



# The Observer

THE OFFICIAL NEWSPAPER OF STERN COLLEGE

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## Forum Of Arts Closes With Chelm Lecture

By Judy Wallach

With Dr. Allen Mandelbaum's lecture on "The Chelm Story," on April 23, Stern College's Eighth Annual Forum of the Arts drew to a close. As a continuing memorial to the late Dr. Epstein, the Annual Forum of the Arts has been renamed "The Morris Epstein Forum of the Arts."

Introductory remarks were made by Dean Mirsky, and by Mrs. Epstein. Mrs. Epstein expressed her gratitude to those who bestowed this honor upon her late husband, and her appreciation for the great help and inspiration he had been to his family.

Dr. Mandelbaum, presently the Executive Officer of the Ph.D. program in English at C.U.N.Y., was introduced by Dean Mirsky as "... translator, an artist, and a scholar," as well as having been an extremely close friend of Dr. Epstein.

Dr. Mandelbaum's lecture commenced with a reading, dedicated to Dr. Morris Epstein, an excerpt from the guest speaker's own book, entitled *The Aeneid of Virgil*. He then proceeded to elaborate on his newly-completed book of poetry entitled *Chelm Maxims*. He asserted that in this book, his Chelm "... is not the Chelm of Chelm." As background for his work he used the "... Talmudic and Midrashic mode."

The author brought humor to his presentation of these Jews of the Diaspora with poetic charm. However, he presented these Chelmites to be more sensible than those of other, often nonsensical Chelm anecdotes. As an illustration of Dr. Mandelbaum's use of puns, he said in his book, "The men of Chelm do not despair; they raise their lances in the air, and leave them there."

*Chelm Maxims*, by Dr. Mandelbaum, is composed of a



Dr. Mandelbaum speaks.

number of findings (each containing thirty poems) from which he read excerpts. The poetry filled with imagery reflecting the importance of traditional ties in the lives of his Chelmites. In the first finding, he depicts a "... walker from Ararat..." who approaches the gates of Chelm in the second finding. The "perfect woman" is described in the third finding, and in the fourth finding he sadly refers to the walls of Chelm, which were constructed during the Diaspora. But Dr. Mandelbaum is quick to add that "... exile gave Chelm the light." His fifth finding again focuses on the walker from distant Ararat, and here Dr. Mandelbaum alludes to the food which occurred there.

One of the excerpts that the speaker read to us from his book, *Chelm's Maxims*, refers to the Chelmites' study of the Laws of Torah. Here, he says of them, "The men of Chelm are not at all unstable; they built themselves a sort of table." He describes this table to be constructed in the shape of a rhombus and of eucalyptus wood. At this table, he claims, the Chelmites "... study, set maxims, wait for more axioms..."

An important motivation behind Dr. Mandelbaum's writing of *Chelm's Maxims*, as he informed us, was his wish to

recover the "rich treasures lying in the word" by once again making the use of words, with an emphasis on rhythm and erudition, a major factor in his style. For example, in his "Phantom Chant," where according to Dr. Mandelbaum "... its language leads us..." the phantom is described as feeding on stillness, and lifting shifts which could not be even shifted by Behemoth. The author has, in this work, carefully chosen words, both in regard to meaning and tone.

Dr. Mandelbaum ended the lecture by saying that the "chant of Chelm" is to remember the greater spiritual and scholarly achievements of the past. The Chelm mood of reverence for the past was evident in his poetic readings, *Chelm's Maxims*, which Dr. Mandelbaum began writing in July, 1973, was completed two weeks prior to his lecture on April 23.

## New Senators Elected

Senate elections were held on April 24 for five out of six student members of next year's Senate. (A freshman Senator will be chosen in September.) In only one out of the three classes was the election contested.

Running unopposed for senior senator were Deborah Herman and Judy Paikin. Miss Herman, a psychology major, has been Observer Exchange Editor for two years and has worked for TAC. Miss Paikin, also a psychology major, has headed TAC's *Shabbos Committee* and has been active in NCSY.

Also running without competition were juniors Valerie Margolis and Joanne Pastor. Miss Margolis is a biology-premed major who has served as Observer photography co-editor, Blood Drive Chairwoman, Freshman Orientation co-



chairwoman, and has worked on TAC and Dishes. Miss Pastor, an education major, has appeared in school plays and worked for Project Ezra and the Jewish Guild for the Blind.

In the only contested election, Helen Stark was elected next year's sophomore senator. A psychology major, Helen has worked on the Observer staff and has served on various Student Council committees.

## Observer Selects New Boards

At the Editorial Board meeting on Monday night, April 22, Judy Althul 75 was elected Editor-in-Chief of *The Observer* for the academic year of 1974-75. A Hebrew Studies major, Judy served this past year as Production Editor. She also was a Student Council Committee Chairman.

Assisting Judy will be Susannah Leete, new Executive Editor, and Judy Fruchter, continuing her duties as Managing Editor. Susannah is an English major and member of this past year's *Observer* staff. Judy, also an English major, participated in the school play.

Riva Alper, this past year's Jewish News Editor, was elected as News Editor. Riva, an English major, served as floor chairman.

Rachel Shapiro, this past year's Israeli Correspondent at Michlalah Yerushalayim, will be the new Feature's Editor. An English major, Rachel was active in Student Council on the library committee, and in TAC.

Debbie Neiss and Judy Wallach, both active members of this past year's *Observer* staff, have been elected as Associate News Editor and Associate Features Editor, respectively.

Randee Lerman, a co-chairman of Chug Aliyah, will serve as the new Research Editor. Chaya Hilsenrath, former Assistant-to-the-Editor-in-Chief and features writer, will serve as the new Contributing Editor. Ashira



Judy Althul

Rappoport, this past year's News Associate, will serve as corresponding Editor from Hebrew University.

