



# The Observer

THE OFFICIAL NEWSPAPER OF STERN COLLEGE OF WOMEN

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NEW YORK CITY

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## SCW Library Offers New Facilities

by Gail Epstein

According to the staff of the school library, the library has not been fully utilized by the student body, due to unfamiliarity with its facilities. Since many additional facilities are now available, Mrs. Edith Lubetski, who was recently officially appointed librarian, and the other members of the library staff, including Mrs. Neiman and Miss Malamud, would like the library's many services brought to the students' attention.

Many students are especially unaware of the facilities outside of the main reading room. Aside from the circulating record collection, a new record player with two earphones, located in the curriculum room, was recently donated to the library. In the periodical room, the Judaica file, consisting of various pamphlets in the field, is available. A college catalogue collection, as well as booklets discussing career opportunities, can also be found in the periodical room, in the "career corner." In addition, there is an ongoing display of faculty publications in the periodical room. In the lounge outside the periodical room, a pay typewriter has been installed at the request of the students, at a minimal charge of twenty-five cents per half hours.

In the main reading room, recent acquisitions are clearly exhibited above the catalogue as they come in. The library also recently began a speed-reading program, which seems quite successful. The material, consisting of thirteen portfolios, enables the student to improve her reading on her own. On the bulletin board outside the library, and on Miss Malamud's desk, there is a great deal of information concerning the cultural activities in the city, as well as various programs at Stern.

**THE OBSERVER**, on behalf of the entire student body and faculty, sadly note the untimely passing of Dr. Morris Epstein, chairman of the English department and devoted teacher. He always showed a concern for his students, as proven by the countless improvements he made in Stern's curriculum. He was perpetually working to expose students to exceptional cultural experiences. Students deeply appreciated his efforts and they will be benefitting from them in the years to come. May his loved ones be comforted among the mourners of Zion and Jerusalem.

The acquisition of new books and the expansion of library hours are greatly hampered, due to the library's limited budget. Funds and donations are needed, and various programs have already been set up to help with the monetary problem. The Student Library Committee, headed by Debbie Kamaras, hope to start a program in which students would donate books as gifts in honor of others. Many of the books in the library were acquired by donation, including the *Encyclopedia Judaica*.

Despite the monetary problem, the library has been able to increase its services to the student body. Mrs. Lubetski welcomes comments and suggestions, which can be brought up at Student Library Committee meetings, or put into the suggestion box in the library.

On Tuesday, November 27, 1973, at 8:00 PM, Mr. Rubenstein of the Shatnes Laboratory will speak at the weekly TAC lecture on the philosophy and *Halacha* of Shatnes. The next morning, garments will be checked for the nominal fee of \$1.00.

## Dr. Silvers Delivers Paper On Wm. Morris

An enthusiastic Dr. Silver recently returned from a Victorian Studies Conference where she delivered a paper on William Morris, famous poet, socialist, translator and decorator. The weekend convention was held in Amherst, Mt. Holyoke at the University of Massachusetts. It hosted approximately 130 participants; most of whom teach 19th Century literature, art, history, government, economics, and politics at various universities.

The theme of the conference centered around William Morris and his numerous accomplishments. Dr. Silver discussed Morris as a poet and specifically described methods of reading his works and the relationships of his poetry to elements he used in design. Later in the afternoon, she also moderated a poetry seminar.

A variety of lectures were given on the approach to teaching of Morris. A major difficulty arises in teaching 19th-century poetry in 20th-century terms and classrooms. Dr. Silver stressed the need for an interdisciplinary approach to teaching, where there is a

The magic of the spoken word was clearly represented at the Oral Interpretation Festival, held on Monday evening, November 12. In selections ranging from contemporary black poetess Nicki Giovanni to Keats to Potok, the participants sincerely expressed their feelings and ideas while capturing the interest of the audience. Mistress of ceremonies and chairwoman of the event, Ruth Stemp, skillfully introduced each reader and made the transitions in mood easy to follow.

Oral interpretation can be defined as a sharing of feelings. The very first reader and interpreter, Mrs. June Goldin exemplified this definition in her reading from the various selections by Nicki Giovanni. The flowing quality of Ms. Giovanni's poetry was greatly emphasized by the expressive intonations Mrs. Goldin artfully employed.

The skill of the other participants was also quite evident. Particularly noteworthy are Susan Sochet and Rachayl Eckstein. Susan held the audience spellbound through her reading of a portion from *The Little Prince*, by St. Exupery. Her mastery of facial expression and character analysis was clearly shown throughout the entire selection. Likewise,



Ruth Stemp introduces the speakers.

Rachayl Eckstein, in her reading of "The Last Flower," by James Thurber, successfully portrayed the relevance of the poem to our troubled times. The poem details the unfortunate pattern of the world that no sooner is one war over than another soon follows.

The evening concluded with a reading from Chaim Potok's *My Name is Asher Lev*. The

selection was rendered by the sole male participant, Lenny Fuld. It is hoped that this type of participation will be expanded in the future by both male and female representatives. The hour and a half program in its entirety was certainly delightful and enjoyable. It is unfortunate, however, that the attendance was lacking.

## Torah Protected By Environment

by Lori Greenberg

"The Practical Jewish Attitude Towards the Environment" was discussed by Dr. Krumbein at the TAC Lecture on November 6. Some people incorrectly interpret Bereishit (1:28), "Be fruitful and multiply...and have dominion...over every living thing," as meaning that man has total freedom with respect to his environment. However, there are three *Halakhot* that assure the protection of the land. Because the Torah's laws are unchangeable and universal, the laws protecting the environment cannot be subject to fashions or trends.

The first of these laws is *Yishuv Haalom*, the settlement of the world. Because man was created *B'Tzelem Elohim*, in the image of G-d, he therefore has independent judgement and must help with the continuation of creation, by settling the land to make it a good place to live.

One application of *Yishuv Haalom* was the existence of greenbelts around the cities of the Levites, open spaces of 1,000 *amot* on each side. This land, which could not be used for cultivation, and was only used for common purposes, was surrounded by another 1,000 *amot* on each side which were designated for vineyards and fields.

Dr. Krumbein explained the ramifications of the *Halakha*. We must remember that the environment is everyone's en-

vironment; the land of others must be treated as we would treat our own. We are not only responsible to keep up the public thoroughfare, but to assure that what we do in our private domain does not adversely affect others.

The second *Halakha* regarding the environment is *Baal Tashbit*, the prohibition of destroying anything that is useful to man. If nature is destroyed, then man's needs are destroyed, because man is dependent on nature.

The final law discussed by Dr. Krumbein was *Tzar Baalei Chaim*, the prohibition against cruelty to living things. This *Mitzvah* was one of the seven given to *B'nai Noach*; therefore it applies to all humanity. Among the prohibitions in the category are eating the meat of a live animal, sacrificing an animal and its offspring at the same time, and taking birds' eggs from the nest in the presence of the mother. The purpose for these laws is to insure that no species becomes extinct. A modern application of *Tzar Baalei Chaim* is the prohibition against hunting as a sport, because it involves unnecessary cruelty to animals.

These three *Halakhot* show that there is no lack of respect for nature in Judaism. Adam and Eve were put in *Gan Eden* to love the land and to work it. Jewish law provides a practical method to assure that man protects the environment.



Dr. Silver discusses the Conference.

constant "trading of information" among qualified individuals in different areas. She insists that dealing with any subject becomes much more interesting and exciting to the teacher as well as the student when seen in more than one perspective. At the Victorian Conference William Morris was discussed in terms of his manifold talents by individuals in specialized fields. Dr. Silver expressed the hope that this methodology will be extensively incorporated into the educational realm.

## Students Dissatisfied With Marking System

The purpose of instituting the minus grade in the marking system was to ensure higher grades for the average student. The minus grade was not to interfere with the Dean's list students.

According to a survey held by the Observer, 93% of those who participated in the survey were not satisfied with the present marking system. 71% felt that their index was lowered.

This enormous dissatisfaction with the new marking stemmed from the facts that students with class averages from 90-95 received A- rather than the deserved A's. Students with approximately 79-82 generally received B- rather than B's. On the whole, students did not receive the benefit of the doubt. Teachers seem even more stringent with their marking. One student remarked that she doubted a teacher's ability to evaluate a student's progress on the minus system.

By having the full spectrum of grades at the teachers disposal, 71% felt that more pressure was put on them to fight for every point. The old system without minus's slackened this pressure.

