



# The Observer

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

THURSDAY, NOVEMBER 8, 1973

NEW YORK CITY

VOLUME XVI NO. 2

## Stern Fulfills Mitzvat Mezuzah; Enthusiasm Shows

by Marcia Katz

A program of "Mitzvat Mezuzah," sponsored by the Torah Activities Committee, was held on October 2. The program was intended to deepen participants' understanding and knowledge of the mitzvah. It included shurim on the halachah and hashkafa of mezuzah. The evening was organized, in part, to launch a drive to replace missing or defective mezuzot in the dormitory.

and that the letters are properly formed.

We read regularly in the Shema, "and these words which I command you this day, shall be engraved on your heart, and you shall write them upon the doorposts of your house." The Chofetz Chaim once wrote, "if the parchment is sanctified by what is written on it, how much more sanctified does a man become when his lifeblood ab-



Chani Haberkorn posts Mezuzah.

Irene Flink

Sharon Schwartz pointed out that the mitzvah of mezuzah is many-faceted. We may see the mezuzah not only as an extension of G-d's protection of places in which human activity takes place, but as a proclamation that these places have an intimate connection with God. David Derovan gave a thorough rundown of the dinim of mezuzah. A sofer, Zvi Rogin, concluded the evening with an explanation of mezuzah parchment and the care with which a mezuzah must be written. It is important to insure that it is hand-written, that each letter is surrounded by white space, that no letter is missing or broken,

soaks the living words of the Torah. Hopefully, it is such absorption, or at least contact, that each Stern girl strives for. The mezuzah can be seen as a public proclamation of the Jew's connection, or quest for connection with G-d, but in an all-Jewish atmosphere, such as Stern, it may be easy to forget the necessity of such proclamation. The "Mitzvat Mezuzah" program reminded us of this necessity. Our response in buying and hanging mezuzoth will show how much we take the often uttered words of the Shema to heart. Each room is being asked to contribute five dollars to pay for the mezuzot, which are available in Room 7B.

## Ezra Aids Elderly Poor

The objectives of this year's Project Ezra Committee were outlined at a meeting on October 3. Project Ezra is a Jewish student organization whose purpose is serving the elderly Jewish poor on the Lower East Side. The most tragic aspect of these people's lives is isolation; these elderly Jews seldom leave their apartments for fear of being mugged. Volunteers from Project Ezra help these people by visiting them in their apartments and escorting them to the store, the bank, or a social club. With these simple but significant acts, Project Ezra tries to brighten the lives of these elderly Jews and show them that they have not been forgotten.

Project Ezra is funded by the Jewish Association for College Youth, an agency of the Federation of Jewish Philanthropies of Greater New York. Volunteers are needed to help

Project Ezra make these individuals' lives more meaningful. Project Ezra can be contacted at: Project Ezra, c/o Educational Alliance, 197 E. Broadway, New York, New York 10002. For more information, see Rachyl Eckstein in Room 3G.

On Friday night, November 2, there was a fire in the dormitory because someone's Shabbat candles were blown over. Apparently girls, in their zeal to fulfill one Mitzvah, were inconsiderate of the life and property of others. Shabbat candles are a real danger! Follow Rav Soloveitchik's decision and use electric lights instead.

## Levy Denounces Arab Attack; Explains Calculated Strategy

by Aviva Brojtes

In order to clarify the situation in the Middle East, the Vice-Consul General of Israel, Yaakov Levy, spoke at Stern on October 24. Mr. Levy first pointed out the Arab motive for attacking Israel on Yom Kippur. The Arabs' plan was to catch the Israelis when they were physically at their weakest, and when they were least prepared. However, the Arabs were mistaken, for their day of the attack was actually the best for the Jews in a spiritual sense.

The Arabs wanted their land and honor returned; their aim was not only liberation, but the total liquidation of Israel. This war did not just spring up; it had been planned by the Arabs over the last three years. The attack was an extension of the many Arab policies against Israel, policies such as nonrecognition, boycott, and ill treatment of the Palestinian refugees. The Arabs massed an army stronger than that of the Germans in World War II. Russia knew in advance of the war plans in the Middle East; in fact she supplied Egypt and Syria with sophisticated



Irene Flink

Levy clarifies Mid-East situation.

equipment.

Israel was aware of the concentration of troops on its borders, but since this massing has been a common occurrence since the Six-day war, the Israeli army was prepared for any action. Israel had the buffer area, which gave them enough time to gather troops, should it become necessary. Though Israel knew of the build-up, she did not strike first, for that would mean the aggressive mobilization of Jewish forces on Yom Kippur, the holiest day of the year.

What was the reaction to other nations to this Arab aggression? It was simple indulgence because "only" Jewish blood was being spilled. Mr. Levy stressed that we must appeal to friendly governments so that this time the Arabs will not get away with such blatant aggression.

Rabbi Avi Weiss closed the presentation with chilling words that contributed to the solemn atmosphere. He said, "The death of a man, is the death of a man. But the death of a son or daughter, is the death of innocence."

## Senate Swings Into Action — Debates Pertinent Issues

The first Senate meeting of the academic year took place on September 19, led by chairman Mrs. Penninah Schram. Business on the agenda included the matter of establishing an official audit to be recorded on the student's transcripts. At the present a student may not officially audit a class. Senators Dr. Rosoff and Sharon Krug were appointed to a special committee to study the issue.

Also discussed was the possibility of introductory science courses for non-science majors. Senator Tammy Fredman was asked to investigate the proposal.

It was announced that the school is planning to offer an inter-disciplinary seminar course on drugs, alcohol, tobacco, etc. It would be led by members of the psychology, Judaic studies, and science departments.

The issue of revising the present language requirement

was discussed. The faculty curriculum and statistics committee have as yet taken no action. At present, the requirement states that each student must achieve up to a literature level in a foreign language.