Completing the Editorial Board are Laurie Greenberg, Leah Mandelbaum, and Gail Epstein. Laurie, an English major and former *Observer* staff member, will serve as the new Production Editor.

Leah, a Biology major, will be the new Make-up Editor. Gail, also a former staff member, will serve as the new Copy Editor.

The new Technical Board will consist of Susan Rosenthal as Business Manager, Val Margolis and Dori Shertz as Photography Editors, Alona Wollman as Art Editor, Marsha Krul and Fran Yudowitz as Typing Editors, and Debby Fredman as Exchange Editor.

## Rabbi Schwartz Discusses Ramifications Of "Who Is A Jew?"

by Sandy Katz

On March 27, 1974 Rabbi Moshe Schwartz delivered a lecture entitled "Who is a Jew?" Rabbi Schwartz defined the problem, traced its history from the creation of the State of Israel to the present, and emphasized its importance and relevancy.

From a halachic standpoint, a person is considered a Jew if he/she meets one of two requirements. A Jew is either born of a Jewish mother or converted through the process of *Brit Milah* and *Tvillah*. In the case of a male convert, both are necessary for proper conversion.

This problem has focused today with the formation of the state of Israel in 1948. Immediately after the establishment of the state, the Knesset enacted the Law of Return and gave every Jew the right to live in Israel. The law, however, did not clearly define a "Jew."

Because of this ambiguity, many celebrated cases have arisen among them that of "Brother Daniel." Daniel, a Polish Jew, had saved many Jews from the Nazis and was known throughout Poland. He fled from the Nazis in a monastery where he converted to Catholicism. Upon arriving in Israel, Daniel claimed that he was a Catholic by religion, and a

Jew by nationality. The courts, however, turned down his request for a Jewish ID card by arguing that he could not be both a Jew and Catholic at once. Daniel registered as a Catholic citizen.

As a result of such cases, the Ministry of Interior under Bar Yehuda in 1968 allowed Israeli "citizens" to register under any nationality. Government Ministers such as Chaim Moshe Shapiro, immediately declared that the new enactment was a danger to the survival of Israel, and a revision was subsequently enacted to the law. The new law required that a person claiming to be a Jew must do so "wholeheartedly" and declare that he/she is not a member of another religion. This change, however, affected only adults, not children.

A great tumult resulted from the new law. The Mizrahi party objected and withdrew from the government. Ben Gurion declared that there should be a revision of the children's laws and established a committee to contact great Jewish figures throughout the world, among them Rav Kutler, Rav Herzog, Agnon, and Judge Brandeis. Surprisingly, most every opinion expressed that the issue be

resolved in accordance with *Halachah*.

The Shalit affair marked the next great landmark. The Supreme court ruled that Shalit's children were registered as Jews but the law was amended to read, "A Jew has either been born of a Jewish mother or has been converted." This allows reform or conservative conversion performed outside of Israel to be considered valid in Israel.

The religious parties in Israel have been concerned with the most recent wording of the ruling, and have been demanding the addition of the words "converted in accordance with *Halachah*." Before the election held a few months ago, Rabbis throughout the world called upon the religious parties to take action. The parties were encouraged not to enter the coalition government until the law was amended. The Mizrahi party refrained for a short period but has now joined the government.

Presently, the citizenship law neglects to mention conversion in accordance with *Halachah*. This is the major concern of the "Who is a Jew" problem. It must be solved.

# NOW WHAT?

Each year a larger percent of Stern seniors are continuing their studies on the graduate level after receiving their diplomas. Stern College is not meeting the needs of these students since it does not provide graduate school and job opportunity guidance.

The only official guidance is provided to those seeking careers in medicine. We, of the Observer, would like to see this service extended to other fields such as English, Psychology and history; for seeking information on current educational and job opportunities. The course catalogues available in the periodical library are antiquated for two reasons.

1) The course catalogues dating from 1968 onward, of the different schools are inaccurate due to various curriculum changes and

2) The job and salary opportunities have changed during the past several years.

The absence of a professional guidance counselor is indicative of Stern's attitude towards it's educational goals. Harassing the aroused intellectual curiosity of the student, is an important aspect of Stern's educational system and must be taken seriously by the administration. By bringing the necessity of a professional guidance counselor to your attention, we of the Observer hope to ameliorate the situation.

# PAYOFF

Maintaining fire safety in the dormitory is a protective measure to be respected by both the administration and student body. At the same time the desire to economize and restrain the sky rocketing budget of a college student must also be considered. In December, the idea of setting up kitchens

in the dormitory was discussed in Student Council. The students were told that it would be possible to do our own cooking in specially equipped rooms i.e. in the television lounges or on the fourth and twelfth floors. It is now May and no action has been taken. Any action to set up kitchens is being held back by they payment of small quantities of insurance money. There must be a response to the needs of each student living in the dormitory. We of The Observer insist that the administration reconsider and pay the additional insurance so kitchens may be installed in the dormitory for the benefit of the dorming students and safety of the residence hall.

# TENURE

The tenure issue has recently come to a head with the question of Dr. Silver's status. We of The Observer thank the administration and the many responsive students for acting in Dr. Silver's behalf. It was decided that she will remain at Stern College for Women for at least one more year. We have gained a year but lost a battle. The tenure issue is still in a great state of uncertainty. What is to become of Dr. Silver after next year? What will happen to those teachers who will share the same situation in the Fall? We feel that a unified stand must be taken immediately. A thorough investigation of tenure must be made in order to curb the constant jeopardy of tenure candidates. The investigation must incorporate faculty and student views.