Of the students who ordinarily make Dean's list 17% felt that they missed it due to the minus grade. If the present marking system is to remain, Dean's list should be lowered to accommodate the B+ (3.3) student.

71% felt that the old marking system should be reinstated. 21% felt that the new system should remain and 8% did not vote on that question.

We of the Observer with the support of the student body suggest that the Academic standards committee examine this matter carefully, with specific attention to lowering Dean's list if not removing the minus grade entirely.

## Letters to the Editor

Dear Editor,

I want to thank **The Observer** for its efforts in publicizing and explaining the prohibition on the burning of candles in the dormitory.

I have my reservations about one suggestion offered in the November 8 editorial "Burned Up": that Sabbath candles be lit in the lounge. This proposal is unacceptable from the standpoint of fire safety; I am not so sure about it from the standpoint of Jewish law.

The preferred locations for Sabbath lights are the rooms where you eat and sleep. Candles in the lounge are therefore not in the preferred location. The purpose of the Sabbath lights is to illuminate the area where you spend time on the Sabbath. If you don't plan to spend time in the lounge while the candles are burning, they fulfill their purpose at best poorly.

Electric lights in your room certainly fulfill the requirements well; candles are permitted in the cafeteria, where they fulfill the requirements well.

— Rabbi Louis Finkelman

Dear Editor,

This year, the Shabbos committee, working with Rabbi and Mrs. Finkelman, has had an excellent response to its Shabbos programming. Our guests thus far have included: Yaakov Bicker, Rabbi Greene, David Derovan, and others.

We like the Shabbos committee would like to continue having exciting Shabbosim. BUT we need people to help work on them. We believe that Shabbos is for the students to enjoy, and every girl who stays for Shabbos can help make it enjoyable.

Last year, in a letter to the editor written by Mark Grebeman, it was suggested that Stern implement a *Floor Plan for Shabbos*. This means that each floor (or two floors together) will sponsor one Shabbos during the semester.

The Shabbos committee presently would like to implement this plan. Therefore, we are asking that the dorm counselors and/or floor chairmen sign up their floor for one of these Shabbosim (two floors can work on one Shabbos):

November 23-24—Thanksgiving Shabbos in dorm

December 21-22—Choose your own program and guests (the Finkelmans are full of ideas!)

December 28-29—High School Senior Shabbos

January 4-5—Choose a program

January 11-12—Study Days-plan ahead!

January 18-19—Finals—really plan ahead!

There will be someone going around to dorm counselors and floor chairmen on each floor.

Please sign up your floor for one Shabbos and help make each Shabbos an enjoyable one!

Ruth Goodman  
Chairman of the Shabbos Committee

**The Observer** would like to thank the administration for cancelling Tuesday and Wednesday of this week. Consequently the newspaper is following a Friday schedule!

## The Observer

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All photos by Irene Flink

## Rebirth in Wonder

## "Senioritis" '74



by Anita Gittelman

As the skies assume a greyish hue in early afternoon and the wind blows more sharply, one can barely perceive the muted cries of desperate seniors. "Senioritis" has unmercifully seized upon another group of victims.

Senior #1—Hey, what are you doing next year?

Senior #2—I dunno. What are you doing?

Senior #1—I'm not sure.

Senior #2—Why don't you get married?

Senior #1—I haven't found my wonder-man yet.

Senior #2—Well, why don't you get a job?

Senior #1—Yeah! I don't want to work yet!

Senior #2—How about grad-school?

Senior #1—Yea well, I'm gonna try but I don't know if I'll get in anywhere decent. How about you?

Senior #2—I'm gonna try too, but I'm not sure what to major in.

Senior #1—Well what are you interested in?

Senior #2—Working with people, I guess.

"Senioritis" has very strange symptoms. A girl, when struck, will, at times, sit and vaguely stare into space, chew her fingernails, snack right after devouring a large meal, or begin to chain-smoke. "Senioritis" implants such thoughts as "What will I do with my life?" "What am I capable of accomplishing?" "How can I fulfill my potential?" "What am I capable of accomplishing?" "How can I fulfill my potential?" These questions, in turn, arouse recurring nightmares.

Although it is a highly emotional, and hence erratic disease, experience dictates three steps to combat it (though not necessarily defeat it). First, the senior must undergo the painful procedure of self-evaluation. She must recognize

her strengths and weaknesses, whether she is a leader or a follower, and what fields interest her. At first she will go through the "doctor, lawyer, indian-chief" bit, and be convinced she is suited for any glamorous position. Eventually her self-knowledge will reign. Of course, there's always the chance that her choice will seem as impractical as a weight-watcher attempting to work in a bakery. This brings to question how much a person should guide herself by pure ambition. To what degree should she submit to the practicalities?

The second step involves finding the most effective way of obtaining her goals. Whether she must "beat the pavement" seeking work or apply for grad-school, it still involves a mental preparedness to face the world and prove one's capabilities. After living within the womb-style atmosphere of the dorm, this is a frightening proposition. This step means that the student must begin inquiries and actively shape (as much as is within her power) her future.

The third step entails flexibility. The student must be able to handle disappointment and unexpected circumstances. She may have wanted to go to law school and instead she accepted a fellowship for history. She may decide to work for a year and then go to grad-school, only to find her job very comfortable. The student must be able to adapt and use each situation to her benefit.

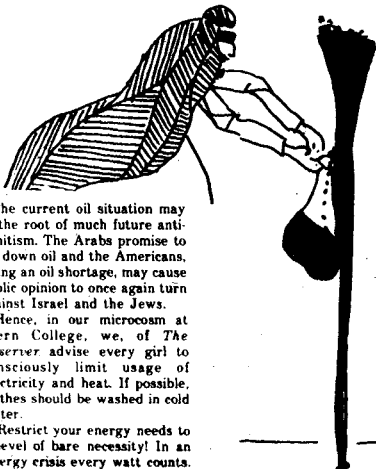
But let's face facts. How much free choice do we really enjoy? Are not our lives considerably guided by the circumstances that befall us? Ironically, we see people who are quite happy in situations that they didn't originally plan, while others achieve their dreams and still are unhappy. The solution is not entirely in our hands. — "Teshuvah, T'hillah, and tzedakah will avert the evil decree."

## IVRIT B'IVRIT

It is a pity that Hebrew, the *Lashon Hakodesh*, is not being spoken in classes taught on the advanced Hebrew level. All students on this level, whether they stem from Yeshiva High School backgrounds or not, have an understanding of spoken Hebrew. By not continuing to hear and speak it in class, Hebrew vocabulary, grammar and idioms are unfortunately being forgotten, especially by those students who are not taking Hebrew conversation courses concurrently. In addition to losing proficiency in speaking or understanding spoken Hebrew, a student will never learn how to handle a text or fully comprehend an interpretation of Chazal without the necessary command of the language which comes only from constant use. In this sense, not speaking Hebrew is self-defeating.

The editors of **The Observer** strongly urge the Jewish Study faculty who teach courses on the advanced Hebrew level to incorporate more Hebrew into their curriculum.

## Watch Watts!



The current oil situation may be the root of much future anti-Semitism. The Arabs promise to cut down oil and the Americans, facing an oil shortage, may cause public opinion to once again turn against Israel and the Jews.

Hence, in our microcosm at Stern College, we, of **The Observer** advise every girl to consciously limit usage of electricity and heat. If possible, clothes should be washed in cold water.

Restrict your energy needs to a level of bare necessity! In an energy crisis every watt counts.

## Kedushat Yisroel; Our Claim to Aretz

by Boni Nathan

Our claim to Eretz Yisroel is based on the concept that parts of Eretz Yisroel, in particular Har Habayit, have absolute Kedusha, to tally G-d dependent and parts of it are man-G-d dependent, contingent upon man's action. If he is bad the land "will vomit" (*Ha-Aretz Tukot*) him off and if he is good, the land will be fruitful and maintain him forever. To understand this let us examine the concept of Kedusha.

Rashi explains in the pasuk, *Kedoshim Teheyu*, that Kedusha implies a separateness, a setting aside, a drawing of lines. We find this to be the case in Kedusha, a prostitute is a woman who is set aside for a specific purpose. When something is considered holy, it is elevated.

In Judaism we find two categories of Kedusha. In the first Hashem invests people, time and place with Kedusha. He separates them with respect to Himself. This absolute Kedusha is totally G-d dependent existing (unconditionally) regardless of man's actions.