At the meeting of October 3, a report regarding the establishment of official class ranks by the Registrar's office was given. Based upon a special committee report, Senate voted that there be no assignment of class ranks, as most graduate schools do not require them and no real benefit would be provided to students. A committee was formed to investigate the feasibility and legality, according to New York State requirements, of a graduate option similar to the existing professional option. The professional option allows a student, without all the necessary requirements for graduation, to be graduated

after three years, upon admission and entrance to a professional school.

The Senate asked that the following matters be brought to the attention of students. A career guidance program is available to Stern Students at the Career Guidance Division of the Federation Employment and Guidance Service, headed by Mr. Ducat. They have special arrangements for Stern students. For further information, students should contact Mrs. Zuroff. A student may receive credit for various courses by taking the CLEP (exemption) exam, which are offered monthly. There is information posted on the bulletin board in front of the Registrar's office. Also, no teacher may give tests within the final two weeks of a semester. In the past, tests given at the end of a semester have interfered with studying for finals.

Everyone is reminded that Senate meetings are open to all who wish to attend. The meetings are held Wednesdays at 3:00 (Club Hour) in room 906. Students wishing to have business discussed in Senate should contact any senator, who will then bring the matter before the Senate Agenda Committee.

The following is a list of all senators: Faculty Rabbi Berman, Mrs. Hatvany, Dr. Pearlman, Dr. Rosoff, Dr. Silver, Office of Student Services—Mrs. Shimoff; Students—Tammy Fredman, Prayda Waltuch, Mindy Ganz, Susan Metzger, Sharon Krug, and Debbie Schwartz.



Mrs. Schram presides over meeting.

# The Price Of A Mitzvah

Once again, the Y. U. Administration has proven that it has little regard for students' religious needs. Infuriated by the University's long-standing failure to provide mezuza in the dormitory and school buildings, students last month took matters into their own hands and launched a campaign to purchase mezuza for Stern College.

The story began in 1968, when the graduating class donated \$600.00 to the college for the expressed purpose of providing mezuza for all school buildings. That grant was matched with a donation for the same purpose by an unnamed corporation, but the check was written to Yeshiva University. Since 1968, each Student Council Torah Activities Chairman, as angry-as-hell alumni representatives, tried to trace these funds by calling university officials. Their efforts were to no avail; no one knew how the money had been used or when the mezuza would arrive.

As of last year, over 400 mezuza were needed in both the school and the dormitory. Stressing the fact that it is our to learn without a mezuza or be without one in a room after 30 days, students began a concentrated effort to have the university supply them. They received no positive response, and in a desperate attempt they joined Rabbi Alter Metzger in a fund raising drive. The result was mezuza placed at the entrances to the school and dormitory, and doors to the cafeteria, library, bais medresh, and judaica studies rooms, none of which had mezuza before.

This year, SCW's TAC chairman was told that the University had contacted an Israeli sealer for the mezuza. Weeks later, she was informed that the contract had

been broken and that the whereabouts of the donated money was unknown. Since then the reply of any official spoken to has been the same. Although sixty used mezuza were donated, TAC had to pay to get them checked. And so, during October, mezuza hanging parties were held in the dormitory, but students were asked to pay \$5.00 before they could take part in the mitzvah.

We of the Observer join the student body in deploring this situation, and pose the following questions to the Y. U. Administration: We realize that we are mechuva to have a mezuza. Do you feel that because we are women we are exempt from this mitzvah? Why, then, are Yeshiva College students provided with this basic necessity while we must literally scrounge for them? Both Yeshiva and SCW pay the same dorm fee. How can a Jewish school supply beds but no mezuza? And when the mezuza are missing, why must student funds be used for them? Where did the donated \$1,200.00 go? Must money for a mitzvah also be channeled to unknown recipients?

Although the story is complicated, one simple fact remains—Yeshiva University owes TAC \$1,200.00, as well as several more mezuza for the dorm and school buildings. We are entitled to both the mezuza and an account of what happened to that money. Funds for mezuza can be raised from the elusive overnight guest fees. (Where have they gone to?) Because we are mechuva to this mitzvah, we call on the Rebbeim of the University to help us rectify this situation immediately. A yeshiva without mezuza is nothing short of a disgrace!

# Burned Up

Last Friday night Stern had another fire. This time it was due to a girl's Shabbat candles. The Editorial Board of The Observer feels that definite steps must be taken to prevent such future occurrences. Eliyahu Ben-David, announcing Rav Soloveitchik's decision that electric lights could be lit instead of candles for Shabbat, in view of our dormitory circumstances. Dorm counselors are urged to speak to all girls on their floor about this. Also, the administration is encouraged to provide a safe space in the lounge for those girls who want to light candles. Hence, the guard could make sure the candles were burning safely. The appearance would be similar to Chanukah and the arrangement would be equally satisfactory.

# -HONORS-

The prospective initiation of College Honor Societies at Stern College for Women is unequivocally a necessity. Such an establishment would provide members of each Society with current literature in their prospective fields, as well as it would provide a valid criteria for attesting to a student's excellence in her study. Moreover, such an establishment would enhance the general academic level at Stern College.

Urged the Dean to continue working in conjunction with the Student Council in order to finalize the charters of Pi Gamma Mu, National Social Science Honor Society; Beta Kappa Chi, National Sciences and Mathematics Honor Society and Phi Beta Kappa, in Stern College.

# Again, A Plea

The editorial board of the Observer shares the opinion that the Brookdale Residence Hall should be open during the Thanksgiving and intersession vacations. Many students cannot afford the trip home for such a relatively short period of time and they do not want to impose upon relatives or friends. Many girls must remain in the city for their student teaching and other jobs. We are aware of the cost of keeping the dormitory open, yet we feel that this cost should be absorbed by the University in deference to the needs of the student body.

Students should not be thrown out of their living quarters for such a short period of time. This great inconvenience and inconsideration would be inexcusable.