Unfortunately, the final decision is often based solely on economic or political factors. The educational standard is therefore neglected. We thus appeal to the administration and students to carefully examine alternative approaches to the tenure issue and to take a final stand in the interests of students, faculty, and maximum educational development.

# the observer

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Gittel's Z'man

## A Foolish Question

by Anita Gittelman



A Stern Underclassman foolishly asked a few seniors in the dorm elevator, "What are you doing next year?" She was pelted with replies such as, "Get lost," "Ask me again at graduation. If I'm lucky, I might know by then." "Go to secretarial school. At least their degree is worth something!" These clever answers are unfortunately true.

Stern women are virtually lost when they graduate. At a time when students most need higher education and career advice, Stern College fails them. Who can these women ask about the benefits of attending graduate school as compared with the advantages gained by first acquiring field experience? Who will advise them regarding appropriate schools for their field of study and at which school most likely they will gain admission? Graduates also need counselling about the conflicts that arise from working in certain jobs and being *shomer mitzvo*.

It is hard to understand why the Office of Student Services does not provide this valuable service. Until now, students were told to discuss career questions with the department head of their major. Although it varies with each department, often it is the case that the department head lacks sufficient knowledge regarding the more specialized careers. In several cases the department head does not even know of an alumnus or friend who could provide more specific counselling in the career the student has selected. Thus, the graduate is left alone to swim or sink.

On page ninety-two of Y.U.'s Undergraduate Catalog 1974-76, Stern is portrayed as "the only one of its kind, offering curriculums designed to prepare modern young women for careers, graduate study, and increasing responsibilities in the community." More accurately, Stern offers a curriculum that earns an acceptable B.A., necessary for continuance in graduate study, career, or possibly helpful in community involvement. Times have changed! Today a B.A. won't get a graduate very far. Stern graduates need more specialized assistance in order to cope with their stage in the educational system.

Stern needs administrative reform. Special guidance counselors should be hired or increased responsibilities should be delegated to department heads (if they can handle the weight of this increase). Students need personal assistance regarding GRE's, various career opportunities, and sources of financial aid. Their advisor should take the initiative to contact various business, medical, communication, and law concerns, and they should gather information on job openings for college graduates. Numerous businesses and agencies annually hire college graduates; however, they won't bother to call a small college like Stern to obtain applicants. A Stern advisor should take the initiative to contact these places, describe the college's curriculum, build a rapport, and help graduates to secure these job offerings in their own related fields.

This reform is imperative. If the situation is not rectified, soon a majority of those graduates who were not fortunate enough to stumble upon the right information at the right time will be left to wander until they finally settle for a job or school that makes them miserable.

reasoning continues . . . and therefore, if he's not important, so why bother wasting an hour to hear what he has to say. Better to go and talk with friends or possibly get some homework done. This all sounds to me like "Chelmitz" logic. Talking with friends and doing homework are valid things to do, and also definitely part of a college experience.

**ERRATUM**—Apologies to Liba Engel for our neglecting to mention her as one of the co-heads of *Chug Aliyah*.

(Continued on page 4)

# LETTERS TO THE EDITOR

Dear Editor,

The front page coverage awarded to Isaac Bashevis Singer in the March 21st issue of The Observer caught me totally off guard.

Granted, one can hardly bring I. B. Singer's literary expertise into question. However, what I find disturbing is that SCW has conceded to provide Singer a spot in the forum dedicated to the memory of Dr. Morris Epstein thereby, in effect condoning his writings. This is particularly distressing when Stern is viewed as an institution which purports to imbue its student body with values based on the *Torah-Welshachung*

with particular emphasis on legitimate roles of Jewish women within a Halakchic structure.

Today, when *pritzuit* is in vogue and stands virtually unchallenged, it is indeed disconcerting to find among our own ranks an artist of such renown painting a pornographic picture of Jewish society. His works are at most, remote, from the noble qualities of the Jewish-lifestyle rooted in Torah.

In "A Pair," Singer describes the *neshch Getzele* who, despite his multitude of misfortunes, possesses one redeeming feature: he had married thrice - in addition to his company of harlots. The pathetic wife of "Three In A Room" is responsible for a woman friend conjugating with the former's husband, in her presence and to her satisfaction.

While I in no way wish to belabor the point, suffice it to say that Singer's are replete with the lowest of characters - all Jewish businessmen engaged in the Caucasian slave trade; and a *shchet* 'exploiting' a woman on

the very floor of the slaughterhouse are indicative of the fruit of Singer's Jewish women who truly comprehend the uncompromising dignity awarded to them historically, as demanded by the Halakchah ought to find I. B. Singer utterly repulsive. To glorify Singer as a literary personage, even under the guise of "objective *sifrut*" is counterproductive and inconsistent with the minimum expectations of Torah.

In a pluralistic society such as SCW, one question remains to be raised: Does the condonation of a Dean deem a forum in harmony with the *din*?

—H. Sherizen

### Comments

Gentle women:

A quick note—  
1) I commend you for deciding to let the students at AECOM read your paper. Please keep it coming.

2) I compliment your reporter, Ivy Kaufman, on her synopsis of the Rov's lecture. It was easy to read, concise, capturing all the good points of the evening. It was far superior to the article in *Hamevaser*.

