our readers to avoid becoming like the Jewish mothers of contemporary fiction, either a Wouk's "Shirle" or Roth's "Mrs. Portnoy." We reject Jewish

princesses, and all the other derogatory stereotypes. Instead, we demand that she use specific halachic guidelines to direct her life.

It is my belief that no Jewish man or woman can perform the will of G-d without being obedient to all the prescribed mitzvot. The dichotomy between the more individualistic male role and more encompassing female role stems, to my knowledge, from her additional responsibilities to home and family. This is not to say that man is not responsible for the perpetration of Torah, G-d forbid. (Indeed, this is one of his primary tasks!). The difference, however, between the perpetuation of Torah, Beshenata l'evanecha and the perpetuation is Judaism is essentially the basic difference between man and woman. While father is responsible for teaching his children the law, mother guides its implementation. She is the Midat Rachamin that functions in conjunction with the Midat Hadim. She is responsible for the perpetuation of Judaism when she teaches her children brachot as she feeds them. It is her lifestyle that will eventually become theirs because she is the only stationary force in our rootless, transient society. The extent of her education will be the bounds of her young children's Jewish experience. It is for this reason that Jewish education for women is primary to Jewish survival.

In conclusion, I wish to apologize for any misunderstandings caused by the vagueness of my literary style. I would also especially like to thank two Yeshiva College-Riets students who patiently labored over difficult halachic sources in order to discuss elements in my article. The perceptive analysis of Dov Primer and Joshua Rosenswig helped me frame this letter.

Sincerely, Arlene Planko

Correction

To The Editor: We were happy to find an article in your paper about our project to help older Jews on the Lower East Side. Unfortunately, the article contained some mistakes which we

would like to correct:

1. Our name was never the Lower East Side Anti-Poverty Program; it was the Lower East Side Jewish Community Project. We have recently changed our name to "Project EZRA".

2. Our project is affiliated with JASA and JACY. It operates in conjunction with all relevant organizations on the Lower East Side and in the city. It is presently housed in the Educational Alliance.

3. Locating the elderly is only one of the two major foci of Project EZRA. The other, and so far, the predominant one, is servicing the aged that are referred to us by neighbors or other agencies.

4. Our major contacts were made in November. Since then we have been actively serving the aged.

5. The manager who is running the survey is a city housing project manager, not a "tenement manager".

6. We have no plans to start a "meals-on-wheels" program. There are a few such programs in the area and we are working with them.

We hope your volunteer program will be a success so that, together, we and other projects may serve the Jewish community more effectively.

David Greenstein, member Project EZRA

A Major Complaint

To The Editor:

Please note: This letter is submitted by the junior class education majors, however, we contend that it affects each and every member of our university. The Facts:

To be an education major at SCW one is required to take two methods courses, Education 34 (reading methods) and Education 36 (math methods). Our education department is very helpful in planning its majors' four year stay at SCW. To enable us to enroll in the most favorable sequence of courses, Dr. Shelley P. Koenigsberg, the department chairman, helps each and every education major plan her four year schedule. In each of these schedules, Education 34 and Education 36 are slated for the (Continued on Page 7)

The Editor-in-Chief and Governing Board of The Observer with a hearty mazel tov to Student Council Treasurer Rachel Chernitsky '74 upon her engagement to Paul Glasser.

## Federation Opens Career Service To Stern College Students



Mrs. Esther Zuroff, SCW placement counselor, discusses career plans with student Deena Novitsky.

Students who are confused about their future careers or who see the job market or graduate schools as a vast world without a place for them now have an agency they can turn to for help. Under a new program developed in association with Mrs. Esther Zuroff, SCW placement counselor, the Federation of Jewish Philanthropies has made its Employment and Guidance Service Available to Stern College students at a nominal cost.

The Service offers a comprehensive testing program designed to pinpoint the student's interests, abilities, and talents. Afterward, the results of these tests are analyzed in their relation to the current job market. The Federation, located at 215 Park Avenue South, also boasts a large library containing graduate school catalogues, college placement manuals, career bulletins, and other helpful materials. The placement advisors there are willing to help students utilize this resource material as well. The testing program, which normally costs \$75, is available to Stern College students for only \$10, while the library material is available to all interested students at no charge. A referral for both services is the only prerequisite and is easily obtained from Mrs. Zuroff.

A supplementary resource center of graduate school and career information is also available in the Periodical Room of the Stern College Library. Information regarding fellowship op-

## EZRA Aids Jewish Poor

(Continued from Page 5)

In these ways the Project tries somehow to fill the lives of the older Jews, to show them that they are not forgotten, and to foster a link between the young and the old Jew, thus strengthening the Jewish community and the Jewish tradition. Hence the double meaning of EZRA the scribe who revitalized the Jewish community after the return from the Babilonian exile, and ezra meaning help.

In order to be truly effective, Project EZRA needs more volunteers. Any mature, committed student who can give a couple of hours or more a week is welcome. SCW students can contact Student Council President Shirley Stark in room 12E for more information.

Members of Project EZRA will deliver an information session on Jewish poverty and what students can do to combat it on Wednesday, February 28, during club hour.

portunities and apprenticeships are available. Although information is limited, the resource center is growing and has proven itself useful to several students. In addition, Mrs. Zuroff's placement services meet the immediate needs of students who seek temporary, part-time, or full-time job opportunities in the summer or during the academic year. A variety of part-time jobs are available now for the remainder of the semester, and information about summer positions will be available soon. Mrs. Zuroff is always available for consultation.

The knowledge that there are in fact poor Jews in New York City has begun to provoke questions about what is or can be done to alleviate the situation.

Examination seems to reveal that potentially effective programs do exist which, for a variety of reasons, may not reach as many people as successfully as they could.