A Student

# Letters to the Editor

Dear Editor:

Brookdale Residence Hall is supposed to be the home of approximately 400 young women, a place where we sleep, study and entertain for 9 months out of the year. At present we only sleep and study there. Why? Because we are ashamed to entertain our friends and relatives in our present "lounges." Let's ignore the fact that most of the time we have access to only one of those lounges. The last time I checked, it still appeared to be the "fashion" for the men to at least bring back the young women to her place of lodging.

We can now finally call the "blue lounge" blue. Terrific! How about now giving the room the status of a lounge? We can easily acquire small tables and comfortable chairs and with very little effort make the lounge a place of comfort. The idea? How about placing those tables and chairs in cubicle fashion. (Maybe even small semi-private partitions placed around them) dimming the lighting and placing small lamps at each table. Having a magazine rack, real chairs, a big inexpensive throw rug and maybe even a television. (At least a radio?) We've been collecting dorm dues for years, and have accomplished exactly nothing with them. A little group effort and imagination could make Brookdale Residence Hall a "real place to live."

Susan Weissbrodt

## Rebirth in Wonder

## The Inner View

by Anita Gittelman



It is quite difficult to describe the reigning religious atmosphere at Stern. It is composed of girls of various backgrounds and concerns. Basically it can be divided into two groups: those who are dominantly concerned with learning Torah, and those who are not. Perhaps I should be more accurate if I re-labeled the second group as "those who gave up."

I believe everyone would actively pursue their Torah education if they were reached at an early age. Freshmen enter Stern open to the scope of new ideas and experiences. Girls from weaker Jewish studies backgrounds are generally the more enthusiastic towards their learning. Unfortunately, after a few months, apathy overcomes this enthusiasm.

Our Jewish Studies Department has made commendable improvements in the past few years, but certainly no one will deny that more changes are necessary.

I propose to start a new program, at first for the Elementary Level Jewish Studies students, and possibly later a comparable program can be designed for the other levels. The Elementary students should take the shape of a daily morning program composed of three Jewish Studies courses: a 1 1/2 hour Hebrew ulpan course, a 1 1/2 hour Chumash course, and a 1 hour Dinim course. Second semester, mornings should be composed of a one hour ulpan class, a 1 hour Chumash class, a 1 hour Dinim class, and a 1 hour

Jewish History course. Freshmen could take two or three secular courses in addition to this.

The girls in the Elementary level would be divided into four groups and alternately attend these classes. Hence classes would be smaller and teachers could establish a much needed rapport with each student.

Think of the benefits such a program would offer! These girls would be receiving a coordinated program of studies, each course would reinforce the other. The learning would be more concentrated, and with each other's help, Torah study would become a natural and desired part of each girl's life.

Possibly their second year of Jewish studies could be designed in a similar way and meet three days a week to facilitate the completion of secular requirements. Indeed, this program could be offered for all the other levels. This would contribute to equal skills in all areas of Jewish Studies, so a girl would be, for example, on the same level of Hebrew as of Philosophy.

If the Elementary level girls are given such a program, the effects assuredly would be long lasting. They, along with girls participating in systemized programs for other levels, would create an enthusiasm that this school needs. This pervading atmosphere of learning would change the very fiber of this school. Hopefully, all Jewish Studies instructors would be able to rearrange their schedules to accommodate this promising new program.

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ENERGY-  
SLEEP  
A LOT!

**Erratum—The Observer** apologizes for the numerous typographical errors that appeared in the last issue. We have corrected the problem by changing our Typesetting Company. The most glaring error appeared in a fact-box in Karen Taylor's article. It read, "An uncertain number (once estimated at 20%) left Israel for return to Russia." It was supposed to have read "2%." This fact-box was independently incorporated into Miss Taylor's article as a result of independent research. Miss Taylor was not responsible for its contents or placement.

# The Observer

Published by Stern College, an undergraduate division of Yeshiva University  
First Class Rating ..... Printed by Enlightenment Press, Inc.  
Published Every Two Weeks—Subscription \$3.50 per year

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# ISRAELI ACTION

## On The Home Front

by Judy Yager

The response of the Stern College student body to the latest crisis in the Middle East was strong and immediate. At the suggestion of Dean David Mirsky and Rabbi Saul Berman, an Israeli Crisis Committee, under the leadership of Esther Axeiman and Judy Altshul, was set up to coordinate the efforts of the student body on behalf of Israel.

An action center has been set up in Room 407, where background and up-to-the-minute information will be available. The action center will serve as the headquarters for all political lobbying efforts including writing letters to President Nixon and members of Congress; collecting signatures of local residents and businessmen on urgent petitions; securing information from the Israeli Embassy, and Security Council meeting transcripts from the United Nations; and having many Stern students present at important Security Council debates, by obtaining large blocks of tickets to the meetings; Cheryl Mitnick and Hannah Toeg are the coordinators of the action center.

Under the suggestion of Rabbi Berman, a minimum of 130 Stern students are being asked to dedicate themselves to the study of approximately 30 *Mishnayot*, either in Hebrew or in English, between now and the tenth of Tevet (3 months after the outbreak of the Yom Kippur War). This study is a form of prayer in commemoration of the Israelis who lost their lives in the war. Those interested may see Miriam Kopelman in room 5B.

The fund-raising activities include an effort by the UJA Committee, headed by Yaffa Hirsch and Esther Axelman, on behalf of the Israel Emergency Fund. Pushkas, whose proceeds will go to Mogen David Adom, the Israeli Red Cross, are being placed in local stores and businesses. Jeanette Stetski is in charge of this activity. Money will also be raised by organizing local tenants to solicit funds from their neighbors.

A clothing drive, headed by Jackie Rudoler, is underway to collect clothing for the many Israeli children who tragically have to enter orphanages as a result of the war. Gwen Sack is in charge of a news center in the main lobby of the school building which keeps students aware of the latest developments in the situation. A faculty seminar, proposed by June Golden, of the Speech Department, is planned

to give Stern students factual information about the many complicated questions in the Middle East scenario, and to enable them to speak coherently and persuasively in countering the arguments of anti-Israelis.

The entire student body is asked to help Israel in its time of crisis. The success of the Israeli Crisis Committee depends on this participation.