The second category of Kedusha is man-G-d dependent. Hashem invests potential Kedusha in time, people and place only to be felt when man actualizes it. This time, man by his actions separates and sanctifies. Hence man and G-d are partners in creating this Kedusha.

Within these two major categories of Kedusha we find three different types of Kedusha: 1) *Kedushat Hazman*-Holiness of time; 2) *Kedushat Hachayim*-Holiness of life; and 3) *Kedushat Holimom*-Holiness of place. If we examine all three types we find that each contains both G-d dependent and G-d-man dependent Kedusha.

The first concept which comes to mind under *Kedushat Hazman* is Shabbat. Hashem separated Shabbat from the rest of the days of the week and invested it with a Kedusha, i.e., Shabbat is intrinsically *Kadosh*. This Kedusha exists independent of man's behavior. In other words, Shabbat would remain *Kadosh* if no one observed it anymore, G-d forbid.

The holidays on the other hand are man-G-d dependent. Man must carefully check the moon and the stars and designate by himself what day the holiday would fall. If man should fail to do this no *Chag* would ever exist.

*Kedushat Hachayim* can similarly be understood. The Kohanim were separated by Hashem from the rest of the people to do the work of Hashem. (Ref. Hirsch-Kornach ve-Aidat.) For the average Jew, however, *Kedushat Hachayim* is an all encompassing mitzvah. We must separate ourselves in many areas such as eating, dressing, talking, and socializing. Once we perfect ourselves in these fields, Hashem will then bestow his favor on us and only then have we earned the name of a Holy Nation.

*Kedushat Ha-Aretz* also involves the two types of Kedusha. Hashem has invested in Har Habayit a unique quality of Kedusha. The rest of Eretz Yisrael, however, is not intrinsically *Kadosh*. Man must have special regard for the land and must obey the laws of *Shmitah* and *Yovel*. He must separate from his crops *Lehavot*, *Shichecha* and *Peah*, from his vineyard *Oolat*, and from his fruit *Netah Rabai*. If he fails the land will vomit him off as it did to the seven Canaanite nations. Because of its potential Kedusha it will not tolerate abominations

as does other lands not invested with the same potential.

Thus, by Hashem choosing and separating us from the rest of the people we must have a chosen place of existence. A dual relationship in Israel exists. We sanctify it by performance of the mitzvot and it in turn sanctifies us, i.e., helps us achieve higher spiritual levels.

In conclusion, there are two types of Kedusha; an absolute one where Hashem separates and a contingent one, where man separates those things which Hashem endowed with potential Kedusha. This concept follows through with respect to *Kedushat Hazman*, *Kedushat Hachayim*, and finally *Kedushat Hakomom*. Eretz Yisroel as we have seen possesses both kinds of Kedusha plus a unique relationship with *Bnei Yisroel*, i.e., they actually sanctify each other. In that lies our claim to the Holy Land.

## Controversy Over Judaism's View Of Women

by Aviva Besdin

Last month, in a widely publicized decision, the Conservative Committee on Jewish Law and Standards adopted a resolution allowing "men and women to be equally included in the count of a required quorum for Jewish public worship." The ruling, however, is not binding on Conservative rabbis across the country unless they wish to accept it.

The action is a noteworthy

reflection of our times. In the religious structure, as well as in those of the home and the business world, women seem to be succeeding in their drive to redefine the female role. Nup's habits have been modified to knee length, Reform Jews have women rabbis; and now Conservative policy has asserted that women may form a *minyan*. The woman's status is being completely re-evaluated and constructively enhanced. Traditional Jews, deny the validity of such Halachik reform. They would tend to agree with Rabbi Israel Klavan, executive vice president of the Rabbinical Council of America, when commenting on the *minyan* resolution, said that "Orthodoxy holds that the richness of Judaism's heritage, its tradition, forecloses such drastic changes in religious practice."

Reform Judaism, on the other hand, places an emphasis on adjustment to contemporary needs and makes little distinction between men and women. Girls are confirmed at age thirteen and may be ordained as rabbis within the Reform movement.

It is obvious that the official reactions to the Conservative ruling by the other branches of Judaism were largely predictable. What might be harder to project is the gut reaction of the man in the street to yet another modernization and adaptation to the newly emerging woman.

Rather than hazard a guess, this reporter made her way to that great American crossroads, the front doorway of Alexander's Department Store, and made a survey. Most people were flattered at being taped, and anxious to express their views.

One elderly Catholic woman, when appraised of the Conservative ruling, commented, "All our religions are adapting; I think different roles would be suited to women today because they are different." Another shopper, his "Yeshiva High

## New Jewish Studies Programs Offered This Year

Education has held a distinguished place in Judaism. Throughout the ages the cheder and the yeshiva have been centers in the Jewish community, to be later followed by the institution of Hebrew schools. Recently Jewish studies programs have developed in order to involve the Jewish public in the expansion of Jewish thought. The following programs have commenced this fall in the New York area:

The *Midrashiya* is the adult academy of the Hebrew Institute of Riverdale. The course, some of which are instructed by Rabbi Avraham Weiss, will run for eight consecutive weeks, from November 5 to December 27. A sampling of the 16 courses being offered are Bible, Talmud, Philosophy, History, Current Issues, Liturgy,

Mysticism and Hebrew Language. There is also a choral group and Israeli dance festival. The fee is \$10 per course or \$5 per program for non-members.

The Joseph Shapiro Academy of Jewish Studies, located at Lincoln Square Synagogue, is offering a variety of courses for the fall session, extending from September 17 to January 18. The classes, given on three levels, are offered in the areas of Bible, Jewish Law, Jewish thought, Jewish history, Rabbinic literature, Jewish education, Yiddish and Hebrew Ulpan. One of the favorite courses is the lecture series given by Rabbi Riskin entitled "Issues of the New Generation."

This series meets every Wednesday night from 8:30 to 10:30, with a \$3 charge for an individual lecture or a fee of \$25 for an entire series.

The National Council for Torah Education, a project of Mirzachi-Hapoel Hamizrachi, is sponsoring a Hebrew ulpan every Sunday from 11:00 a.m. to 3:00 p.m. at Young Israel, 3 West 16th St., NYC. Courses for beginners, intermediate and advanced will be offered for a period of twenty two hour sessions. The fee is \$25 and registration is scheduled for November 25th at 11:00 a.m.

The Drop-In-Center Courses at Touro College, Brotherhood in Action Building, 40th and 7th Avenue, are offering many interesting subjects, including: Jewish philosophy, basic Mishna, Hebrew, Yiddish, and Karate for beginners. The courses started the week of October 29, and there is a \$10 registration fee.

The Brooklyn College Hillel Foundation is sponsoring a Free University of Judaic Studies for all college students and regular graduates. Among the courses being given during the 8 week session are philosophy, Talmud, Hebrew, Yiddish, Israeli dance, Jewish holiday cooking and *Parashat Hashavua*. Coffee and cake will be served before and after each class. There is a \$5 registration fee.

School" bookcovers conspicuous, said, "Only a man can be counted in the *minyan*. Fine, women can do a lot of things, but not that." Perhaps most talkative was a middle-aged Jewish lady who was "all for" change and women rabbis. "If they went to college," she said, "why not?"

Obviously, no such inquiry could be complete without canvassing our own student body. Many girls echoed one another in their view that Halachik law was sacrosanct, not to be edited by contemporary committees. Others said that they sensed in the Conservative ruling a tendency towards greater changes, a signal of more radical things to come.

One senior held another point of view: "It's about time," she said. "Though we Orthodox do not ascribe to their view, the Conservative thesis holds that the development of Halacha is a continuous process. If they allow that, then there is no reason why they should not have equalized the roles long ago."

## World-Wide Jewish News

Israel—Nov. 11 marked an important turning point in the events of The Yom Kippur War. Israeli and Egyptian officers signed a ceasefire agreement sponsored by the U.S. and they began sessions on carrying it out. This is the first time since 1949 that officers of the two nations signed such a pact.

U.S. Government proposed that an Arab-Israeli peace conference be held in Geneva under the auspices of American and Soviet officials. Moscow—A TASS news release implied that the agreement signed by Egypt and Israel on November 11 was an agreement to return to the October 22 lines and to abide by the U.N. ceasefire. This was later corrected and appeared in Pravda.