At a time marked by ethnic awareness among members of minority groups, there is a growing realization of the necessity for programs specifically oriented toward the cultural and religious needs of Jews. In the words of Congressman Bertram Podell, "I should make no difference in the funding of day care centers whether they are run by persons wearing Afros or payis" (Jewish Press, December 29, 1972).

The Congressman takes issue with a statement by American Jewish Congress president Rabbi Arthur Hertzberg calling for "enlightened self-interest on the part of American Jews, and for recognition of the fact that other minority groups have legitimate needs that must be met." Podell counters that the poverty program in New York is marked by a history of racism, of setting one

group against another in competition for programs and funds. "Enlightened self interest," he counters, "has established the few programs that exist to serve poor Jews in New York." He calls on Jews to "organize and fight for what they want," and counter the racism which has been part of the poverty program.

Rabbi Greenwald, a consultant to the Department of Health, Education and Welfare, has been involved in many aspects of government poverty programs, including a 1966 contract for the establishment of Project Headstart in New York. Asked by the writer about the apparent reluctance of poor Jews to turn to the government, he replied with the assertion that "Jews have never been so close to city government" as in the present city administration. Ironically, he feels that this could lead to chaos in Jewish politics "because of in-fighting among individuals and organizations which claim to represent Jews." The fact that it has taken so long to reveal Jewish poverty to the public he attributes to apathy and lack of organization among Jews.

Recently a Hassidic-oriented day-care center in Crown Heights

came under attack as being a program which allegedly discriminated against Black children. The center's administrators countered that Black children would be uncomfortable in a Hassidic environment and that children of strict orthodox upbringing would encounter the same difficulties in secular centers.

Commenting on this incident, Rabbi Greenwald maintained that "with the melting-pot theory, it's a question of how far you melt." Jewish children, like others, need a sense of identity, which can be developed through culturally-based programs.

Religious education is not permitted in day care centers receiving government funds. Centers such as those in Williamsburg and Crown Heights do seek, however, to maintain elements of the home environment of the children they serve. "It's normal for these kids to make Hamotzi before they eat. Doing this at the center is not religious training. It maintains what they already do at home."

Rabbi Greenwald cites instances where other centers have promised, for example, to "also" provide kosher food for Jewish children who attend. "Why should there be that 'also'? A Jewish kid feels different, if he's the only one with a special food packet."

The Rabbi further expressed his belief that it is important for Jewish sponsored establishments to make distinctly Jewish practices, such as kashrus, enough a part of their program so that those who stand to benefit thereby are neither isolated nor disenfranchised by the very institutions which are supposed to represent Jewish interests. Jews can and should take examples from other groups whose service organizations enable their members to strengthen ties to a common heritage and culture. Why is it that while others are "preserving their heritage," Jews are "clamish" and "bigoted"?

There are encouraging developments in this direction. In Boro Park, there is a Family Service Agency with an orthodox (Continued on Page 8)

## SSSJ, JDL Urge Boycott To Protest Pepsi - U.S.S.R. Agreement

by Karen Taylor

A new button has joined the ranks of Jewish hardware lately, with the slogan "Pepsi Kills." Distributed by the Jewish Defense League, it is only part of a growing movement among many groups and individuals to promote a nationwide boycott of Pepsi Cola and its subsidiaries: Patio Sodas and Frito-Lay products.

This effort has come on the heels of the recent multi-million dollar agreement between Pepsi Co. and the USSR. Although the major "establishment" Soviet Jewry organizations have so far largely declined comment on the matter, many regional Soviet Jewry councils are working actively to publicize the boycott in their respective areas. Student Struggle for Soviet Jewry (SSSJ) has asked stores and institutions leasing Pepsi vending machines to return them to the company. In addition, the organization suggests that individuals mail to Pepsi Cola bottle caps from any product but Pepsi as a tacit demonstration of their disapproval of the contract.

The importance of bringing the matter to the public's attention is also stressed. It was SSSJ who in late December dumped a large quantity of Pepsi Cola off the 59th St. Bridge and into the East River as a means of dramatizing their anger at the agreement.

Reports reaching the group's offices indicate that the boycott appears to be progressing well. It has been pointed out that this effort stands perhaps a greater chance of success than did the several rather abortive past attempts to promote any large scale boycotts of Russian goods or products of American companies dealing with Russia. Critics say that this is due

to the quality of the product involved. While the wheat trade agreement between the U.S. and Russia as well as the important Mack Truck contract of last year, did not lend themselves to a practical form of customer reaction, Pepsi Cola is a widely distributed, easily accessible product, vulnerable to a dual-pronged attack by both businesses and individuals.

Another factor which may favorably affect the push for a strong nationwide boycott is today's comparatively new climate within the Soviet Jewry movement. The realization is growing on many fronts that Russia's great desire for a strong detente and firm trade relations with the U.S. can be used as a bargaining point in the area of Soviet Jewry. This trend is evidenced by the current growing support, in both the House and the Senate, for an amendment to the 1972 Trade Act, which would in effect deny trade concessions to any nation restricting the freedom of emigration of its citizens.

Also significant is the shift in attitudes among many organizations previously opposed to the idea of upsetting the burgeoning relations between the U.S. and Russia. The Greater New York Conference on Soviet Jewry's recently conceived slogan "Freedom Before Friendship" is reminiscent of the Jewish Defense League's "No Bridge over Jewish Bodies" first introduced several years ago along with the group's Ten Point Soviet Jewry Plan. This plan called for pressure aimed at the disruption of Soviet-American ties in the economic, cultural, and political spheres

until such time as Russia has seen that it is no longer worth her while to persecute her Jewish citizens.