Students and faculty concerned.

## On The Battle Front

by Beth Neumark

Israel's most recent war has had a tremendous impact on many aspects of Israeli life, three of which are worth noting: The social, military and political.

War socially affects Israel in a unique fashion. With an overall population of 3 million of which 2.5 million are Jewish, the loss of approximately 700 men killed (although the casualty will undoubtedly rise) and 3000

wounded in battle, contributes to an already severe shortage of manpower. This also makes for a shortage of marriageable men, the impact of which can have a frightening effect on future generations. There are simply insufficient men to go around. The Israelis have been aware of this since the '67 war and will probably feel their losses far more acutely after this round of fighting is over. Consequently, far greater emphasis is being placed on Aliyah, of which the most welcome group will obviously be young, single males.

During the first week of the war, the media reported that three myths had been destroyed: The unchallengeable superiority of the Israeli Air Force; the invincibility of the Israeli Army and their military positions; and the inability of the Arab soldier to wage a successful battle. Each of these myths must be re-examined in terms of the status quo.

The failure of Israeli intelligence to detect and properly interpret the Arab military build-up is astounding. While the Israelis demonstrated their fighting superiority, the losses they sustained were enormous. The Israelis underestimated the quantity of weapons needed to combat the Arabs. Moshe Dayan said that the arms which Israel is using for fighting today weren't in the country last week. The Israelis' inability to maintain air superiority as they had done in the 1967 war was a surprise. Close to 25% of the Israeli Air Force was shot down, primarily by the portable SAM-6 Missiles. It is evident that the Arab soldier, though he might not be as highly motivated or as determined as the Israeli, is slowly improving in military skill. Additionally, the Arabs under Russian supervision are learning how to operate equipment which is increasingly complex. The bargaining power of the Israeli government is much weaker this time as compared to '67 because the Israelis are completely vulnerable to United States influence. There is a tremendous fear as Golda Meir expressed that the Arabs will be able to turn a military defeat into a political victory. While the military equilibrium is in the Israeli's favor at the end of the war, the big question remains—can Israel sustain another round?

The third aspect is the internal political situation in Israel. The Labor Party coalition, which has always held a majority in the Knesset, contained dovish elements and showed willingness to return some of the Israeli-held territories. There is growing conviction among the Israeli population that the Arabs are sincere in their desire for peace, as evidenced by their preemptive attack on Israel on Yom Kippur. "Likud," the new opposition slate, with its hawkish stand and belief in Israel's annexation of the occupied territories, represents a major threat to the political status quo. "Likud" is experiencing growing support. It will be interesting to see which parties and policies will be chosen in the coming elections on December 31.

## World Wide Jewish News

East."

**POLL**—A Gallup Poll survey on the attitude of Americans toward the Mid-East showed: 44% in full support of Israel, 6% in full support of Arabs, 20% balked neither side, and 25% expressed no opinion.

**American Jewry** was unprepared for the outbreak of **Milchemet Yom Kippur**. However, it didn't take American Jews long to mobilize into active forces, united with the feeling of solidarity towards Israel. Emergency meetings and massive rallies were called by most Jewish communities; not only in America, but in Canada and Europe as well.

**Rallies** (J.T.A.)—An estimated 60,000 people were massed in Dag Hammarskjold Plaza on Monday, October 8. The rally was sponsored by the American Zionist Youth Federation and other organizations. Throngs of Israeli supporters carried placards and shouted their pledge "We will never let Israel Down."

**MONTREAL**—More than 6,000 Jews gathered in the Queen Elizabeth Hotel's Ballroom while hundreds more jammed the hotel corridors and flowed onto the streets, as Jewish leaders urged their government officials to condemn the Arab actions.

**BUENOS AIRES**—Thousands of Jews marched down main avenues of the city to gather in front of the Libertad Street Synagogue and later before the Israeli Embassy in an expression of solidarity with Israel. Prayers were said on behalf of the soldiers on the front, and a statement was read condemning Arab aggressions.

**PARIS**—Despite a downpour, 30,000 people marched twelve blocks to the Israeli Embassy. Jews and Non Jews called on the Israeli Embassy to offer money, blood plasma, and drugs to the Israeli Army. Hundreds more came to volunteer to join Israel's Armed Forces.

**LONDON**—Offers from volunteers, some non-Jewish, ready to go out and fight for Israel poured into the Israeli Embassy. Throughout, there were offers from people who wanted to donate blood for transfusions, offers of medical equipment, and offers for financial help.

**JOHANNESBURG**—Thousands of people, especially youths, crowded into the offices of the Zionist Federation volunteering their services. Leaders of the Board of Deputies, the Zionist Youth Foundation, and Rabbis issued a statement expressing South African Jewry's complete solidarity with Israel.

**TEL AVIV**—A cable was received from 45 Jews addressed "To the Government and people of Israel." It said: "Beloved Brothers and Sisters. Another tragic military adventure by Arab Rulers who are war-crazed began on Yom Kippur and is due to end in annihilation for their people. Both sides involved Arabs and Jews will suffer bloodshed. We cannot describe in words how shocked we are. We have no shadow of doubt of the bravery and heroism of our people, and of their ability to withstand aggression, as has already been proven in other cases. We are with you these Fateful Days."

## Am Yisroel Chai!

Every small effort helps!

1-Give clothing for Israeli Orphans. Boxes are posted in the Blue Lounge of Sterns Dormitory.

2-Join in the study of *Mishnayot*. Program will terminate by *Aseret BT'Veit*. See Miriam Koppleman in 5B for information.

3-Write to injured soldiers.

4-Say Tehillim together with others in 4C every night.



Israel Crisis Committee in action.



Room 407 provides latest information.

# The Man: His Life, His Achievements

by Anita Gittelman

It seems that modern Jewish history is unfolding at a delirious rate. We all are familiar with those significant events in history, from the Holocaust to Israel's Yom Kippur War. But what about those people these events produced? Certainly they deserve equal acknowledgment and study.