3) In reference to Rabbi Bleich's presentation about Pesach, there are 2 points which bear explanation.

a) In discussion how a tourist should handle the sale of chametz, why didn't Rabbi Bleich suggest an outright sale of the chametz to an American rabbi, thus freeing the tourist of any concerns.

b) In the context of the article which focused in on the unique conditions of this year when Erev Pesach occurs on Shabbas, the whole problem of tourists is nonexistent. All chametz will be sold to the non-Jew on Friday

which is much before the "forbidden hour" even for Israelis. Thus an American rabbi, this year, could be the agent to seal the tourist's chametz in the regular fashion. Only in a year when chametz is sold on Erev Pesach, is there a problem for those Americans who are lucky enough to visit Israel for Pesach.

4)

Keep up the good work!  
Yarov Tendler (Y.C. 72)  
Albert Einstein College of Medicine

Bassine 573  
(Interoffice Mail)

P.S. Good luck to any Pre Meds trying to enter AECOM!

### Caring

An Open Letter to Students and Faculty:

It is valuable for all of us to examine from time to time what the purpose of going to college is and what we hope to get out of the experience. Is it to go to classrooms and learn what each professor has to teach and share with the students? Yes. Is it to become an educated member of society through exposure to cultural, extra-curricular and social events? Absolutely. These are not mutually exclusive experiences, however, but rather these should be combined so one can become a fully educated and aware person.

However, several weeks ago (the week of March 10th) I became aware again of the thinking of some students, namely, that they believe the learning takes place only in a classroom. If this is so, why go hear a lecture given by someone they never heard of. And if they never heard of him, how important can he be? So the

# Halachik Problems Posed To Mafdal

By Rachel Shapiro

Mafdal's decision to remain in the government, despite Rabbinic orders to leave, poses a serious problem to religious Zionists. Mafdal, which consists of Mizraichi and HaPolet Mizraichi, has always been considered one of Israel's religious parties. Until recently, this meant that Mafdal as part of the government coalition used its bargaining power to pass secular legislation enforcing halachic laws. Now, in the struggle over Mi Yehudi, there is the question of a second responsibility. Must a religious party ask and subsequently follow the advice of its rabbis?

In answer to the first part of this question, it seems there is no obligation for a Jew to consult his rabbi about secular matters. In this issue, therefore, there was no need for Mafdal to insist on a rabbinic opinion. Believing they would be unable to operate outside the government coalition, Mafdal should not have demanded rabbinic advice which could and did insist that they leave that coalition. One of the rabbis, understanding the contradiction between the practical and theoretical aspects of the issue was very reluctant to answer Mafdal's question of whether or not to leave the government. He only replied when convinced that his opinion was desperately needed. He,

unlike party leaders, realized that to demand such advice unnecessarily could prove politically dangerous.

Once an opinion was given, though, a second issue emerged. Halachikly we know that when one asks a rabbi for a psak halacha, one is obligated from the Torah to follow that rabbi's decision. This is derived from Deuteronomy 15:11 "lo tasur min hadavar asher yageedu lecha yamin usmall" (thou shalt not deviate from the sentence which they tell thee, to the right or to the left). Many argue that this psak refers to questions of halacha and not to secular matters. Using this line of reasoning, one could contend that Mafdal did have the right to disregard the advice given, since the party was asking about a secular and not a religious concern.

Morally, however, Mafdal's decision to stay in the coalition is wrong. To go against the advice of eminent rabbis including Rav J.B. Soloveitchik and Rav Zvi Yehuda Kook, seems unjust. For that reason the younger members and youth groups affiliated with Mizraichi are protesting Mafdal's action. They, as well as many others, believe that no matter what practical arguments Mafdal may offer, she has unforgivably transgressed the spirit of a religious party.

# MaChal: Rich And Rewarding Experience

By Judy Kleinerman

(Judy Kleinerman, a Stern student who is presently spending her junior year at Michlalah Yerushalayim in Israel, reports her impressions.)

Devoting my junior year to studying in Eretz Yisroel is no doubt turning out to be a worthwhile experience, especially since I'm at Michlalah Yerushalayim. Although the College offers courses of both religious as well as secular nature to its regular students, its special one-year program for girls from 'chutz Parec, called MaChal, enables us to live intensively into limudei kodesh alone. The relatively high level of learning is enhanced by the training for a teacher's certificate, by the unique dormitory set up, and by the tiyulim.

The courses for the fifty-two girls in the MaChal program are geared towards lending the students tools for independent study. Emphasis in the classroom is placed not so much on quantity as it is on the depth to which material is covered. A typical session of the Chumash Braishit course, for example, involves an analysis of a single Rashi using several later commentaries such as the Mizraichi, Gur Aryeh, or Meshech Chochma. Suddenly a seemingly improvable Medrash Aggadah cited from Chazal attains a new plane of meaning; or two seeming opposing views by Chazal become extremely

similar as we discover their common point of departure.

At Michlalah we acquire a better perspective of many facets of our authentic religious literature. Although previously acquainted with the Nevim and Ketuvim, we had never realized that these divisions of the Tanach actually serve as a commentary on the Torah rather than as a mere parallel to it until we were exposed to this concept in our courses in Yeshayahu, Ruth and Esther, and Tehilim. Through various other courses we have been learning to appreciate the interdependence of Torah SheBichayv and Torah She'Bal Peh and how halacha is derived from the text of the Torah.

Through our studies we realize that limudei kodesh has a bibliographic world of its own. We have been gaining skills in the use of such texts as Aggadic and Halachic meadrashim, Talmud, biblical and halachic commentaries and concordances, and philosophic works. This involves practice in the classroom as well as on our own time in the school library.

Although Michlalah stresses depth in learning, the school also demands familiarity with a certain quantity of material. We are responsible for preparing on our own both Rashi's as well as selected Ramban's on Sefer Braishit and Sefer Shmot; periodically we take bkiyut, or expertise exams on this material. Once we have a basic familiarity with these commentaries we can spend more time in class penetrating deeper into the text.