On the individual level, the boycott may have received an unexpected boost by the recent disclosure that Mr. Donald Kendall, a high-ranking Pepsi executive, has certain ties with the former law firm of President Nixon and former Attorney General John Mitchell, thus leading many to suspect that the Pepsi contract may have been a "favor" of some sort to Mr. Kendall.

## New Shorts

Festival Is March 14

Stern College will once again be given the opportunity to express themselves through words when the third Oral Interpretation Festival of the Speech Arts Forum takes place on Wednesday, March 14.

The Oral Interpretation Festival was originally designed for those who like to tell stories, read poetry aloud, or enact scenes from plays and novels. It is not a competition, but an afternoon of entertainment for both participants and audience alike. At last semester's Festival, girls read from a wide variety of works such as Malamud's "The Magic Barrel" and from Josephus and "Gone With the Wind." Refreshments were served, and each participant received a book as a memento. Applications for this spring's Festival may be obtained from Mrs. Peninah Schram in room 305 or Cheryl Merzel, room 11H.

Honor Students Honored

On March 4, the tenth annual Honors Luncheon will take place at the Belfer Graduate School of Science. Students of Yeshiva College and Stern who have achieved B-plus averages or higher will be honored. The guest speaker will be Dr. Meyer Shapiro, professor of Art and Art History at Columbia University.

LSAT Practice Set

Planning to go to law school? The political science department has established a program to prepare potential law students for the LSAT's, recently announced SCW pre-law advisor Dr. Michael Hecht. The preliminary meeting for those students will be held on Wednesday, March 7, during club hour, at which students will be introduced to procedures and materials needed to prepare them for entrance examinations. A comprehensive coaching and sample testing session will be given later in the semester.

# EZRA Spearheads Poverty Project On Lower East Side

by Judy Fruchter

A new program aimed at helping the Jewish poor on the Lower East Side is being initiated at Stern College. The project, entitled Project EZRA, is funded by the Jewish Association for College Youth (JACY), and is being housed at the Educational Alliance, one of the important social service and communal centers on the Lower East Side.

The plan entails serving the aged Jewish poor through personal contact with individual victims of poverty. Although a number of agencies provide various services for the Jewish poor on the Lower East Side, often the poor do not or cannot respond to these aids, due to fear of leaving their homes, mental and/or physical deterioration, and numerous other factors. The major goal of Project EZRA is to actively seek out the Jewish poor and speak with them on a more personal level, in order to prevent isolation and alienation.

existence. Project EZRA is geared to try to alleviate this problem to some extent.

Initially starting with volunteers from within EZRA itself, Project EZRA made contacts with local, city, and Jewish agencies in an effort to gain a place in the Lower East Side community and to reach out to the aged Jews there. The EZRA volunteers visit older Jews who miss having someone to talk to, or who need escort service to the market, the bank, or to a social club. They obtain Medicaid, Food Stamps, and other services, or refer the applications to the proper people. They do minor household repairs and shopping, letterwriting and reading. When possible the volunteers encourage their "clients" to take advantage of facilities and services in the area. Hopefully it will be possible to arrange trips.

(Continued on Page 4)

# Techia Will Station 25 Y.U. Students In Israeli Absorption Centers

by Ashira Rapoport

Techia, a new program involving students of Stern College and Yeshiva University, was established to help Russian Olim to adjust to life in Israel. The program will debut this summer and continue for six to eight weeks.

Approximately twenty-five volunteers will be chosen from Stern and Yeshiva College applicants to participate in Techia. Their plane fare will be partially subsidized and the volunteers will receive room and board while in Israel. The program participants will work full-time with Russian Olim helping them acclimate to the country and encouraging them in Yiddishkeit. These students will work in immigration centers, sponsoring Shabbatons, and buying siddurim, tefillin, and talemim for the immigrants. They will also work with children in summer camps and in other activities.

The organizers of Techia stress that our obligation to our Russian brethren does not end with rallies



Techiya co-chairmen Chana Butler (l.) and Debbie Sternberg discuss the highlight of this summer's program to aid Russian Olim, and protests demanding their release from the Soviet Union, room 8G. Techia coordinator at SCW, is interviewing volunteers for the program and anticipates meeting with a large number of prospective participants.

more privileged Jews should be proud to undertake Chana Butler, SCW, is interviewing volunteers for the program and anticipates meeting with a large number of prospective participants.

It has become increasingly clear that isolation is a major contributing factor to physical and mental deterioration during old age, and it has been shown that when older people are active and engaged in life, they are more able to retain their sense of dignity and independence. Isolation and loneliness are prime problems for the aged on the Lower East Side. They may feel abandoned because their families have moved away, their friends have died, or because of the deterioration of the Jewish character of the neighborhood. They may be afraid to leave their apartments because of muggings and the drug problem in the area. They may be too feeble to clean up their apartment or answer the door, let alone step outside it. All this contributes to a bleak, lonely

# Dean Discusses Educational Opportunities Israel; Stern Summer Program Will Begin This Year

by Esther Axelman

Want to spend a year or summer studying in Israel? Thirty-five students discovered many available opportunities for Israeli programs when Dean David Mirsky addressed a group of interested students on February 7. He announced that Stern would also be instituting a College Summer Program of six to eight weeks in Israel at a cost of \$1000, whereby it would be possible to earn between six to eight credits at

either Hebrew University, Machon Gold, or Bar Ilan University.

For nearly an hour and a half, the Dean patiently answered questions concerning curriculum differences, living conditions, credit transferral and financial arrangements for a year of study in Israel.

Dean Mirsky illustrated many of the differences between American and Israeli universities. In addition to the fact that universities in Israel are run on a trimester system, Israeli students may enter undergraduate schools directly from high schools, whereas American students may not enter on the same level because of the

differences in our systems of secondary education. Moreover, application to an Israeli university is made directly to the department to which the student wishes to enter, rather than to the university as a whole.