SSSJ—Defiant Soviet Jews wearing yellow stars, demonstrated outside the Moscow Synagogue in support of Israel and against the denial of exit visas.

SSSJ called attention to the fact that it went almost unnoticed because of the pressing concern of Israel. Debate on the House floor on the Mills-Vanik Bill as part of the Trade-Reform Act, has

finally been scheduled for the week of November 12, with a vote immediately following. This measure, the House version of the Jackson Amendment, withholds most-favored-nation import duty status to countries denying free emigration. However, the most crucial provisions, to deny such countries trade credits was eliminated in committee. The Soviet Union urgently seeks trade credits to purchase American technology and goods. So far, they have received \$200-million in 1973 alone, through the U.S. Export-Import Bank. Only Congressional action can stop this from continuing.

SSSJ called upon "all Americans of goodwill—Jews and Non-Jews alike"—to "immediately reiterate to their Congressmen that the Mills-Vanik Bill must be passed in its complete version." Passage of this bill is the strongest message we can give to tell the Soviets to stop their escalation in the Mideast.

Safad—The Lubavitcher Movement announced that it has begun to establish new Lubavitcher community in the ancient city of Safad, located in

the Galil region of the Holy Land.

In response to requests by local residents, the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, sent a special representative to begin laying the groundwork for the new Lubavitcher development.

The emissary is a young American-born Rabbi, Aryeh Leib Kaplan. Since his arrival in Safad, he has managed to restore the old Chabad-Lubavitch Synagogue and has established a Kollel. During the Yom Kippur War, Rabbi Kaplan, under instruction from the Rebbe, headed a large team of Lubavitcher Chassidim who visited the Israeli troops on the Golan Heights—bringing with them *Isvut* and *etrogim*, during Sukkot. Rabbi Kaplan has begun negotiating the erection of new housing in Safad, which will eventually house newly-arrived immigrants, and the establishment of educational facilities for residents and new arrivals. Local municipal authorities have pledged their support to the Rebbe's expansion and development efforts.

Observer

## ISRAEL... THE DREAM

The Sacred Bond

What does Israel mean to me? One might just as well ask what I mean to me. Israel is that part of myself which I share with all Jews of all countries. Israel is a vital part of my cultural heritage which makes me what I am. Israel is, above all, my closest tie with G-d, for the land of Israel is the medium through which G-d asserts his connection with the Jewish people. G-d chose the Jewish people for His own and Israel for His own. The bond may not be broken without severing or severely damaging the relationship, delicate and beautiful, which exists between the Jew, his G-d and his land. In essence, they are all one, for each is incomplete without both of the others. The Jew, his G-d and his land, one and inseparable, now and for eternity.

Israel, Israel is golden sand and blue skies and freedom. A little boy, a little Jewish boy, running through streets unselfconscious at being a Jew. Once barren deserts blooming in a rainbow of colors. Laughter. People talking Hebrew, the language of the Jewish prophets.

Rachael Eckstein

Just to Laugh

by Ben Volozhin

## 1. The Critic

The first time I flew to Israel I sat next to a rabbi from Boro Park. Throughout the flight my seatmate insisted on lambasting the Jewish State.

"The Zionists have turned Eretz Yisroel into a cesspool," he lamented. "Chilul Shabbos and tref restaurants and even girls in pants, parading their prits right in front of the Holy Kotel! Did you hear about the Eros Sex Shop scandal? I read about it in Der Yid."

On and on he declaimed, vilifying the Medina until it sounded like a modern-day version of Sodom and Gomorrah. But as the plane began its descent to Lod Airport, the rabbi suddenly fell silent. At first I thought that air sickness had caught his tongue, but the tears in his eyes told another tale. Seeing me look at him, he murmured, almost apologetically:

"With all its faults, it's still home."

## II. We Are All Religious

"You're a *dadi*!" the soldier who picked me up on the outskirts of Tel Aviv asked. "Sure," I answered, and feeling an offense would be the best defense, retorted, "why aren't you?"

"Who says I'm not?" he returned my question with his own question.

"I see no *kips* on your head," I said, "no *tsaitet* beneath your shirt."

"Ah, you Americans," he smiled, "you don't understand. In Israel we are all religious, it's just some of us are more religious than others."

## III. Why Israelis Are So Arrogant

"Why are Israelis so arrogant?" I once asked my Gemora rebbe at Mercas Ha-Rav. Instead of getting angry, he laughed. "What would happen if you tried to carry a heavy load of gold bars in a paper bag?" he asked.

"It would break," I replied.

"The same with the *Shechina*," he continued. "If Hashem put it into a weak vessel, the jar would burst—so He thickened and fireproofed the walls of the receptacle, and created what you call the arrogant Israeli."

For a moment I was silent.

"Did you like that Vort?" he pressed me.

"Very much," I half-whispered.

"I'm glad," he winked. "I heard it from the lips of Rav Kook himself, zatsal."

The Phoenix

After the smoke clears  
and a million fine dust pieces fall  
to the ground  
the Sun will be reborn

As seeds stir to the noise of the morning  
and poke out their tiny heads  
to cry for their wet nurse  
and Sun will rise above the horizon

I will gather the blocks of fallen stone  
and scrape up the limbs of fallen flesh  
and paste them together (or toss  
them aside)  
though the seeds still cry for a gardener

And the Sun will shine.  
It will parch the earth,  
whose thirsty tongue will lick at the  
tastiness

you left behind (that colored  
the dust a pretty red)

Then I will dig deep holes in the hungry  
ground  
beneath the smiling Sun.

Sherry Scheinberg



dreaming of jerusalem

abed i waked amid the fields  
the mountain meadows of galil  
but though i walked with other youths  
i could not help but alone feel

and then i saw the green grass glow  
amazed i gazed on living blue  
i awed to my companions called  
but shrugging they no vision knew

they saw no primal flash of gold  
high azure's essence none surmised  
no veils were lifted for they all  
perceived with vegetative eyes

seven times clear i understood  
that though the profane spreads its skin  
for zion one must look beyond  
and see the light that shines within

yehuda shapiro

## YISROEL'S NER TAMID

What makes the Jewish spirit live  
Through agony and ruin?  
To death, defeat, debasement still  
Impossibly immune?

On what does each Neshomah stand?  
What is this fusing force?  
Each soul is to its brother's bound  
In one immortal force.

A force so undefinable  
A force without a name  
In each Jew undeniable  
Is this sustaining flame.

This Flame from Revelation that  
Lit Temple walls at night  
Burned steadfastly in Jewish homes  
On every Sabbath night.

Burned eight days once, and ever burns  
When Jews have had the need—  
But then demands its price from us  
With horrifying greed.

For every flame must have its fuel:  
Takes strength, just as it gives.  
To burn, the Jewish Flame consumes  
The life in which it lives.

To earn our immortality  
This fire must be fed.  
Our people bought eternity  
With countless Jewish dead.

We've fueled this flame unceasingly  
Back since our nation's birth  
Jews lived, then paid for every home  
They've had upon this earth.

Six million Jews bought Israel  
We owe our State to them  
These souls that lit our Medinah  
Now burn in Yad Va'Sehm.

Oh, G-d! Please help us understand  
Why must our people die?  
Why must our deaths be used to prove  
That Am Yisroel Chai?

## UN

what is an un?  
it usually replaces in before action  
and comes before reliable  
it hides what it wants to  
and comes before justice—something it fails  
to achieve  
it is made up of blind nations  
and political doubletalk  
it is influenced by money  
it makes most judgements dulgly  
located in N.Y.C. and nowhere  
what isn't un - satisfactory  
something it has never been

Deborah Kamaras



A Universal Plea

Why must we keep on earning still  
What we have bought before  
Three times we've fought—why must we  
wage  
Milchemet Yom Kipur?

Have mercy on our mothers, G-d!  
Have mercy on our wives!  
On infants and on children who  
Must live out harder lives.

Let your Kindness kindle now  
Our widespread Jewish Flame  
That's burned with love to sanctify  
The glory of Your Name.

Please send Moshiah soon, dear G-d  
So there will be no need,  
To sacrifice more Jewish lives  
To fuel our Ner Tamid.

Esther Axelman

## A Need for Spiritual Survival Too

by Judy Fruchter

Shortly before my father's sermon on Yom Kippur Day, an elderly lady sitting near me on the balcony tapped me on the shoulder and excitedly pleaded with me: "Honey, please hurry and tell your father that Israel has been attacked." A feeling of horror came over me and I suddenly felt an enormous chill. Realizing that my father was about to speak, I ran down the stairs. Suddenly, I stopped and reflected a moment.