Michlalah is known in Israel for its neutrality in religious and political outlook. This adds to the intellectual excitement of the school for the instructors vary in their Hashkofot as they do in personality. As a result, the students often derive religious orientation from the text itself.

From time to time Michlalah invites rabbanim from all over Eretz Yisroel to lecture to its students. Be they chief rabbis of cities, such as Rav Simcha Kook, shlita of Rehovot, or roshei yeshiva such as Rav Goldrich, shlita of Kerem B'Yavneh and Rav Raron Lichtenstein, shlita of Har Etzion, it is interesting to hear how they think on various issues. This year having been marked by the Yom Kippur War,

many of these rabbanim have addressed themselves to the spiritual implications of the war.

The dorm life at Michlalah is a maturing experience. We live in regular apartments in Bayit Vegan provided by the College Administration and are responsible for buying our own food, cooking our own meals, and doing our own housecleaning. This life style evolved by no accident for Michlalah holds the realistic philosophy that housekeeping and studying can and should exist side by side. Moreover, living in this manner really exposes us MaChal girls to the realities of Israeli living; for example, when there was an egg shortage here for the general public, we, too felt the brunt of it.

Living together with the Israeli girls is a learning experience of its own. The MaChal girls are scattered among many apartments so that they form the minority in each unit among the more numerous Israelis. Because of this arrangement we have begun to feel natural conversing in Hebrew and no longer regard it as a second language reserved for books and for the classroom. In many cases we become so friendly with the Israelis that they invite us to their homes. Being around them day to day, we come to mutual understandings.

The MaChal program would not be complete without the tiyulim. Unfortunately this year's MaChal has taken fewer and less adventurous trips than previous due to certain consequences of the War. Our instructor for our course in biblical and modern Israeli geography happens to be our Madrich derech for the tiyulim, which often enables us to experience the very places he had previously discussed and pointed out on the map in class. As if the tiyulim were not meaningful enough our madrich has us actually walk along the top of the walls of the Old City in Jerusalem or wade through Wadi Kelt in the Judean Desert. We also hear about the historical and religious aspects of the places we visit.

It's a shame the MaChal program at Michlalah lasts only one year; the skills acquired in limudei kodesh, the independence in the "dorm", and the fun on tiyulim only amount to a taste.

## World-Wide JEWISH NEWS

WASHINGTON—Egypt and the U.S. formally resumed diplomatic relations after a break of seven years. President Nixon provided an extraordinary display of affection for Egyptian Ambassador Ashraf Ghorbal. A fanfare of trumpets greeted Ghorbal when he arrived at the White House and he was escorted into Nixon's oval office for the formality of presenting his credentials. "This is the day I have looked forward to since the day I came into this office," Nixon told Ghorbal. The break in relations after the Six-Day War he told Ghorbal, was "a great tragedy" for the two countries.

In Cairo, at a ceremony at which President Anwar Sadat accepted the credentials of the new U.S. Ambassador Hermann F. Eilts, Sadat commented: "The wisdom of President Nixon and the continuous efforts of Dr. Kissinger have made peace possible in this area for the first time in 26 years. This is an opportunity to open a new page between our two countries."

The United States is now looking into the possibility of providing Egypt with economic aid.

J.T.A. NEW YORK—Israel Ambassador Yosef Takoah called upon Jewish people to be conscious of the lessons of the holocaust, "the first and foremost of them—that the world around us remains essentially the same. It is still a world of violence and bloodshed and war."

Another lesson, the Israeli envoy told some 8000 people attending the WARSAW GHETTO UPRISING commemoration services at Temple Emanuel, is that illusions are dangerous. "There should be no illusion about the menaces still confronting the Jewish people. If the Arab states could, they would have brought about our total destruction. Illusions are perilous, whether they come from within ourselves or from the outside."

Takoah called upon the audience to "remember and never forget the inhumanity to which the Jewish people have been subjected through the ages. But also remember and never forget our resistance and our redemption. Let the savage crimes of Amalek across the centuries never be obliterated from our memories. But neither should the fact that despite the pain and grief and suffering and cruel bloodshed, our forefathers never gave up, always preserved, always rebuilt and created new life."

J.T.A. JERUSALEM Mayor Avraham Aloni and other local leaders of Kiryat Shemona are a reconciliation between the residents and the nearby Druze community relations, normally friendly, deteriorated after the April 11 terrorist massacre of 18 people in Kiryat Shemona. Grief stricken residents accused the Druze of collaboration with the

terrorists and attacked the family of a Druze soldier who was badly wounded by the terrorists.

JERUSALEM—Golda Meir sent a message to world Jewry on the occasion of Israel's 26th anniversary. She said it was a festival for all Jewry, since 26 years ago Israel made the promise to be a "home and a haven for any Jew, be he in need or not." Mrs. Meir called on World Jewry to rededicate the day of independence to the magnificent historic Jewish enterprise, and in addition—"rededication to the educational needs of our Jewish youth in the diaspora. Only through the deepening and spreading of Jewish education can the young be brought to understand their heritage and faith and thereby discover their rich identity as members of the Jewish people."

JERUSALEM—Former Israeli Ambassador to America Yitzchak Rabin will succeed Golda Meir as premier of Israel. The former commander of the Israeli army during the 1967 has won the Labor party's nomination even though his opponents attempted to brand him emotionally unfit for the job. (Rabin's candidacy was staunchly supported by Pinchas Sapir, who represents labor's Mapai faction).