Most of these differences, however, do not apply to those American students participating in one-year programs. At Bar Ilan, Hebrew University, and other Israeli colleges, the one-year program is taught in English on a bi-mester system, much like the American universities.

The Dean also explained the basic difference between two religious teachers' seminars in

Israel. Machon Gold and Michlalah is an Israeli institution for Israeli students, whereas Machon Gold is a school for foreigners in Israel, especially geared to prepare Hebrew teachers who will return to teach in their native lands. Many Stern girls attend the latter program, paying \$1400 per year. All costs included. Students at Machon Gold may participate in the Yavneh program, in which a student takes her Judaic studies courses at the college and one or two secular courses at Hebrew University, or the Stern Program in which both secular and Judaic studies courses are taken at Machon Gold.

Neve Yerushalayim, another school in Israel, is basically a girl's yeshiva geared for students on an elementary Hebrew level. For these students, credit is easily transferred. However, since Stern College has not yet evaluated the impact of the Neve program on more advanced students, credit may be less easily obtained for students on a higher Judaic studies level.

A student studying in Israel for a year need not worry about damaging her index by a period of study in a foreign country; moreover, credits and not grades earned during the year in Israel are transferred on to The Stern College transcript. However, graduate schools will later request the transcript with the grades from the Israeli institution attended.

The academic year ordinarily begins in Israel with the Ulpun, courses taken in August, and classes begin after Succot. Exams are completed in late June or early July.

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# UJA To Kickoff Campus Drive March 4-9

Stern College's UJA coordinators Yafa Hirsch and Esther Axelman have announced that the United Jewish Appeal's annual on-campus drive will begin at Stern College on Sunday, March 4, and will last through March 9. They anticipate exceeding their goal of \$1,080 by collecting a minimum donation of five dollars per student.

Co-chairman Yafa Hirsch noted that UJA funds provide the sole financial resources for such organizations as the Jewish Agency, which provides for Jewish Olim to Israel; JDC, which directly assists Jews throughout the world; NIANA, which helps Jews who migrate to the United States; and HIAS, which funds and advises Jews who migrate to countries other than Israel. Realizing the need for support of UJA from America's college youth, a group of students established the student coordinating committee of the Israeli Emergency Fund in 1970. For the past three years, the student wing has maintained active campaigns on college campuses throughout the country. The goals of the student leaders

are two-fold; they try to educate youth about the problems of World Jewry while at the same time receiving from them a personal financial commitment. The funds raised in these college programs were used to rescue Jews throughout the world and to help resettle them in Israel. These funds were earmarked for the social welfare needs created by mass immigration and rescue programs and not for military purposes.

In 1972, the SCIEF raised \$220,000 and has set a goal of \$500,000 for 1973. The organization has also prepared a schedule of workshops and seminars, the first of which will be held on February 25 from 12:30-6:00 p.m. at Touro College. The discussion will deal with the situation of Jews throughout the world, and students from Russia, Morocco, Iraq, Egypt, and Israel will further develop the program. Students who wish to attend the college institute or help with the SCW campaign can contact Esther Axelman in 2A, Judy Friedman in 5G, or Yafa Hirsch at 435-3366.

The Editor-in-Chief and Governing Board of The Observer extend sincere condolences to Rabbi J. David Bleich upon the loss of his father. May you and your family be comforted among the mourners of Zion and Jerusalem.

# Government Programs Open New Careers To Political Science Majors

By Harriet Reznick and Irene Flink

Political science—is it a practical major? According to department head Dr. S. J. Bernstein, and political science instructor Dr. Michael Hecht, it is, because of the many career opportunities it affords. A student

government will require continuous hiring of workers. For instance, due to the increasing benefits of social security it has become necessary for the federal government to hire and train employees to interview potential social security clients and to resolve problem cases. Dr. Bernstein encourages political science majors to take the Federal Management Entrance Exam, which could qualify the student for a GS11, a Civil Service exam. She then may go on to management internship. Federal government agencies prefer a Masters of Public Administration (MPA), but it is not essential.

There will also be openings in local and state governments on a smaller basis in all areas of public administration requires masters of a professional degree. Also, there are small openings now in consumer and environment areas.

The international level of government affords the smallest amount of career opportunities. CIA trainees are needed for intelligence work and in the Defense Department in such areas as procurement, professional analysis and policy studies. Political science majors with a masters degree are preferred. Diplomacy is a closed field and students from big schools have a better chance to gain positions.

The legal profession is rapidly becoming a field of interest for young women, sided by the fact

that both law schools and law firms have relaxed their attitudes toward admitting or hiring women in recent years. The stiff competition in the legal field has caused some college graduates to explore careers as para-legal



Dr. Michael S. Hecht

who majors in political science is not limited to the teaching profession. She may find employment in the many fields of law or government. This seems to be the reason for the recent increase in law school applicants, the balance of women fast approaching.

Many exciting and rewarding jobs in the numerous areas of government service are open to a political science major, on the federal, local and state, and international levels. The federal



Dr. S. J. Bernstein

assistants. Although this is a relatively new area of interest, it has proved interesting to those who do not attend law school but who are interested in the legal field and do not wish to be legal secretaries.

Courses in political science are essential training for law school, MPA degrees, and introduction to government service. It is no wonder that political science has become one of the most popular majors among Stern College students.

The Firing Line

## The Seminar Experience

by Karen Taylor

Certain experiences in life are beyond description. They are too wonderful or too moving to be properly expressed in words. I have lived through such an experience, and its story is struggling to get out of me, but I don't know where to place it. In Monsey a few weeks ago at Eastern Torah Leadership Seminar, and yet I must speak about it—as much to try to relieve myself of this heavy burden of emotionality and memories under which I am laboring as to convey to anyone who will listen the beauty of what I saw and the urgency of its continuation.