Simon Wiesenthal, a concentration camp survivor, has led an incredible life, even after the war. He has become an immeasurable asset to his people and a major world figure.

After four years and numerous concentration camps under Nazi torture, Mr. Wiesenthal was taken to Mauthausen camp in

Austria in February, 1945. There Wiesenthal was assigned to Block VI, the "death block" for people who were not able to work and were expected to die. At the time his weight was down to approximately one hundred pounds. Miraculously enough, Simon Wiesenthal was still alive on May 5, 1945, when he saw the American tanks arrive. He had been fortunate, but many of his family and friends were dead. The feelings of great horror and loss caused Simon Wiesenthal to dedicate his life to bringing war criminals to justice.

In 1947, Mr. Wiesenthal set up a Documentation Center in Austria to help Jews trace their

missing relatives. He also began to trace some of the thousands of Nazi killers still at large.

Perhaps most famous is his work which contributed to the capture of Eichmann. However, during the past twenty-five years, Mr. Wiesenthal has tracked down over 1000 war criminals. Today he is investigating several hundred active cases of wanted mass murderers who are still at large!

Simon Wiesenthal is also known for his book, *The Murderers Among Us*, which tells about his experiences hunting various Nazi criminals.

His new book, *Sails of Hope: The Secret Mission Of*

Christopher Columbus, reports his extraordinary detective work in regard to the man who was credited with the discovery of America. After five years of research in Spain, Portugal, North Africa, and the Vatican, Simon Wiesenthal has uncovered some amazing new information. He proposes that Columbus was of Jewish origin, and that his voyage was really a secret mission to find the Jews in Asia believed to be descended from one of the ten lost tribes of Israel. Wiesenthal theorizes that Columbus was searching for a Jewish homeland.

Wiesenthal supports his theories concerning Columbus's

Jewish origins with such evidence as:

Columbus's twelve letters to his son contain a sign which resembles the Hebrew, *Baruch Hashem*.

His ship's logs contain Jewish references and books in his personal library were found to contain marginal notes referring to Judaism.

Columbus was well-versed in the Old Testament, and he cited the Prophets. He also was familiar with Jewish history.

There was no priest on the ship, but there was an interpreter who spoke Hebrew.

Mr. Wiesenthal's new book is certainly significant and thought provoking.

Simon Wiesenthal has dedicated his life to serving his people. He is a constant reminder of the atrocities of the past and a need for Jewish unity and pride in the present.



Anita Gittelman  
Mr. Wiesenthal, famous Nazi hunter.

The holocaust was not an isolated event in history. It was the product of 2,000 years of hatred against the Jews. The reason it happened in this century, was due to the advanced technology. History is filled with little holocausts. The one that took place in Germany is the most recent and therefore still very sensitive to the Jews. "The Jews didn't invent anti-semitism." It was a common event throughout history.

## Simon Wiesenthal: The Nazi Hunter



Anita Gittelman  
Mr. Wiesenthal answers questions.

"Can a holocaust happen again?" Mr. Wiesenthal answers that because of the Jewish state, the Jews now have a place to turn to—to immigrate to for protection. He goes on to say however, that the dispersion of Jews throughout the diaspora is not a good thing.

### Experience Makes The Man

by Riva Alper

In the 1400's, when merchant ships sailed the high seas, pirates would capture the ships. The Jews on board would be released within a short amount of time because the Jews on land were well organized and were able to collect the ransom money in a short time. Mr. Simon Wiesenthal presents this story in his book "Sails of Hope." He wished to correlate the idea that the Jews at the time of the holocaust were not well organized. Therefore, the Jews weren't prepared for the holocaust—they weren't prepared to prevent it.

The Jews know the history of everyone but themselves. Therefore, when the youth of today asks "What Happened?" "Can it happen again?" They must be answered. They must be told the truth. Immediately after the war the Germans told their children that there were no war crimes, that the Americans built the gas chambers after the war. A book was written at that time by a German entitled *The Lies of Auschwitz*. The Jewish youth must be informed. They should not be taken by surprise. They must remember.

Mr. Wiesenthal was an inmate at the Mauthausen concentration camp. This gave him first hand knowledge of who is who in the Gestapo.

Ten days after the war ended Mr. Wiesenthal sought justice at the War Council. He was given a list of Nazis to arrest. At this time Mr. Wiesenthal weighed about 100 pounds. He was just regaining his strength after his imprisonment. A Nazi he had to arrest was living on the fifth floor. He was quite weak when he climbed the five flights of steps. "In those days, the Nazis

didn't resist arrest. They were paralyzed by fear that they would be treated the way the 6,000,000 Jews were. So, not only did this Nazi come along quietly, but he helped me down the steps!"

Approximately 180,000 Nazis were responsible for the atrocious actions of the holocaust. Only 25,000 war criminals have been brought to trial. The Nazis planned well for their escape. Certain South American governments helped them. Argentina gave the Nazis 7,500 blank I.D. cards. They were supplied by the underground. Mr. Wiesenthal remarked, "I have yet to find a Nazi who wasn't living in a warm climate."



Anita Gittelman  
Simon Wiesenthal at private press conference.

When one of the biggest anti-semities, Adolph Eichmann, was on trial, he was asked whether he felt guilty about being responsible for the death of the six million Jews. He replied "No." A man sitting in back of Mr. Wiesenthal at the trials said, "Adolf Eichmann should be asked six million times whether or not he feels guilty."

It used to be that a mass murderer was considered insane. There is usually some kind of rapport between the killer and victim. During the holocaust it was a mass murder from the desk. A few words over a telephone could kill people 200 kilometers away.

A veteran of the gas chambers and a friend of Mr. Wiesenthal said this about the death of his son in the recent Yom Kippur War.

"It is better to die on the battlefield than in the gas chambers."

"People think of me as a Jewish James Bond." Simon Wiesenthal is a renowned Nazi hunter. He believes it is important to know what happened. He wants to bring to justice the murderous Nazis.