## Kollel Shabbos

By Ivy Kaufman

On April 19-20 Stern sponsored a Kollel Shabbos. Its purpose was to inform Stern students of the opportunities for Kollel learning for women and to provide a weekend of Torah learning. Kollel Shabbos did just that. Divrei Torah concerning the weekly parasha, the exodus from Egypt and the counting of the Omer, Birchot Hamazon, Torah study, and the philosophical basis of the Mitzvet were delivered during the meals and the davening by Kollel students, Rabbi Jack Bieler and Rabbi Berman. The Friday night Oneg consisted of a panel discussion on the Kollel learning experience.

Each of the speakers emphasized that Kollel learning is unique and should be available for those women who feel they would benefit from it. They also discussed the specific programs

of the Lincoln Square Synagogue Summer Kollel and the Stern College evening Kollel. To conclude, Rabbi Berman spoke about the Mitzvat of LaShem BaTorah, occupying oneself with Torah. A very interesting question and answer period centered around some of the seemingly negative remarks about women in the Talmud and Judaism's attitude toward secular education.

Shabbos afternoon two Gemarah shiurim were delivered by Kollel students. It was interesting to note the surprise of the male listeners as they realized that a woman was teaching them some Gemarah that they didn't already know. Kollel Shabbos was certainly very worthwhile and hopefully it will become an annual or even semi-annual event at Stern College.

Handwritten text: 1028 7M1877 7'20

# Opportunities In Poli Sci Field

by Judy Yager

The concern of most college students today is to choose a field of major study which is not only rewarding intellectually, but which will also be of practical use after graduation. On April 17, Political Science Department chairman Dr. S.J. Bernstein and instructor Dr. Michael Hecht discussed the political science major at Stern and career opportunities with prospective majors.



[l. to r.]—Drs. Hecht and Bernstein

The political science program at Stern is a general one which tries to capture all the major trends of the discipline. Courses are offered in American government, constitutional law, comparative law, public administration, urban politics, international relations, foreign policy, comparative government, politics of developing nations, and research methodology. The requirements for the major include one introductory course (P.S. 1.1 or 2.1), a statistics course (P.S. 45), a seminar course (P.S. 63) involving independent research projects, and twenty-one additional credits.

The political science major, like most liberal arts majors, is not generally job-oriented at the B.A. level, mainly because of the tight job market affecting the public sector. However, there are ample opportunities for graduate work in political science, public administration at the masters and doctorate levels, and law. In addition, related fields such as sociology are open for political science majors. In the past, Stern has been very successful in placing its political science majors in graduate and law schools.



The Bio Club met during Club Hour on April 17 for a film and discussion.

# Restrained Ruach Dampens Program On Yom Ha-atzmaut

by Lori Greeberg

Reports from Israel stated the Independence Day celebration was somewhat toned down this year in comparison to last year's gala events. Missing were the big military parades, the fireworks, and the massive dancing in the streets. The small crowds that did show up to celebrate consisted mostly of teenagers. Instead of being a day of festivity, Yom Ha-atzmaut appeared to be reflective of the many changes that occurred throughout the year.

The Stern celebration of Israel's 26th year of independence also seemed restrained. The activities began Wednesday night in Stern's Koch Auditorium. The program began with a special *Tephillah* service followed by *Ma'ariv*. After this everyone danced and sang to the fantastic music provided by the Ashira Band. The entire evening was quite *leibidich*.

The program continued Thursday morning at Yeshiva University with Shacharit services then Ha Rav Ovadiah Josef, Chief Shtadler Rabbi of Israel spoke.

In the afternoon there was a disheartening attempt to be sameach on the Y.U. grounds. The day lacked any type of program in terms of Israel. Although the Ruach Revival played great music, the songs were Jewish American songs and not Israeli. The entire social gathering was great fun but lacked the purpose of the assemblage.

Later in the evening, 34th Street became the place for being sameach. A large group of girls danced and sang on the sidewalk as passer-bys watched with interest. The evening was disrupted because there was an attempt to stop the music by a resident of a neighborhood apartment. This did not stop the ruach of the girls as they continued to sing over the mayhem of the police arrival. Appropriately, the 34th Street program ended with the singing of "Hatikva."

The entire Yom Ha-atzmaut program for Stern ended with Sasan Starashefsky leading a *kumzitz* in the lounge.

# Ms. Shaw Encourages Innovation, Rejects Female Stereotypes

By Susan Metzger

Petite, bubbly, and Egyptian-born, Ms. Shaw recently joined our not-very-extensive French department. Ms. Shaw graduated from Queens College and is currently working on her Ph.D. at the grad center of CUNY. Her projected thesis combines both her interest with French Literature with Women's Studies.

Ms. Shaw is without a doubt a feminist. Active in consciousness-raising groups and various women's organizations, Ms. Shaw was first attracted to the feminist movement after having been involved with the Leftist Radicals of the mid-sixties. She felt that the women involved with the left groups were "making coffee, not policy," and decided that they should begin to feel their worth—to demand equal salary, credit, and housing opportunity, and, in

general, to control their lives and career goals. Women, she believes, must consciously wrench themselves free from the stereotypes perpetrated by society and especially by the media which present women in a most unfavorable light—as idiots

way-out radical fanatics.

When I asked Ms. Shaw about her feelings towards Stern women, she replied that they were "great and bright." She does, however, think that they should expose themselves more to what the feminist movement



Ms. Shaw in class.

whose lives revolve around the dishwasher and the drier, or as

is really trying to convey, that women should have options and a right to choose and control their lives. Ms. Shaw senses that a Stern woman still only "arrives"—i.e., "really makes it"—when she gets her MRS. degree. Ms. Shaw contends that this problem is not unique to Stern and is similar to the equally deceiving and sheltering impediment of the Academic Womb which hides students from the "real" world.