It is difficult to decide where to start. My mind is filled with a kaleidoscope of memories and faces: The 14-year old boy who told me, "Thursday morning, when I will be home from Seminar, I will put on my tefillin just as if I were still here. It would feel strange not to. I'm so used to it now, it just comes sort of naturally." The boy of 16 who suddenly one evening just had to express to someone—anyone—how happy he felt. Presently the head of his local USY chapter, a Conservative youth group, he had also previously looked into Reform and Reconstructionist Judaism and found them lacking. Now, he explained, he had finally ended his search, and was going to go home and try to influence his youth group to come to Seminar. His parents would immediately say, of course, that he was just going through another one of his stages. But slowly, he said with assurance, he would prove to them the permanence of what he had found.

A junior in high school who had been working for the past two years with a group of cerebral palsied children at a special school in her hometown was torn by the difficult decision that confronted her. The only day on which these particular children attended classes at the school was Shabbat. She could not walk there from her home, and there was no house within walking distance of the institution at which she could sleep over Erev Shabbat as it was situated deep within a business district. She explained that she has gradually built up a valuable relationship of trust with the children, who were used to seeing so many new volunteers come and go every few weeks. Every Shabbat morning, she went to shul, then ran home, changed quickly, and took a bus to the school. She wanted to begin keeping Shabbat, but couldn't bring herself to leave the children. What should she do? A few days later, still at Seminar, a younger boy approached her and told her how he was going to begin wearing tzitzis all the time when he got home. He didn't care what the boys would say in the locker room. He told her he would fight them, if he had to, with his mouth and with his fists. As she explains it now, it was the little boy's story that somehow prompted her to make what must have been a very painful choice: She will continue to work with the children until she graduates high school. Then she will leave them, begin observing Shabbat, and enroll at Stern. It was a compromise decision, to a great extent, but still something to be thankful for.

(Continued on Page 7)

# Letters To The Editor

## Past Defines Future

To The Editor

I smiled broadly and felt deeply relieved when I read the title "Poetess and Heroine Contribute to Jewish History" in the The Observer of January 11. I permitted my dreamlike naivete to actually believe that I knew to whom the article referred. I felt reassured of my guess as I read, "It has been assumed, rather erroneously, that women play second fiddle to man, one must understand the roles played by Jewish women throughout history. Two prime examples can be cited of Jewish women who sacrificed themselves, one spiritually and the other physically in order to promote Jewish welfare."

I child that I am, thought the article would recall to mind the poetess, Devorah haNaviyah, and the heroine, who risked her life for her people, Esther haMalkah. Instead, I read of Emma Lazarus

and Hannah Senesch. I obviously do not object to learning about the lives of these two women; I do however find it extremely distasteful, and truly heart-breaking that the women of Stern College, in an edition supposedly trying to define the role of Jewish women mentions not Sarah, Rivke, Rochel, Leah, Devorah, Esther, Ruth, or Naomi. But name instead, Golda Meir, Hannah Senesch, and such "Progressive" reform

movements as "Ezras Nashim" and "Kol Isha". The center fold's title from Mishlei: "A Woman of Valor, who will find her?" cannot be answered unless we go back to our Nishet Chayalot, to help us properly define the role of the Jewish Women. When will we learn that we need only look to our emesnick past, to help us define our future?

Leah Horowitz  
Former SCW Student

The Editor in Chief and Governing Board of The Observer wish a hearty mazel tov to Features Co Editor Barbara Reichlin '74 upon her engagement to Jerry Wasserman.

Looking For A New Way To Spend The Weekend?

Chabad Weekend in Crown Heights

March 23—Just for Stern Students  
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The Editor in Chief and Governing Board of The Observer wish a hearty mazel tov to former Production Manager Sharon Freedman '75 upon her engagement to Phil Weimer

## REGAL NOTES

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## Is Literature Dead?

Find out what controversial scholar-critic **Dr. Leslie Fiedler** says about the demise of literature on :

Monday, February 26, 1973  
at 8:00 P.M. Koch Auditorium.

# Letters To The Editor

**A Major Complaint**  
(Continued from Page 3)  
junior year.

Lack of enrollment in Education 34 for the Fall '72 semester resulted in the cancellation of this course at SCW. The student interested in taking it could opt to take it at Ferkauf Graduate School of Education-FGSE that semester, or, she could plan to take it in the spring '73 semester at SCW. We education majors enrolled for both courses, Education 34 and Education 36 on December 5, 1972, Registration Day for SCW. It was not until the first day of class in our Education 34-36 "lab" held February 6, 1973, that we were informed of a "slight" change of plans.

The facts were presented to us by Dr. K. Dr. Sardy, one-third of the Education Department's faculty, took a leave of absence this semester. As such, we SCW students would be taking our 2 methods courses at Ferkauf; on Monday night from 7-8:40, and Tuesday night from 5-7:40. Our initial reactions: shock! Followed by: disbelief! Result in: confrontation of the matter with our Dean.

Let us examine the issue more closely:

1) Our parents pay tuition for us to attend SCW and not FGSE. Should we, as SCW students, not be entitled to classes at SCW? One might reason: taking a graduate course is an opportunity one should be happy to enjoy! We do recognize the fact that several students attending graduate school while attending undergraduate school; however, it must be noted that they do so of their own volition.

2) If, as was clarified in our meeting with the Dean, Dr. Sardy is on leave of absence without pay could her salary not be spent on securing a replacement for her? The University's answer is that it

saves money in its Budget. But we ask does not the University stand first to serve its students? And, as such, its first duty must be to ensure instructors for us.