## Sh'a'sani Kirtzono

## Women In Halacha

by Flo Simon and Cheryl Merzel

The complexities of modern life have created new sets of problems for the orthodox Jew. Deeply involved in the secular society, we can no longer ignore the institutions, lifestyles, and ideas of our "second" culture. Particularly struck by the waves of changing society is the orthodox woman: she is involved in society to a greater depth than ever before experienced. This involves more conflicts of societal values with Halachah and a more urgent need for Halachah to respond to these problems. We intend, through the evaluation of various questions and problems to show the depth and range of Halachah in dealing with many of these issues. Perhaps then we will look a bit more carefully at both our roles within the framework of Jewish life and in relationship to society.

This first in a series of articles dealing with the issue raised above, discusses various views of women found throughout Jewish literature. It must be said it is neither our purpose nor within our capabilities to mention and explain every discussion of the Rabbis pertinent to the topic. It is by no means a complete picture and is intended to spur further study and consideration. As one looks into the subject one finds it very difficult to synthesize all statements found into one neat package which may be labelled "The Jewish Woman." These views were made by different Rabbanim, each with a different halachik stand and viewpoint. Indeed, there is a well known phrase "shivim ponim l'Torah" ("there are 70 faces to the Torah") meaning, there is no one "correct" view; each shita has validity. One must also bear in mind when studying the role of women, that the very fact Hashem created two sexes implies necessary distinction between the two. Therefore, the question is not, "Why isn't woman's role the same as the man's?" but rather, "How can a woman find religious fulfillment through the observance of mitzvot as set down for women?"

Attempting to answer this question through the study of the literature, one encounters the Talmud statements which are seemingly derogatory in nature to women. In Gemorah Sotah, Rabbi Eliezer says if one teaches his daughter Torah, it is as if he teaches her foolishness. One may quickly protest that the above means women are viewed as inferior and less capable than men. However, one should not take isolated statements and say they represent the whole of Jewish attitude, as generalizations cannot be drawn from one remark. These passages are merely single aspects of a total outlook and cannot be pointed to out of context nor as representative of the whole. The context in which the statement is made is of the utmost importance. Otherwise, one can totally distort the true intention of Chazal. For example, in Berachot it is written that one should not walk behind a woman. Again, at first glance one may jump to conclusion that this statement places women in an inferior position. Upon inspection, however, its rationale emerges as precautionary—it aims to prevent improper thought on the part of the man. Similarly, the disavowal against asking after a woman's welfare was based not on an assumption of woman's lack of importance but rather on a desire to prevent occasion for illicit relationships. The brachah sh'lo asani ishah is another example which shows the necessity for study in order for valid interpretation. The bracha is commonly taken to refer to women's inferiority. However, the intent of the brachah by the man is more correctly understood as thanksgiving for additional mitzvot obligating him but not the woman. Women, correspondingly, declare their equally important commitment to fulfill the will of God in the brachah sh'asani kirtzono.

## Intensive JS Program To Be Initiated At Stern

by Sandy Katz

Rabbi Saul Berman, head of the Jewish Studies Department, has announced that Stern College will initiate an intensive Jewish Studies program similar to programs now available to women (only) in Israel. There has been a renewal of interest on the part of Jewish women to learn, but a year in Israel might

not be the ideal solution for all. The purpose of Rabbi Berman's proposal, therefore, is to maximize Stern College for Women as a community resource by offering a year's learning program within the school.

The plan, to begin in September 1974, will serve both Stern students and transfer students from other universities. Interested girls may register for a full schedule of Jewish Studies courses. They will be integrated into the presently existing classes, and depending on the success of the program, special small tutorial groups will be formed. The new curriculum offers its participants a full year's credit in Stern College or any other university. These students may live in the dormitory and have access to all Yeshiva University facilities.



Rabbi Berman. Irene Flink

There are, of course, more directly positive sources such as the Gemorah in Megilla 14B which declares women to be merciful. Sotah 11b crediting the Exodus from Egypt to the righteousness of the women. The Midrash claims daughters to be a sign of blessing. These passages, too, must be taken in context and we must bear in mind that, here again, the Talmud is emphasizing one aspect of a whole.

There are sources dealing directly with the question of the woman's role. Among them is the Akeidat Yitzchak which deals with a passage in Bereishit in which Rachel cries to Jacob "Give me children or else I AM DEAD." Instead of showing his wife sympathy, Jacob was angered. Why? Precisely because she viewed herself as a child-bearing instrument only.

Among the foremost recent writers dealing with the issue of women in Judaism, is Samson Raphael Hirsch. "It is not good, man being alone" (Genesis 2). The world, specifically the creation, engendered on the sixth day, could not be considered good without woman. Hence, we find in the Talmud the sentiment that Man remains fundamentally incomplete without Woman. Hirsch couples this idea with his conception of zachar and nikayvah in formulating his presentation of women in Judaism. Zachar, similar to zicharon (commemoration, remembrance) defines man as the bearer and shaper of history. Nikayvah, contrastingly, receives her vocation in response to Man. She is to be an Ayzer k'negdo: Ayzer—a help in enabling Man to attain his goal, but k'negdo—not imo, with him, rather k'negdo, opposite him, at another point in the same line, so that each fills a separate position and they mutually complement each other.

Somewhat reminiscent of Hirsch's view, but also transcending it, is that which Rav Soloveitchik presented in a shiur last year. Within the context of Megilat Esther and the Purim story, the Rav develops the woman as the pragmatic effector, the necessary

counterpart of theoretical Man. Hence, the Rav maintains that from Sarah onward woman has shared an equal, if not superior, role in the history making process. The roles, however, are not identical nor should they be. Judaism recognizes both spiritual and biological differences in the sexes and therefore their roles must of necessity diverge. Man is the being of theory, functioning in the abstract. Woman is the being of action, enabling the idea to germinate into material realization. This unique ability, labeled by the Talmud Bina yesera, is coupled with one other in distinguishing woman—the ability to pray. In the feminine essence is merged the pragmatic skill to translate the potential into the actual and a spiritual child like purity enabling true prayer.