Ms. Shaw is not an elitist. She advocates Personhood. She feels that men, as well as women, must be liberated. She wants to develop better relationships between people and advocates a kind of Humanism comparable to the Renaissance of the sixteenth-century. Ms. Shaw wants new worlds to open up to women—worlds where their lives are not bound within the volunteer lists of Hadassah and Bnai-Brith, but where women are on the front page of the Times, where women's pictures are on the cover of toy doctor kits, and where both herstory and history are taught.

Ms. Shaw's enthusiasm for these ideals, as well as her zeal for life in general, are projected within her innovative classroom. There she encourages her students to think creatively and to work to their greatest potential.

# Network Asks: Are Sex Roles Absolute?

by Anita Gittelman

The North American Jewish Students' Network held a significant conference at the Hotel McAlpin in New York City, April 26-28. The theme was "Changing Sex Roles: Implications for the Future of Jewish Life." Approximately 400 college students and adults from various Jewish groups across the country attended the lectures and consciousness-raising sessions.

At the opening session Friday night, Ms. Martha Ackelsberg, instructor at Smith College, and Rabbi Yitzhak Greenberg, head of the Jewish Studies Department at City College, discussed the traditional sex roles in Judaism, their validity today, and their future implications. Ms. Ackelsberg cited The Garden of Eden as the beginning of distinctive sex roles, where Eve was to bear children and remain sexually dependent on her

services were conducted to satisfy the participants' different preferences. One innovation, however, was an all women's minyan where the women led their own service, had "aliyahs," and read the Torah portion. A few of the more liberal students even wore "yarmulkes" and "tallaisim." These women chose these particular articles because they wanted to visibly express their devotion.

One workshop led by Jewish Theological Seminary Talmud instructor, Judy Hauptman, dealt with "halacha" (Jewish law) and its change. Due to the participants' different religious backgrounds, much time was taken to teach the position of "halacha" on numerous issues. Several students then voiced their opinions that women should be permitted to count in a "minyan." However, when asked if they also would like to be



Blu Greenberg called a meeting at Stern to discuss changing the woman's status through halacha.

husband. She also discussed the qualities that have traditionally been attributed to the woman, such as "rachamim" (mercy) and overall passivity. Ms. Ackelsberg advocated the rejection of the woman's traditional place in the home in favor of her individual career interests. Rabbi Greenberg agreed that tradition called for separate sex roles, but stated that these were not necessarily unequal. He reminded the women that homemaking and child-raising calls for much creativity and that they can afford as much fulfillment as any career. Rabbi Greenberg emphasized, however, that home and work responsibilities could be shared or traded, provided that this agreed with each partner's nature, and that the goal of propagating Jewish ideals in one's children was not forgotten.

On Shabbat morning, different

obligated to "daven" (pray) three times a day, as men are, few women responded affirmatively. Ms. Hauptman stated that the only way women could ever halachikly be counted in a minyan would be as a result of a rabbinical "takanah" (decree). Women then proposed that they unite and protest until the rabbis issued such a "takanah." One student pointed out their ignorance regarding the total structure of Jewish law. She said that if these women were genuinely motivated by religious reasons rather than a desire for political power, they would explore the "mitzvo" (commandments) they are supposed to perform, rather than complain about the few in which they are not obligated.

After more presentations and discussion groups on Sunday, the participants joined the Soviet Jewry Solidarity Day Rally at the U.N.

# 100,000 March

by Lori Greeberg

Stern College and Yeshiva University participated in the third annual Solidarity Day March on Sunday, April 28. Solidarity Day, sponsored by the Greater New York Conference on Soviet Jewry, was the state-wide effort of Jewish organizations to show support and solidarity for the oppressed Jews of the Soviet Union.

Beginning at noon there was a parade on Fifth Avenue, culminating with a massive rally at Dag Hammarskjold Plaza on 17th Street and First Avenue. Senator Henry Jackson (Dem., Wash.) headed the list of government and civic leaders who spoke and marched.

Stern and Yeshiva University formed a large group at 11:30 on 69th Street between Madison and Park Avenues and marched with the other assembled groups.

# SCW SENIORS SPEAK THEIR MINDS

## Stern Chauvanism Lives!



By Karen Taylor

Dear Friend:

We all know that Stern's most virulent detractors and bitterest critics are sometimes found within its own walls. Perhaps it is this way with all things. What we have seems shoddy. Yet one subway ride away in any direction—be it north to Barnard or south to NYU—takes us to what must be paradise. After all, in our updated version of the old line, the campus grass is always greener on the other side—or if it isn't exactly greener, at least it's there. Will you think I am being sarcastic? I say that "Manhattan is our campus"? Give it some thought. Our location is safe and central, and I don't know if I'd trade it so quickly for a piece of lawn and some trees. For the expanse of greenery that Columbia students enjoy, it seems to me that they pay a considerable price in peace of mind due to the area in which they are located. And while we're on the subject, how many colleges within the city properly really have a campus anyway?

But enough of that. There are more serious complaints in the air these days at our school. Foremost among these criticisms is the one directed against the academic quality of the school, in both the religious and secular areas. I must admit to being absolutely sick of hearing what a lousy school we are. Stern is a small school, and not well off financially. In the light of these limitations, the tremendous amount of growth and expansion which I have witnessed in my four years here has been nothing short of phenomenal. New courses have been added in almost every department, including Speech, Biology, English and Art, just to name a few. The introduction of the Shaped Majors program has added to the scope and flexibility of the education we can obtain here, by allowing the student to acquire her B.A. in an area of specialization not included in Stern's curriculum. It strikes me as a very concerned gesture on the part of Stern's administration to allow students to attend other schools part time during the regular school year, and to invest the amount of time and care that they do in helping the student shape her major to her particular needs and interests. We now have students "constructing" majors in Occupational Therapy, Fashion Design and Art History, among others. The very existence of such a program, implies, of course, an admission that Stern cannot—at least at this point in time—provide a student with all that she may wish to study in the liberal arts. We have not given proper credit to Stern for this admission (essentially a difficult one for a school to make) of certain lackings in our present course offerings, an action clearly taken in the interest of expanding our educational opportunities.