3) One may argue, but ensuring an instructor does not insure a good education for the students. To this we answer, that may be true. No one denies that our instructors of FGSE may be better or worse than Dr. Sardy was, or than a "substitute instructor" might have been. The point is-how can it be asked of a student, no we say demanded of her, to make such sacrifices? We did not choose to go from 9-9 Mondays, 8-8 Tuesdays... Although these long hours may seem nothing to some, to students carrying 18-21 credits, plus a job, plus tutoring (as part of our education courses), to say nothing of assignments, it is quite a burden to carry.

However, we are grateful to the University for its willingness to reimburse the education students for their additional transportation cost (to those who feel it a financial burden to them)...Wish they could do something to relieve the time element involved.

Our fourth and most serious argument is that which should explain to all of you who do not feel "involved" in this issue, exactly why you should be concerned. One might say, "So what!" So they cancelled their Ed. courses and girls go to FGSE! Big deal...And, to those of you who love to compare Stern with Yeshiva College, why at Yeshiva they do this sort of thing all the time, YC takes courses at Bernard Revel, EMC at JSS... So, SCW will take courses at FGSE, the location aspect (SCW being at 35th and Lexington and FGSE at 13th and 3rd Ave) is a mere technicality...

To those of you who sit there, let us warn you—this is happening to all 10 of us now, tomorrow it could happen to you—After all, if we can do it(?) , so can you (?) .

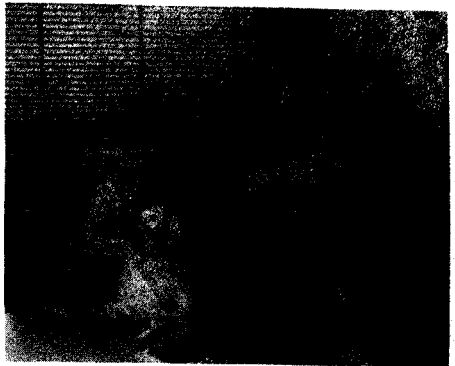
And, as a last thought, to those on the Budget Committee who claim that courses offered at other branches of the University need not be duplicated at Stern, we sincerely wonder—don't they realize that this will inevitably, result in no need for and thus no longer an existence of Stern College for Women! Sincerely,  
Junior Class Education Majors

# TAC Launches "Adopt A Grandparent" Program

The "Adopt A Grandparent" program sponsored by the Torah Activities Committee, TAC, will begin this week, announced Judy Katz, TAC chairman. The program will be centered at the Park Crescent Nursing Home on Riverside Drive and 87th Street, and will involve a number of Stern College students who volunteer a few hours each week to spend with the elderly residents.

The nursing center is a glatt kosher, nonsectarian home, but most of the Jewish people there have few visitors. The TAC group hopes that by devoting time for walking together and getting acquainted, by helping in arts and crafts and other recreational activities, and even by decorating the lounges, the lonely days experienced by these people will brighten. TAC members will soon ask SCW students to volunteer their help during the Yomim Tovim. Students with special skills, such as musical talent or fluency in other languages besides English, as well as SCW and YC students who can assist with services, will also be needed. A group of volunteers will initiate the "Adopt A Grandparent" project on Thursday, February 22 at 6:30 p.m. They will meet in the dormitory lobby and will then tour the home and examine its facilities. Students will then make their own schedule for visiting.

Also planned by TAC are special Purim programs at various places in the city. A group consisting of dancers, singers, and accordion players will visit the Jewish Home for the Aged, on March 11. Rusk Institute on March 19, and the Jewish Institute for Geriatric Care on March 21. TAC members ask all students willing to volunteer their time to contact Judy Katz in 9F.



TAC volunteers discuss goals of "Adopt A Grandparent Program."

# Jewish Leaders Encouraged Key '73

(Continued from Page 3)  
journals through which they will establish a connection between students and community.

The American Jewish Committee, who represents the wealthy Jews of America, founded an institute to study the Jewish life in different countries, among which will be Israel. They also began a quarterly journal, Present Tense, to study Jewish problems in Latin America. But nothing was begun to combat the shmad campaign.

A study from the B'nai Britz shows that a small number of Jewish students actually convert. President Blumberg tries to console

critics by claiming, "It's possible that the number of non-Jewish converting to Judaism is as big or bigger than the number of Jewish converts," i.e., the numbers even themselves out and there is no reason to be pessimistic. Rabbi Shurin counters that Jews do not wish such an exchange. He also notes that this study was done by the Hillel Foundation in the Spring of 1971. The thrust of the Key '73 and Jews for Jesus campaigns have achieved their main victories in 1972 and 1973.

The Reform Rabbis only announced their fright in December, 1972, their main point being, "Who will save our children from these large planned campaigns?" They have taken no positive action, however.

# Art Exhibit Will Coincide With Gottesman Lecture Series

Pictures communicate when words fail. A picture conveys moods and feelings that even the most eloquent among us cannot express. On March 4, 5, and 6, the Stern College "Art Celebration" will give students the opportunity to prove the old adage that "one picture is worth a thousand words."

All students are invited to translate and transmit onto the artist's pad the feelings and ideas behind any one of the following quotations:

- Genesis 9:13, 14 (I have set my bow in the cloud...)
- Genesis 18:12 (and Sarah laughed within herself, saying: "After I am waxed old shall I have pleasure, my L-rd being old also?")
- Samuel I 1:13 (Now Hannah, she spoke in her heart...)
- Judges 5:7 (...until Thou didst

arise, Deborah that Thou didst arise a mother in Israel...)

This exercise is not only an opportunity for the artist to relate the meaning of the passage, but to add her own interpretation to the words. As the emphasis is on the idea and how it can be transferred to a surface, the goal is self-expression rather than artistic perfection. Amateur artists and photographers are welcome to contribute their works.