Finally, in analysis of the sources above and found in general, several questions remain. What is the halachic status of the passage? The Gemorah Chagiga 3a remarks on D'vrim 31, "Assemble the people... that they may learn"—the men came to learn, and the women to listen. Can it be inferred from this passage that learning is forbidden to women? This passage, as many others describing the role of women, is Aggadic (non-halachic) material. (The Gemora itself declares this passage in Chagiga to be Aggadah.) Therefore, this need not necessarily be a normative statement. Chazal intended to provide insights to aid in shaping our lives spiritually, and religiously. However, what is indicated if a view seems out of place with our society? Chazal wrote with a great sensitivity and awareness of their times but, further, they had deep foresight and allowed room within the law for development. However, in order to preserve the integrity of our legal system, we must constantly bear in mind that change may not be irresponsibly demanded nor effected. We must not lose sight of the aim of the Halacha, namely, to enable us to properly fulfill our function as Avdai HaShem, servants of God.

## Sephardic Goals Discussed In View of Recent War

by Helen Stark



Irene Flink

Debbie Cordoza (left).

Semitic and anti-Zionistic, they disregard public protest through petitions and telegrams. In fact, there have been instances when

Jews in Syria, Egypt, and Iraq have suffered both physically and socially for the attempts of their brethren to free them.

During the war in 1967, Jews were taunted, beaten, and imprisoned by both Arab citizens and officials. Miss Cordoza concluded that the effect of the present war on Sephardic Jews is unknown. We do know, however, that the situation for those Jews can be no better than that prior to the war.

## Rabbi Shmidman Discusses Philosophy of History

by Judy Yager

At a recent Philosophy Department tea, Rabbi Joshua Shmidman, a former member of the Philosophy Department, spoke on the present ordeal of Israel in terms of the Jewish philosophy of history. The biblical story of the deluge, he said, may be likened to the recent Yom Kippur War. Although both Noah and the Jews survived their ordeals, they both had to face grim and horrid aftermaths. Analyzing three schools in the philosophy of history, Rabbi Shmidman related their modes of thought to the actions of Noah's three sons when he became drunk.

The outrageous behavior of Ham towards Noah reflects a foul attitude towards life; and it was by virtue of Noah's merit that Ham survived the flood. This outlook of life is similar to the view held by some on the philosophy of history, a cynical idea of life as ugly and meaningless. The actions of Japheth may be likened to those holding a realistic view of history, who strive to maintain the status quo or garner an immediate advantage from the immediate situation. Japheth, in preserving his father's dignity, was simply following the

example of Shem, therefore his reward was not as great.

The actions of Shem reflect the Jewish attitude to the philosophy of history. In initiating the action of covering Noah, Shem responded to a moral imperative; as a reward,



Irene Flink

Rabbi Shmidman discourses.

his descendants were given a garment, a tallit, as a constant reminder of the Torah's mitzvot. Jews see a moral challenge in life which makes life meaningful. As Jews have shown incredible determination to survive tragedies and crises, we must now accept the moral imperatives posed by the current situation in Israel.



## President's Forum

## Detente!

by Sherry Scheinberg

In the midst of speculation that the newly established diplomatic relationship between the U.S.A. and U.S.S.R. might dissolve, I consoled myself with the thought that the lessening of hostilities on the home front has never been better. That is, YCSC and SCSC have reached an era of much more than friendly coexistence: our programs, special activities, and intra-university political tactics are the result of unprecedented, sincerely cooperative efforts. I have no doubts that this year will be the best ever for both councils we haven't had comparable student activity in years. However, I am disturbed that this effort has not extended farther outside the Yeshiva University community especially in regard to Israel.

Student leaders had discussed devoting one day - November 6 - to a massive, city-wide fundraising effort for Israel; in shopping centers, near the polls, and the like. This suggestion was vetoed by University administrators, who apparently did not understand the goal for the proposed day off from classes. It is my feeling that Y.U. students, graduates and undergraduates alike, should still attempt a well-

publicized, day-long effort to aid Israel, calling for a sympathy strike, if need be, to get students out of classes and onto the streets to collect money. An early evening rally could end the day. If classes could be cancelled for several weeks in response to the 1970 Kent-Jackson murders and Cambodian invasion, classes must be called off for a single day as a symbol of solidarity with Israel. Ignoring this request could give credibility to an accusation none of us want to believe - that American Jews are more sympathetic to domestic "fads" than they are to the dilemma their brethren face abroad.

In addition to a city-wide, day-long program, total student involvement is needed in the weeks ahead so that we may continue the extensive efforts of SCW's Israel Emergency Committee. The committee, organized in the few hours after classes resumed on October 22, provides a wide range of services: an action news center in room 407; fundraising for UJA and Mogen David Adom; apartment house canvassing; letter writing to soldiers, widows, and orphans; sending telegrams to congressmen;

organizing a school-wide rally and two city-wide vigils; sponsoring a clothing and toy drive; and initiating a *mishtavot* study project with Rabbi Berman. The sixty or seventy students involved thus far is not enough - there is no excuse why every student cannot spend a few hours each week working on one of these programs.

When the cease-fire is more permanent, when world pressure forces Israel to give up territory, when the maimed and wounded return to domestic life, when the over-taxed Israeli citizenry tries to rebuild its economy, Israel will need more help than before. The publicity about her plight will lessen considerably during the months ahead, but our work cannot.

The Observer encourages you to express your creative talents!

Submit your poetry and prose dealing with the theme, "Israel," to Esther Epstein in 6D. All entries can be of an emotional, objective, or any unique nature. Drawings are also welcome. Deadline is November 9.

Artists draw a new folio for The Observer containing the name of the newspaper. Winning entry will be printed on front page of every subsequent issue. See Anita Gittelman in 16F for further information.