It was difficult enough for me to accept the reality of another war in Israel. But now something else had occurred to me. How did this woman find out what had happened? Where did she hear the news? The janitor was not there to tell her, and I assumed that no one turned on a radio on the holiest day of the year. I rationalized and told myself that she had probably stepped outside and met a non-Jewish friend who related the unfortunate news. I soon realized the naivete of my assumption, and wanted to talk to my father about my feelings.

Time did not permit, however, and my father did, in fact, announce the tragedy before I had a chance to advise him not to do so. I felt that if he would relate the event, it might promote others to go to their cars and listen to the latest reports. So, indeed, did this occur. During the Yisroel service, I decided to walk home (just around the corner) and glance at my *Sefer Hatodah*. Just as I had expected, I noticed a car with nicely dressed people inside, including a couple of young boys who were eating from pre-packaged bags. The radio was blasting with news reports. Others have informed me that many Jews participated in TV interviews on Yom Kippur Day.

Perhaps these events seem rather trivial in comparison to the seriousness of the Israeli situation. At the same time, however, these "mechalele Yom Tov" communicative processes serve as proof of the weakening internal religious observance amongst today's Jews. Thank G-d, the succeeding Emergency Fund Drives for Israel's financial security were quite successful. Jews around the world were ready and willing to extend their hands and deny themselves physical comforts. Without these efforts, Israel's physical survival would have probably been greatly endangered.

But isn't it about time for an Emergency Observance Drive? It is highly doubtful that the number of Jews who observed *Succos* this year equaled even one-thirtieth of the amount of money raised. The fact that the war commenced on Yom Kippur may be symbolic evidence of a greatly troubled religious situation. Certainly, the state of Israel depends upon our financial assistance. But the original source declaring the need and establishment of the state of Israel is not to be found on an Israel Bond certificate. The original verification is in the Torah, a legacy dating back thousands of years. It is our obligation to realize this truth, and in so doing, strive to improve the tragic spiritual gap in religious observance.

## AND THE REALITY

Commentator

## CHIZAYON

Y et—and yet it lives.  
I mean the vision, I mean  
S inging salvation, and minds  
R eleased, and men redeemed.  
  
I mean the dream.  
A nd children danced, who once were  
dead;  
E lders clad in new flesh said:  
L isten to the dream.

Dov Rokod

## To a Young American Tour Group

You sing—  
But you never think about the words,  
You just mouth them.  
You are removed from both Time and  
Place—  
The holy, magical, spell-binding  
Jerusalem  
In the pre-Messianic expectations of  
deliverance.  
But you are oblivious...

Soon you'll be back in Exile  
Like all our ancestors,  
Except you'll be happy in it,  
Quite comfortable as American Jews.  
America is the opiate of the Jewish  
masses.  
How many parents push the drug  
Till their children are hooked?

Yerushalayim of gold,  
Brilliant like the purity of a Jewish soul  
In its destined home.  
If I forget thee, Yerushalayim,  
Let me immediately re-learn  
The vast perspective of our miraculous  
existence.  
For we will finally build a home in  
Our real homeland,  
And raise children to fulfill our destiny.

Anita Gittelman

Anonymous

## A Walk Around The Old City

Jerusalem, Jerusalem the golden and sacred is finally ours. These solemn words rang in my ears as I walked along the cobblestoned streets. I had finally fulfilled my greatest dream. I was in the holy city. The ancient buildings around me varied greatly in size and showed the changes of time. Surrounding the city, there seemed to be a maze of dark passages leading nowhere. My complete surroundings were crude and simple, and looked like something out of the world of King David.

As I walked further along the dusty roads, I noticed all the different people. There were Moslems, Arabs, Jews and of course tourists, each wearing a different costume. With all these people milling about, I almost thought that I would see an ancient Biblical personage come parading down the street, and begin to preach the word of G-d to the people. This is the type of feeling any person would find. Here, under clear skies and a reminiscent landscape, one can feel himself being transported from a world of reality to a world of faraway Biblical dreams. Suddenly the grey and dismal roads are turned into beautiful green pastures, and one is high up on a mountainous hill, overlooking a small town. Some of the homes are made of stone, most of clay and mud. Carts are led about the streets by donkeys, and men and women hurry from place to place. Small children can be seen playing joyfully in the gardens surrounding many of the homes. Soon all this happiness disappears and only heaps of rubble remain. War has come and destroyed all. A fog hangs over the town, and bright flames still dance among the ashes. Women and children run through the smoky streets crying and lamenting. They look for their husbands and fathers, yet find no one. All has been taken from them and all is lost. Again and again this scene appears, vivid as the days upon which it occurred.

But again it is reality and the sun blazing down upon me causes me to move along more quickly. Then it caught my eye. The most magnificent sight I had ever seen, the Wailing Wall. The sun's glorious rays danced upon it. To my eyes it seemed as though the whole wall was made of gold. I stood beside an elderly woman who was praying and crying. Some people stood away, others leaned against the Wall and kissed it as though they could not believe it was really there.

This was indeed the greatest moment of my life. Here, standing amongst all the people, I really began to feel that I was a Jew. I seemed to belong with everyone else. The tears began to flow and I did not care. I was proud and said it was at this moment that I realized how many tears had been shed at this wall. They were not only tears of joy, but tears of sadness, for those who had died; for there must be many deaths before a nation can rejoice at its freedom. All our suffering and all our victories have taught us the meaning of love and obedience to our faith. Jerusalem is part of our love, we must never let it go.

Elizabeth Petigorsky

## Running through a Stream of Consciousness in the Holy Land

Hello Israel,  
Land of my forefathers  
I am a Ba'al Teshuva  
"one who returns and I  
have returned to you"  
I see the flocks of Jacob  
grazing in every  
green field  
And Abraham and Isaac  
descending from every  
mountain  
I feel the holiness of  
sacred Jerusalem  
And a sense of unity  
with everything around me  
uplifts my soul—  
And the Wall—  
My first glance mesmerizes  
me  
And I see separately  
and all at once  
Every event in Jewish history  
The stones in that wall  
are souls of every Jew  
It is like our people  
from a far removed distance  
it appears small and inconsequential  
so have we been viewed with  
cold indifference  
But standing up against it—  
with your face pressed  
to the stone  
tears mingling with pages  
of your prayer book—  
Its dimensions are those  
of the Jewish people  
a nation whose reach is toward  
heaven  
and has spread to the far corners  
to the earth  
Let me cry  
for joy, for sorrow  
for I am a Ba'al Teshuva  
"one who has returned,  
and I have returned  
to you"

## Reflections of an Upset Teen-Ager on the Aftermath of the Yom Kippur War

When the war broke out on Yom Kippurim I was sure that Chicken Little had been right. The sky was falling. I was seized by a clinch-toothed anger for the anti-semitic world which gapped silently as ruthless Arabs savagely attacked the Jew in the arena of his synagogue. And then my anger turned to G-d with the painful question of why—the question of the Holocaust and centuries of Jobs, in an attempt to reconcile myself to the suffering incurred upon my generation once again.

The next day as I searched for a consoling answer, I came across one of Elie Wiesel's published lectures. "It is given to man," he asserted, "to build upon ruins, to invent hope when there is none, to call upon love and faith in a world that lacks both."—Very apropos, very beautiful, and unequivocally eloquent. But the words did not console me. How can man possibly be expected to build upon corpses and limbs, on a land inundated by Jewish blood? How can he have any hope if while in the very act of praying to his G-d, in the very expression of his love and faith, he is ravaged by his enemy?