The celebration will coincide with the visit of the distinguished art historian, Dr. Meyer Shapiro, for the Gottesman Lecture Series. All who participate in the art celebration will have the opportunity to hear Dr. Shapiro on Tuesday morning, March 6. Entries will be exhibited so that all may join in the communication of the idea.

## PEPSI KILLS

A concerted nationwide effort could force Pepsi to rescind her... agreement with the U.S.S.R. Boycott Pepsi Cola. Patio Soda Frito-Lay products Contact Karen Taylor!

## A New York "Best Bet" is now open every night.



...and three afternoons a week. New York magazine devoted a page to this "Best Bet" last February—Sky Rink, Manhattan's only year-round, temperature controlled, Olympic-size indoor rink. The expanded public winter schedule is now in effect: every evening from 8:30 to 11 p.m. (Admission \$2.50); Wed., Sat., Sun. afternoons 3 to 5:15 (\$2). Sky Rink offers everything for every kind of skater. Checking facilities, lockers, private instruction and classes, skate rental (\$1), skate shop ("One of the most accommodating in the city"), snack bar. Conveniently located 2 blocks west of Penn Station. Sky Rink, 450 W. 33rd Street, NYC. Tel: 565-2020. Sky Rink Skating School 239-8385



## Yavneh Presents

"When Should Jews Abandon Their Communities"  
Symposium  
March 6 at Yeshiva College

With a list of Outstanding Rabbis and Community Leaders including Rabbi Louis Bernstein, R.C.A. President Herman Kahn, President of Washington Hts. Jewish Community Federation David Fisch, National Executive Director of J.D.L. Rabbi Samuel Schrage, Executive Director of Mayor's Neighborhood Action Program

Bus leaves SCW to YU at 7:15 P.M. Reserve seats with Nomi Gutman in 2B

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# The Seminar Experience

(Continued from Page 7)

A letter came to me last week from one of the girls who had been in my bunk. She was writing, she explained, because she was lonely. It had been her first Seminar, and she just wanted to tell someone how much she missed it. She had bought a record of Jewish music there. She plays it now twice a day. Seminar is so difficult to retain its memories, and yet so impossible to erase them. The "record" that I brought home with me as a reminder of my thoughts, together with a pile of white papers—the official evaluation forms of Seminar. I felt that I had to study them before I handed them over to Seminar's planners, to see what "my girls," all 14-year-old first-timers, had to say about the experience. Some of their remarks were very beautiful. When asked which part of Seminar she liked most, one girl responded, "The Sabbath. I never went through anything like this before." Another answered, "...the dancing and singing together. It really made me feel like I belonged here because everyone was so close to each other." And that, coming from a girl so quiet and painfully shy that at the beginning of Seminar she had hardly been able to say a word to anyone. Just before she left, she began to cry, as she told me that everyone had been so nice that she had even been able to make friends, and now she felt right at home.

The most important part of Seminar, two girls felt, was the visit by a group of patients from the I Hebrew Home for the Aged. The old people left in tears after witnessing the singing, dancing, and davening, but few of us expected to see the Seminarists swarm to them with such delight when they entered, attend to them with such care while they stayed, or cry with such pain when they left. "It was a really beautiful thing," one girl wrote. "It made me happy to see us making others happy." A second girl felt this was "the most touching part of Seminar. By learning Judaism together," she said, "we helped to bring some joy into their lives." Someone else wrote that the ruach was the most vital aspect of Seminar: "Without spirit everything would be dull. We need it to keep together." The underlying is mine. The lesson she learned as all hers.

I could go on and on, about the 14-year-old who told me, "I love the learning and everything at Seminar so much, I'm not even looking at the girls." And he meant it. Or the girl of 15 who patiently explained to one of her friends during Ma'ariv that she couldn't talk to her now because "this is the time I have set aside to pray." The next day, the two girls davened together, and later she told me that they had suddenly found the davening to be so inexplicably beautiful that they both began to cry.

On the last night, slides of the week's events were shown. The final one seemed to epitomize the beauty and the meaning of Seminar. A group of Seminarists was gazing at a Sefer Torah,

unrolled slightly and held up high before them, as a rabbi carefully pointed out to them the lettering on the scroll. The glow on their faces is something I cannot describe and will never forget.

You may be saying by now that Seminar is an overly idealized, wholly emotionalized approximation of the reality of Orthodox Jewish life. And you may be right. Yet the impact of Seminar on the lives of countless young people will probably never be fully measured or understood. The proportion of its participants who are influenced to leave their various lifestyles in deference to a life of frumkeit is extremely high, but the reasons for this success are difficult to discern. It is more than the gradual development over the years of what amounts to an almost failsafe "formula" and method of presentation, for Seminar is so automatically dispensed, pre-packaged commodity. It is more than the painstaking selection of the instruction and guidance staffs, or the perpetually ratch, or the carefully structured classes and discussions. There is some magic, intangible ingredient that somehow manages to attract Jews from diversified backgrounds to a common love of Torah. We've seen the miracle occur so many times—first as a Seminarian myself, more recently as an advisor—yet I still cannot even come close to understanding what I have witnessed.

A large number of Stern and YC students can trace the origin of their interest in Yiddishkeit, and the force behind their eventual decision to attend YU, back to a Seminar or similar event at some time in their past. The opportunity to participate in such dynamic, successful, and crucial programs as those of Seminar, N.C.S.V. or College Youth for Torah should not be overlooked—neither by those students who, though unfamiliar with the above, would still like to aid in the re-awakening of Jewish feeling in our youth.