Enthusiasts! Design a new symbol and motto for Stern College. Make it forceful and meaningful. See Bori Nathan in 3B for more information.

## Wurzweiler Seminar Studies Jewish Youth

by Rhonda Barad

Series of all-day seminars on "Reaching Out to Jewish Youth" was recently held at Yeshiva University's Wurzweiler School of Social Work. The seminars were conducted by Rabbi Saul Berman, chairman of the Judaic Studies Department at Stern College. They were sponsored by the Jewish Orientation and Training Seminar (JOTS) of the board of Jewish Education, supported by the Federation of Jewish Philanthropies of New York, in co-sponsorship with the National Jewish Welfare Board and Metropolitan Association of Jewish Center Workers.

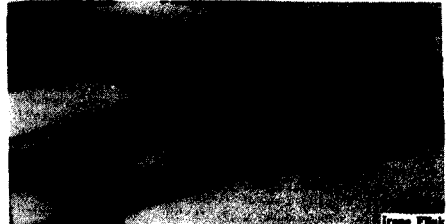
Each year the participants of the Jewish Orientation Training

Seminars ask the same question. What is Jewish Identity? How can the professionals strengthen it in themselves and their clients? What troubles Jewish families? The most-often asked question is: How can Jewish youth acquire an identity and a meaning to life? The answers to these difficult questions follow the vicissitudes of social and cultural change. The Jewish Orientation Training Seminars search for these answers.

The seminar explored three Jewish value areas that are most relevant to vital contemporary issues, and basic to the Jewish system of thought: 1) the conflict in individuals over whether to cater to their own needs or to concern themselves with community welfare. The specific case illustration is Jewish poverty. 2) The arena of human relationships, a central human need. 3) As a basic social institution, the family faces tribulations from multiple social forces. Specifically, relationships between parents and children were scrutinized.

## Student Body Hopes For Lounge In Near Future

By Shari Rubin



Future student lounge.

The much-awaited student lounge, located in the former cafeteria will soon open. The lounge, a place for students to relax between classes, will provide a pleasant alternative to the overwhelming noise of the cafeteria and the oppressive quiet of the library.

Corinne Feinstein, who is in charge of the preparations for the lounge's opening, has, because of student apathy, painted the room by herself. Also instrumental in the lounge's preparation were Sam Mandelbaum, who arranged for the acquisition of a building permit, and Mrs. Shirley Shimoif, head of Student Services.

The room's furnishings will include chairs, a record player, pinball machines, and cable TV. Due to the room's location, radio and television reception are not

possible. More furniture and decorations are still needed. Anyone wishing to contribute anything may contact Penny Sussman, co-chairman of the lounge committee.

## Rings 'n Things

### Engaged

Terri Herzog '74 to Mark Levy  
Ettie Bomzer '74 to Paul Bloom  
Leslie Zinger '74 to Ritchie Bieler  
Heddit Goldberg '74 to Phil Landa  
Molly Aimeiman '74 to Mitchell Bornstein  
Rivka BenMeir '76 to Larry Katz  
Evie Ehrenberg '73 to Stan Weiss

## Dorm Life Revitalized Thru Efforts of Finkleman's, RAs

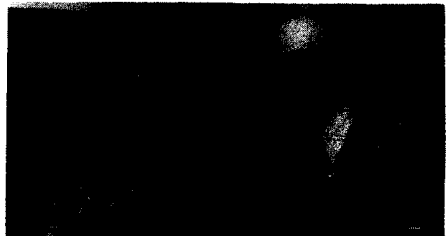
by Penny Sussman

This year many changes have been made at Brookdale Residence Hall in order to organize a cohesive Dorm Counseling Program. The organizational structure of the Dorm Administration has been improved with the addition of Rabbi and Mrs. Louis Finkelman as the new Dorm Directors. They will be working in collaboration with Rabbi and Mrs. Berman and the Dorm Counselors to assist all Stern College Students in their social, religious and academic adjustments.

The Finkleman's have a multiple role. In their administrative capacity, they must help the details involved in running the dormitory. In addition, they hope that with everyone's combined efforts, they might be successful in enhancing each girl's commitment to *Yahadut*. For this purpose, Rabbi Finkelman stresses the Shabbat Program saying that every Shabbat can be as beautiful an experience as was this year's Freshman Shabbat. He would like to know which speakers the girls would like to

invite: for Shabbat. Rabbi Finkelman would like most of the guest speakers to be women, since it is necessary for Stern students to understand their roles in society. He encouraged his wife to attend the women's *Kollel* at Rabbi Riskin's synagogue, while he stayed

year. Chana Butler, Susan Metzger and Arlene Pianko, Juniors; and Adeena Brand, a Graduate student, have the opportunity to contribute to the Dorm Administration. If this program is successful, perhaps a Head Dorm Counselor will be appointed next year to help the



Rabbi and Mrs. Louis Finkelman at home.

Val Margolis

home with their children, for this same reason.

It seems that in the past few years the dorm counselors have been getting pretty lonely. No one approached them for guidance or help. Everyone has a problem at some time or another, and it helps to know there's someone who will listen. The R.A.'s are all friendly and understanding, and they are all waiting for a student to knock at their doors. (Any "F" room will do!)

There have been a few technical changes in the Dorm Counselor set-up this year. In the past, only Seniors were allowed to be Dorm Counselors. This

Dorm Directors coordinate the program.

This year, Rabbi and Mrs. Berman are assisting the Finkleman's and the R.A.'s to insure the success of the Dorm Counseling Program. They will contribute to the developments of Stern as a unique Jewish Community.

Every student knows that there are people to whom she can go for help. If our new Dorm Program is to be successful, every student must participate in planning its programs. This year we have the proper guidance to prove that Stern can give each girl a stimulating and fulfilling college experience.

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Speech Arts Forum presents their Oral Interpretation Festival November 12 from 8 to 10 P.M. in Stern's Auditorium. This will be a joint Student-Faculty function. Please come and help make this a success. Y.U. is invited too! Refreshments will be served.