"Suffering," continued Wiesel, "gives man no privileges; it all depends on what he does with it. If he uses it to fight evil and humanize destiny, then he elevates it and elevates himself." Now this made a bit more sense to me. Jewish Eschatology teaches that the Chosen People as heirs of the Torah must by their very essence affect the moral conscience of the world. Indeed, we are assured that in the times of the Messiah all will realize that from Zion comes forth Torah; the word of G-d, from Jerusalem. Yet does suffering really achieve this ennobling effect? The world has not even shaken a finger in admonition of the naughty Arabs. The world has not been shocked or "humanized" with the internationalization of Jerusalem. The Red Cross has visited Egyptian and Syrian POW's. Russia has insisted that the 3rd Army be given food in the name of humanity. The world does not cry for my decapitated brothers—nor my great uncle who was transformed into a bar of soap, nor for my cousin whose remains have become enshrined as a lampshade. On the contrary, the world has branded the Jew the aggressor and the brute. Mr. Wiesel, nobody has been elevated! I decided to reason:

"Suffering is no answer, abdication is no solution. One may despair at human truth, but despair is not the truth. The truth is what brings you close to man and not in what drives you apart." Well now Mr. Wiesel was seeing it my way. Human truth dictates despair. Yet he still is telling me that I must not falter. I must not think logically so as not to succumb to the sin of "despair." But how can I buttress my trembling body? You cry for the truth of what brings men together, yet the Jew has recurrently been shown that he must necessarily stand alone. Neither assimilation, nor suffering, nor diplomacy has brought the Jew any closer to his fellow man. The Jew has long known that all Non-Jews are anti-Semites.

Ah, perhaps the Jew must realize that he is alone and unique, and by his very nature antithetical to the gentile. Perhaps we suffer to remind us that we have forgotten our G-d and the Torah? There are many proponents of the "Mepnai-Chataenu" theory who rally for introspection and tshuvah. Yet somehow the extent of our suffering does not justify this theory. No sin was so great as to warrant the horrors of the Holocaust. I simply do not understand why we have been fated to endure four wars within twenty-five years—all within the shadows of the massacre of generations.

As divine providence would have it, I came upon a review of Eliezer Berkovitz's book "Faith After the Holocaust" where he gropes with these questions. Although Berkovitz does not provide any "answers," he does present a theology which attempts to understand the Jew in the nature of his role in history. He explains that G-d in concurrently present and absent in history. That is, in order that man have free rein of decision, G-d must be silent—at least at the same time his providence is not removed from the world. He is active and "because of the necessity of His presence evil will not ultimately triumph. Because of His presence, there is hope for man."

Ave there's the rub! I had forgotten the climax of the book of Job. G-d does not reveal himself to man. His presence reassures man that the world will not fall. Now Wiesel's poetic irrational words take on a new meaning. My anger all along has been misdirected. Man, not G-d, was the cause of the suffering and the horrors. Man must build upon ruins with hope and love so that he can beat the destructive evil of his fellow man. He must build upon ruins in the faith that G-d shall apply the finishing touches. G-d has given man the power to create and destroy. He must fight for life and dignity, and to patch up the falling. However futile the situation may appear, man must have fervor. For, in the words of Wiesel it is certainly true that a life of "indifference is a sin and a punishment in itself."

Anonymous



WHISPERS OF BRIGHT THINGS TO BE

Just beyond the magic city  
Grow the ancient apple trees:  
Fragrant blossoms, pink and pretty.  
Whispers of bright things to be.

Had I the ears of Solomon,  
Could I pierce dark mysteries,  
Spangled secrets I would fathom,  
Whispers of bright things to be.

But though I must unlearned stay  
In the lore of Galilee,  
I laugh to see the saplings play,  
Whispers of bright things to be.

Dov Rokod

June 17, Bat-Yam

Blinking golden sunlight  
Dripping from the sky  
Sticks to my skin  
And flashes off the water.  
Defying the power of the ocean.  
(Waves explode on the boulders  
And try to dislodge me from my wedge  
of survival)  
But not really  
Salt-flavored kisses from the wind  
And from you  
Water like a womb.  
Warm and happy,  
now flashing in the sun  
now flashing in your eyes.  
Smiling  
Frowning  
Living  
A soft and warm utopia  
For a few hours

Jackie Rudoler

## Mr. Rabinowitz Joins Philo. Department

by Sharon Yellin

As Ancient Greece had its Plato; France, its Rousseau; Stern College has its Mr. Harold Rabinowitz. A new member of Stern's philosophy department, Mr. Rabinowitz is instructing three courses this year: "History of Philosophy: Classical and Medieval," "Ethics," and "Great Ideas of Philosophy."

Mr. Rabinowitz, who is from Williamsburg, graduated Yeshiva College. He is presently studying for his Semicha at R.E.I.T.S.; while attending both Bernard Revel Graduate School for a Masters in Jewish Philosophy, and Belfer Graduate School for a Masters in Physics. Mr. Rabinowitz is most interested in the area where philosophy overlaps with science, particularly that area associated with Physics. One of the philosophers he most admires is Rudolf Carnap. Carnap is the leading living proponent of the theory of logic that attributes all knowledge to experience. Mr. Rabinowitz believes that Carnap's philosophical works will eventually prove more important than those of the great traditional philosopher, Bertrand Russell, because of his emphasis on method and technique.

When asked to describe his philosophy on life, Mr. Rabinowitz replied that his philosophy "entails teachers' salaries." And then assuming a more serious tone, he said that

he has no one set "philosophy on life," no all-inclusive explanation of everything that happens at all times. "Philosophy" to him is rather an indispensable tool which an individual should acquire in order to develop a sharp mind and to look at the world with greater insight. "Philosophy helps the individual to disband arguments and to solve problems presented on both small and grand scales—to analyze campaign speeches, as well as to deal with people who expound on their 'grand philosophies' on life, love, and the future of mankind."

Mr. Rabinowitz has great hopes for K'lal Yisroel. He would like to see history take a turn, and to see Am Yisroel fulfill its existential purpose as the world's conscience. For example, he feels that the Palestinian refugee debate is being held at a level of power politics rather than ethics—the squatters, the Palestinians, vs. the ethical, Am Yisroel. In order for an agreement to be reached he feels that both sides must be considerate and reasonable. Indeed, Mr. Rabinowitz's hopes are intensified and clarified by all the Jewish people since the outbreak of new war in the Middle East.

Mr. Rabinowitz is also interested in Biblical archeology. He describes himself as a "disgruntled archeologist," and his dream vacation is to go on a "dig." He also enjoys music, but



Mr. Rabinowitz

basically as a listener.

Though only at Stern for several weeks, Mr. Rabinowitz has observed that both the library and Periodical room are forsaken. (Just wait until mid-terms come around!) He feels that the students are not serious enough about their studies, and that they don't possess good study or reading habits. His feeling is that studying is a craft which must be mastered — and the sooner, the better. Let us take a hint from our new-found philosopher; and moreover wish Mr. Rabinowitz **Hatzlacha Raba** at Stern this year.

### Rings 'n Things Engaged

Phyllis Kantrowitz '75 to Shayla Marcus  
Molly Zimelman '74 to Mitch Bornstein

## Reb. Jungreis; Rekindles Judaism

by Alona Wollman

November 18th will mark the advent of a "Jewish Revival Rally," its aim is to revive the Jewish soul in the Jewish people. The rally will be held at Madison Square Garden and sponsored by "Hineni." Rebetzin Esther Jungreis, the head of the Hineni Movement and a survivor of the Nazi concentration camps, stresses the theme of the holocaust and the importance for Jewish survival. As the New York Times printed in April, 1933, she's "a glamorous and eloquent woman who makes the immediacy of the Jewish heritage compelling to the youth of today." The Rebetzin has been overwhelmingly successful with the past Hineni events. Months after two Hineni events, a teenager said, "A Hineni experience helped rekindle a dying flame inside my soul."

Rebetzin Esther Jungreis stresses the idea that there's a **Yiddish Neshama** in every Jew. No matter how alienated a Jew may be from his religious duties, there's a small part of **Yiddishkeit** left in his **Neshama**. Rebetzin Jungreis explains that, "...more than any generation before more young people are ready to accept their responsibility as Jews. Therefore, it is time to engage in this movement of Jewish revival, when not only are the Jews told to leave their entire Jewish identity behind but rather to put all their Jewishness into pseudo-faiths."

The young Jew has developed a thirst for knowledge of his heritage. It is our duty to help our fellow Jews unlock the treasures of their religion so that they too can acquire a better taste for the richness of **Yahadut**. Our responsibility is especially great at this time when the young Jew is becoming restless and unsatisfied with drug

cultures and other fads and is searching helplessly for a more stabilized, spiritual form of faith. As it states in **Pirklei Avot**—"*Al Shlosha Devarim Haalom Omed: Al Hatorah, Veal Haavodah, Veal Gemilut Chasadim.*" "By three things the world exists; by the Torah, by the (Temple) service and by deeds of loving kindness." As one commentary explains, the **Psuk** could be read, "*Al Shlosha Devarim Haalom Kayam...*" instead of "*Omed*." The word **Kayam** here denotes a standing up or enduring through time. "If a thing loses that on which it depends for stability of permanence, it will continue to exist but not endure." Let us strive to make this existence an enduring one. That is what the Jewish youth are seeking and it is our job as their brothers to help them reach this goal.