# City Awakens To Cry Of Jewish Poor

(Continued from Page 4)

staff. The elderly, who constitute roughly two thirds of the population of Jewish poor, are aided by JANA, the Jewish Association of Services to the Aging, whose offices are located in such Jewish communities as Williamsburg and the Lower East Side. Jews have been aided by training programs such as "Jobs '70." There are Yeshivot which have accepted school-age children at reduced fees, thereby enabling parents to cope with the problem of providing religious education for large families. In Rabbi Greenwald's words, those organizations which have as yet given little attention to Jewish poverty are "turning the corner."

Necessary programs do exist. These vital services can be ex-

## A Little Help From Friends

To The Editor:

I would like to describe a rather extraordinary experience. I can only think of it in shock and disbelief as I look back.

The other night, I was carrying a lot of belongings, waiting for the elevator on my floor in the dorm. I was ill and in a very weakened condition. I decided out of desperation to ask the next person I saw for a hand.

The "next person" was a neighbor of mine on the floor, an acquaintance, but no more.

"Could you help me carry these things?" I'm really weak."

She giggled. "Just a minute!" and she ran back to her room and stuck her head in the door. "Hey, there's someone out here you can do a mitzvah for!"

"Am I the one you're going to do a mitzvah for? Well, I could use some help..."

They looked me over. They looked at each other. They giggled.

"What's wrong with you?"

"Stomach upset." Were they only interested in the clinical details?

"You're stomach's upset?" asked my benefactor. "Hey her stomach's upset!" she said to her roommate. They giggled.

"Are you sure you can handle it?" asked the roommate.

Maybe they didn't think I was sick enough to merit help. I'd better make it seem more serious. "Something's wrong with my digestion..."

"Wrong with your digestion?" asked the first one. "Hey, there's something wrong with her digestion."

And she ran down the hall, shrilling wildly.

A few minutes later, the elevator came and I loaded my belongings on myself.

Aileen Pollack

# Letters To The Editor

## Gottesman Series Features Art Critic

Dr. Meyer Shapiro, Professor of Art History and Archaeology at Columbia and a well known figure in the field of art, will be the guest speaker at the Benjamin Gottesman Lecture Series, to be held at Stern College on March 5 at 4:30 p.m. In addition to the formal lectures on the topic "Words and Pictures on the Literal and Symbolic in the Illustration of a Text," Dr. Shapiro will meet informally with faculty and students and conduct seminars at Yeshiva University's undergraduate centers the entire week.

Dr. Shapiro, the second faculty member at Columbia to gain the rank of University Professor, is an authority in the field of early Christian medieval and modern art and the theory of art. His works include numerous articles and monographs on these subjects as well as books on Cezanne and Van Gogh.

The Benjamin Gottesman Lecture Series was established at Yeshiva University last year. The first lecturer was Dr. Phillip Handler, president of the National Academy of Sciences.

## Women Explore Their Relation To Judaism and Halacha

(Continued from Page 1)

Once assembled on the stage, however, they proceeded to criticize the bourgeois nature of the convention, which had excluded them because of their inability to pay the convention fee of thirty dollars. (Network officials later reported that they had been offered a ten dollar fee, which they refused.) Since the lesbians refused to leave, the session was closed and all the delegates proceeded to their small group workshops.

Perhaps one of the most important things to come out of this convention was the establishment

of a Halachic Caucus. This group met four times during the weekend to discuss how to attain new options for women committed to remaining within halacha. One proposal involved working with Torah Umesorah and the Rabbinical Council of America toward rectifying inequalities in Jewish education for women. A committee to review elementary school textbooks was also formed.

The highlight of the convention was the Sunday morning panel discussion on Jewish Women and Halacha. Rabbi Saul Berman, Rabbi Irving Greenberg, and Rabbi Joseph Polak endeavored to explain both halachic and cultural standards juxtaposed against the needs of our age. Rabbi Berman and Polak, although pessimistic about the likelihood of immediate changes, expressed belief in the validity of the halachic system. Greenberg differed with his colleagues when he declared that if there is no movement by halachic leadership today, one may resist by stepping outside their bounds and may create a new halachic system based on G-d's version of the perfect world in Genesis. There, he explained, there was absolute equality between men and women, and each individual was of absolute value and absolute uniqueness.

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### Rings And Things

Engaged  
Miriam Abramson '73 to Ellahu Ladell  
Shelie Black '73 to Lenny Davis  
Carol Bulgar '74 to Joel Freudemberger  
Rochelle Bernstein '71 to David Schmeuler  
Sandy Ehranreich '71 to Bob Miller  
Marlene Gross '72 to Michael Sperling  
Eagie Farkas '74 to Marshall Mauler  
Peggie Kastrovitsky '75 to Shlomo Kurz  
Ethel Miller '75 to Ari Kaufman  
Joan Lanier '75 to Alex Mintz  
Barbara Miller '74 to Jeff Granovsky  
Susie Pollack '72 to Yussie Ostreicher  
Evis Siers '75 to Norman Braun  
Ann Starkman '72 to Elliot Feldman  
Doris Singer '71 to Yankov Pougko  
Judy Shulman '75 to Alan Schnall  
Marlene Gross '72 to Michael Sperling

Married  
Myrian Gluck '7 to Robert Klein  
Judi Feinstein '73 to Shaye Jacobson  
Barbara Schwartz '75 to Militta Gotreicher  
Susan Benedictson '74 to Meche Silberstein  
Betty Newman '74 to Jonathan Hahn  
Shelley Mann '73 to Harry Blum

panded if Jews do not lose consciousness of the need for their existence. As Rabbi Greenwald stresses, Jews should not be hesitant or ashamed to specifically and openly orient their actions to Jews and Jewish needs. Nor should Jews hesitate to demand from government agencies their rightful share of available resources. Only unity and organization can provide needed solutions to urgent problems.



## Silat Orchestras

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by Rabbi Saul Berman  
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