If we could reach only one Jewish **Neshama** to the point where he can stand on the threshold of religious acceptance and say, "Hineni, here I am G-d, ready to do your bidding," we have served our purpose on earth. But let us aim for a larger number of Jews. Let us strive together so that not only a single individual will say this, but an entire embodiment of people can come forward as one and say "Hineni." We are the descendants of Jacob, of Isaac, and likely are we the descendants of Abraham. So let us act as the Abraham of our generation and just as he answered G-d before the sacrifice of his son Isaac, let us strive to be able to mouth the words, "Here I am, ready to do your bidding, Oh G-d." Let there come the day, when we can all cry out "Hineni."

Note: additional information on future Hineni events can be obtained in Rm. 18D—Robin Paley, Alona Wollman.

## Freshwomen Speak Out

by Judy Fruchter

As we welcome the many new freshmen faces at Stern this year, we, the "experienced," feel a sense of nostalgic familiarity. It is not difficult to remember our astounded reactions to such complicated procedures as registration, orientation, and acquisition of books. This year, it is especially easy for us to relive those days as a result of the entrance of approximately 165 freshmen. Their hometowns stretch as far west as Vancouver, B.C., as far south as Caracas, Venezuela, and as close as New York City proper.

The passage of time has allowed Stern freshmen to become more acclimated to the environment, thus facilitating the formulation of more valid opinions concerning the school. It has given them the chance to evaluate their reactions and compare them with their prior expectations.

Shonnie Jacobs, for example, is a freshman from South Bend, Indiana. Coming from a public school education in a relatively small city, she was anxious to be among many Jews. Yet now that she is in a totally Jewish setting, she feels that she has somewhat "lost her identity." Her previous "token Jew" image, which brought her recognition and distinction from non-Jews is no longer possible. However, she is quite pleased with the Jewish Studies department: "The Hebrew classes are really interesting and since they are so small, the atmosphere is more personal." Unfortunately, she does not have the same feeling regarding the secular courses. They seem to her like review of high school in content and in methodology. The only major

difference is in the heavier assignments.

With regard to general suggestions for the betterment of the school, Shonnie feels a need for more advisors or counselors. It is important to have available consultation at all times. But at Stern, the "guidance staff," per se, comprises a very small number, and teachers are not always free when one is in need of advice. She also hopes that in the future, a greater variety of courses will be offered.

Although she enjoys her courses, Judy was, like Shonnie, hoping for a bigger subject choice, and more courses of interest, rather than for the sake of requirements. A major problem, she states, is with the scheduling. There are too many conflicting courses, and Friday should not be such a heavy day. Judy is, likewise, very much distressed about the restricted treatment of freshmen, particularly in the area of cutting classes: "In a college atmosphere, students should be trusted enough to go to class when they feel it is necessary." However, her concluding remarks were optimistic: "All in all, I feel that the advantages outweigh the disadvantages, and with the help of conscientious students, the disadvantages will be overcome."

It is always interesting and amusing to hear the opinions of the "new crop." But as the year progresses, the freshmen stereotyped labels disappear somewhat, and there is a greater intermingling among all four classes. It is our hope that this year's freshmen will perpetuate

the spirit of last year's seniors, that is, without the early signs of senioritis!

A slightly different attitude is reflected in the words of Jeannie Fields of Savannah, Georgia:

Touro College, which opened three years ago, represents a new and significantly different approach to higher education for the Jewish community.

The school was established "...to imbue the lives of contemporary students with a sense of meaning and purpose based on the Maimonidean ideal of intellectual and moral synthesis in an atmosphere conducive to the transmission of the Jewish heritage and Western Culture." Touro is not affiliated with a rabbinic seminary. Its emphasis is on the "preparation of a committed, scholarly, Jewish laity."

The college has a Board of Regents Charter to bestow B.A. and B.S. degrees. One hundred and twenty credits are required for graduation; twenty-four of these credits must be in Judaic Studies, twenty-four in Humanities and each senior must write a six credit Senior Thesis.

Touro is a small college and does not plan to admit more than five hundred students. Twenty per cent of the classes have only four or five students and the maximum registration for any class is fifteen. Seminar classes of this size illustrate the college's

attempt to make the student's education a cooperative endeavor shared by students and teachers.

In the second semester of his sophomore year, each student chooses a faculty "don" (advisor). The student and don create an academic program based on the student's choice of major and his personal preferences.

The student government at Touro consists of officers and representatives from the various classes. Although it has no constitution as of yet, the government receives funds in part from the student activities fees and is responsible for the workings of 1) The Curriculum and Evaluation Committee 2) The Committee of College Organizations 3) Recruitment (students) 4) The Student Activities committee and 5) The Student Grievance Committee.

Classes are now being held in temporary quarters. They will be moved to their permanent location at 30 West 44th St. which is in the process of renovation but should be ready to open next year.

Touro students presently have access to the Hunter College Library, but a library of one

hundred thousand volumes is anticipated on completion of renovation plans. The Hunter Library will still be available then.

A unique feature of Touro College is their Advanced Institute for Talmudic Studies, a post graduate institute composed of twenty men who are poised to learn. These men are also obliged to learn with Touro students for a minimum of two hours daily. At least eleven participants have earned semicha from respected yeshivot.

Touro College plans to expand and achieve university status and proportion. Next year it will open a Law School able to confer both the Juris Doctor (J.D.), Master of Laws (LL.M.) degrees. It will be one of the few schools in this country chartered to confer a Doctor of the Science of Law (J.S.D.) degree.

Several other graduate facilities as well as a women's undergraduate division are part of Touro's plans for expansion.

Students at Touro College seem satisfied with the secular and religious courses. They also expressed a sense of gratification in being involved with the development of the college.

## Touro College; New Approach to Jewish Education

## President's Forum

## Help...Fire!!

by Sherry Scheinberg

Have you ever been awakened at 3 a.m. by the sound of fire engines rushing down Thirty Fourth Street? Did you ever dash to the window to see where they were going? As the situation now stands, New York's fire fighters may soon be paying Brookdale Residence Hall one of their increasingly frequent visits.

The alarming recurrence of dormitory fires or near misses recently became the impetus behind drastic Student Council action. I've written this column to introduce you to ideas we've discussed with the Yeshiva University Administration—ideas that will soon be put into effect—and to provide you with answers to the many complaints I'm sure to hear.

A home for close to 500 students, the Brookdale Residence Hall is one of the largest dormitories in Manhattan. An extensive fire could spread in a matter of seconds, trapping tens of students in a twenty story building. Next time, a roommate may not step out of the shower "just in time" to avoid the flames, and a neighbor may not smell the smoke of a fire before it has a chance to spread.

Although painful experience has shown us the dangers of lighting Shabbos candles in an unattended room, too many of us have paid little regard to a more serious matter of dormitory safety—cooking in rooms via hotplates and broilers. We tend to ignore the fact that an open heating element such as a coil or a burner can catch on an object as much as a flame can; that inexpensive ovens and broilers often short circuit; that we tend not to watch what we're cooking in the kitchenette when the telephone rings in the bedroom;

and that electric fires are more difficult to extinguish than are "conventional fires." Instead, we justify the risk we make for ourselves and for others by reasoning, "I can't afford to eat if I don't cook myself," or "I don't like the cafeteria's food."

Let's stop fooling ourselves—we're placing a lot of people in danger because of our sense of economy or our culinary tastes. In addition, hotplates, broilers, and emersers coils are illegal—in the eyes of both the Y.U. Administration and the N.Y.C. Fire Department. Realizing the dangers these appliances pose, Student Council members and administrators have taken steps to eliminate their use and still provide students with an alternative to cafeteria eating.

In the near future, all dormitory rooms will be inspected for illegal cooking equipment. Whatever is found will be confiscated, although students may reclaim their property provided they remove it from the dormitory immediately. Sanctions such as the temporary loss of curfew or dormitory privileges will be imposed upon residents when found with hotplates, broilers, or emersers. Continued infractions will result in a semester's withdrawal from the dormitory. Similar reprisals will go into effect for those who continue to light Shabbat candles in their rooms. (Rav Soloveitchik has approved the use of electric lights as *neivot Shabbat*.)

For those who feel cooking to be a necessity, one *milchik* and one *fleishik* kitchen will be set up during the month of December, as long as these kitchens are kept clean and problems of *kashruth* do not develop. If the provisions are not adhered to, the kitchens, located in the lounges where refrigerators are

kept, will be closed and all cooking privileges will be indefinitely suspended.

I think that the above procedure seems fair enough. Ideally, neither Student Council nor Mr. Robert Marmorstein, the University's Director of Security and Safety, should act as policemen, searching for illegal items and then punishing those who continue to disobey the "rules." But, realistically, we can see no other way to maintain dormitory safety save calling in the Fire Department and having them impose heavy fines or summonses on those who violate the law. Rabbi Israel Miller, Mr. Jay Blazer, and Mr. Marmorstein have graciously consented to letting girls cook in approved, inspected kitchens. This is a rare privilege, unheard of in most college dormitories throughout the country.

As you read this column, recreational equipment and new lounge furniture is on its way to the Stern College residence hall. Dormitory Committee members are canvassing local furniture stores for attractive furnishings. A considerable amount of effort is being exerted so that fully equipped lounges and recreation rooms can open during December. Can we let this work go to waste because a student disagrees with the Rav's *shitah* on *neivot Shabbat*? Do we want to see rooms which are our homes turned into blackened shells in a few hours? And, G-d forbid, can we risk the life of a human being because somebody's urge for a hamburger turned into a grease fire?

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"The best part about Stern is the sense of unity throughout the school. Everything is Jewish, and as a result, everyone is genuinely concerned for each other. The people are the greatest, and the girls take such a personal interest—they really care." Jeannie is a *baalat teshuva* (one who returned to Judaism) and was anxious to learn a great deal more about her heritage. Yet, before coming to Stern, she was wary of the possible friction between the different levels of religious observance. Jeannie now realizes that her fears were in vain, since despite her limited Jewish background, she feels accepted by all. She is greatly impressed with the sincerity of the girls to practice Jewish ideals, and is learning more than she ever did, both religiously and secularly. She enjoys her courses, although some of the Hebrew courses are a little above her level. She suggests a

Leonard Cohen's Play  
Recieves Blistering Review

by Chaya Hilsenrath

As I sit in my seat, my body vibrates. Without further explanation I visualize a stage. Yes, a homely setting: over in an elevated corner a rocking chair, in another secluded corner a stool, and proudly in view of center stage one large brass bed.

Is anyone home? Yes, the Sisters of Mercy have arrived, all four of them. We are introduced to vibrant sister Pamela Paluzzi. Her singing is enjoyable and her performance is meaningful. Pamela, your sister, Ms. Emily Bindiger, has taken women's lib a bit too far. Only by appearance can one tell she is of the female species. One listening to all this would place the voice as male. I'm afraid, Ms. Bindiger, that your obvious sincere vocal strains are being used for an unworthy cause.

I must apologize to you, Rosemary Radcliff. Behind your unsavory voice and lethargic figure I was sure you were the Mrs. of this strange family. But no, I must tell the audience that you are just another off-beat actress in an off-beat play off Broadway.

Miss Gale Garnett, the youngest sister to be born into this mad tribe, are you really the innocent sixteen year old teenybopper you pretend to be? If not (may G-d forgive you) you are an excellent actress and you have much potential in the acting field upon your exit from this loony gathering of strange bed fellows (literally speaking).

So far I have tried to portray an understanding of the players. The next hurdle to overcome is to understand the play. Perhaps I can piece together a family tree. Question: who have these strange family gatherings? They have come to hear the supposedly poetic words of Leonard Cohen. But where is Mr. Cohen? He is being poorly represented by male chauvinist because most of Cohen's work is chauvinistic. Nicolas Surov, a tall blond, deep-voiced, overgrown boy, too big to fit into his own worn-out dungarees.

Mr. Cohen, how can you let this immoral family represent your poetic works, or are your poetics representative of this immoral family? The longer I remain in my vibrating seat I must agree with the latter statement. However amongst the spouting of poems and songs (sung by Michael Calkins, who mysteriously appears and disappears from time to time behind the big brass bed) I was able to discern a few notably witty lines. However because of my morals (and my editor-in-chief) I am not permitted to reprint a few of these witty selections.

Alas, what are these vibrations I feel as I sit in this village theater De Lys? I am sorry author and cast, these vibes are not emitted from your incomprehensible conglomeration. They are from the subway station below the theater.

## Freshwomen Speak Out

very basic preliminary course for students coming from non-observant homes, orienting them to Shabbat, and other religious concepts.

Since the Georgia educational system is very poor, she also appreciates her secular courses very much. They seem more challenging and interesting to her. Jeannie's final word about Stern was praise of the dorm life. She feels that it is one of the best parts about Stern, and is convinced that her optimistic attitudes would not be as enthusiastic if she were a commuter.

"In coming to Stern, I should have realized that I wasn't

entering a typical college atmosphere. But then again, that's what I wanted," says Judy Feldman, a freshman from Cincinnati, Ohio. Judy feels that the Stern College experience should not be limited to constant studying. She also strongly feels that it is important to take advantage and appreciate the many attractions New York City has to offer.

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## NEWS BRIEFS

## Courses

Dr. Joshua A. Fishman, the University's new Vice President for Academic Affairs, is a noted authority on the sociology and psychology of language. He will be offering a course in this area, described below, in the Spring Semester. While a graduate course primarily for Ferkauf students, it will be open to Stern College students with an interest in this area and will be offered at the Main Campus uptown. If you are interested in taking the course, fill out and file Form P3.1, available in the Office of the Registrar, by December 21. The course will be given Mondays, 5:00-6:40 p.m.

PG403.2 Sociology of Language. 3 credits. Prerequisite: one year of social science. Language and related behavior in various social contexts: topic, interlocutor,

situation, purpose, socio-cultural group membership; multiculturalism, language maintenance, language shift; language planning.

## Exams

No examination except laboratory tests and necessary oral exams are to be given after December 27.

If a student cannot take final exams in the scheduled time, she must file a request form (Form T-29) for a delayed exam in the Office of the Dean and the instructor must give her a tentative grade. No special exams may be given.

A special thanks to Yehuda Shapiro for his help on our literary supplement.

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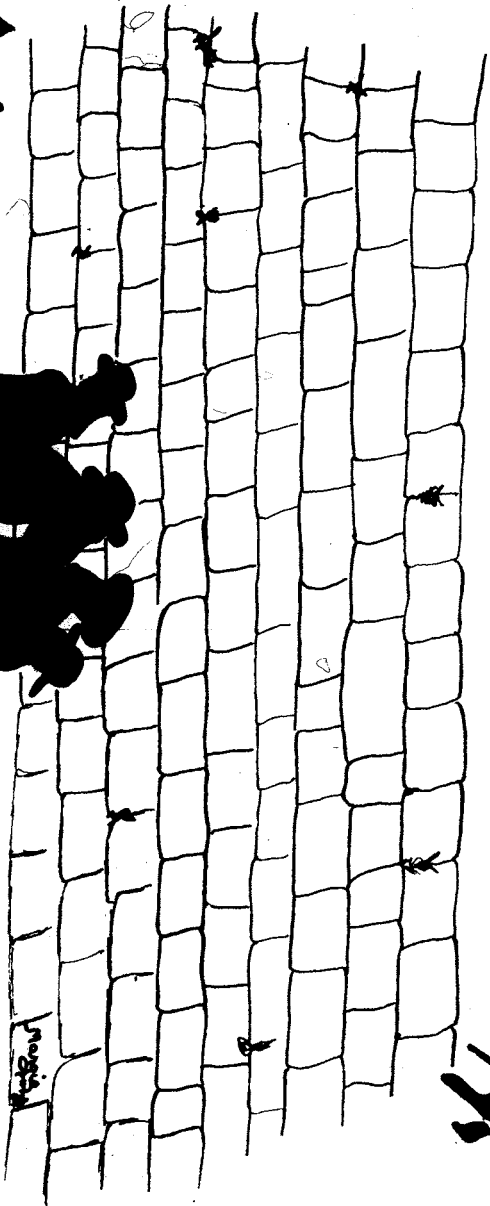
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