Have we paid sufficient attention to the many new facilities which have been added over the past few years: the new library, cafeteria, labs, and of course, the entire new school building itself? To all of you who have arrived since 1970, it may be difficult to imagine that what is now just the periodical room once served as

our entire library, or that the building which now houses only labs once served as the home of all the classes given at Stern (except for those which had to be given on the second and third floors of the dorm due to lack of space in the Lexington Avenue building).

New clubs and other extracurricular programs are forming or expanding constantly, with impressive lists of activities. We have the Speech-Arts Forum, the Oral Interpretation Festival, an improved Dramatics Society, an extremely active Biology Club, new and better Club Hour guest lecturers, etc.

The dorm atmosphere has improved tremendously with the addition of a family to our midst, the meticulous selection of dorm counselors, and the careful attention given to Shabbos programming, including the selection of unusually high-quality guest speakers for Friday nights. Guidance in both religious and secular matters is on a very high level. And excellent progress has been made over the past several years regarding curfew, resulting in the virtual elimination of sign-in, very liberal late-hours and the termination of Student Court. How many students realize that there was a time when students had to sign in at 7:30 and had final curfew at 10:30?

In general, the religious tone of the school is changing for the better as well. Many courses have been added to the Judaic Studies department, including some particularly challenging ones on the advanced level, which should help diminish the complaints of an insufficient number of good quality courses at the highest level. Hebrew Studies and Judaic Studies majors have been instituted. Learning *b'chavrutah* outside the classroom has increased noticeably and has been encouraged by the success of this year's newly established *Beit Midrash L'Noah*, an intensive learning program in the evening with Rabbi Herman. A room has been set aside in both the dorm and the school building for davening and learning, and special times have been arranged for a communal *Mitsva* and *Mariv*.

Notwithstanding the

dismissals of several professors and the difficulties in altering certain unnecessary requirements, (two particularly touchy areas among the student body), I still believe that Stern is sincerely concerned with providing the best education possible with the limited funds that it has at its disposal (and that these unfortunate firings were motivated solely by financial considerations). Many advances have been made concerning the curriculum, due to the persistent efforts of those students who made the effort to get involved.

And therein lies the key to enjoying four truly valuable and rewarding years at Stern. Take advantage of the small size and personal nature of our school, for these factors add to Stern's flexibility. Use any and all of the vehicles for change with which we have been provided (the Senate, Student Council, etc.). And channel your complaints into plans of constructive actions. With patience and persistence, you will achieve the desired results. Never be ashamed to say you go to Stern. My years here have been the happiest and most productive of my life. Our school as a past we should be proud of, and an enormous potential for the future.

## Jewish Grads Are Responsible To Their Community

By Tammy Fredman



As the term nears completion and spring fever strikes, the minds of many seniors turn to thoughts of the future. The plans of most Stern College seniors, as yet nebulous for those of us who are tabulating more rejection letters than acceptances, ultimately promise to be exciting and fulfilling. But are we prepared for what lies ahead? Posing the more basic question, I must ask if we are aware of the singular challenge facing each of us as Jewish college graduates about to enter the world—and, more specifically, the Jewish world.

We find a unique challenge, in the three words, "Jewish college

graduates." As college graduates, we are the educated elite. We have in our possession the newest ideas and innovations which we will be called upon to employ for the advancement of the fields in which we have excelled. But as Jews, we have an additional commitment, to the Jewish community. Firstly, this means that there must be an "awareness." As Jewish students we must be cognizant of the fact that we are, above all, Jewish, and that our first allegiance is to our own people. Secondly, as students wishing to pursue our major areas of study, we want to put our four years of training to practical use. We can fulfill this responsibility by ordering our priorities and choosing a career that will ultimately benefit the Jewish community.

Think back upon the four years of speeches, term papers, exams, midterms, finals, etc. Only as seniors do we finally face the stark reality—what happens with the myriads of facts and figures that a Psych major has memorized, or with the endless theories and methods the Ed majors have been trained to use, or with the iambic pentameter of Yeats' poetry which we have so meticulously measured as English majors? To whom do we owe the benefits of the knowledge we have gained through so much hard work?

Whether our intended goal is the shaping of little minds or the healing of the sick, we must be aware of our duty towards the Jewish community. A career that will satisfy a graduate's yearning for self-actualization as

to protect her like the Arabs who are afraid to fight for themselves. What is the irony of it all? The Security Council is as warped as the Arabs. It is dominated by Arab-loving nations who are out to condemn the Jews whenever possible.

Why? Why are we considered so despicable by others? What has Israel done to deserve the condemnation she is always getting when she is only trying to defend her right to human survival and existence in her own land? Even as far back as the Holocaust, the Jews realized that they would not be helped. "It's all right if we are to die like animals because that is what we are."

But we will and should never give up our human right to survival. The Warsaw Ghetto uprising occurred because the Jews screamed out, "Lo amot ki Achiyei." We, the surviving generations of lost souls were spared in order not to forget. We, as Jews are the only ones who can help our Country and our People. Stop your apathy and ignorance about Jewish events and show you care. It is your nation and your people. For if you—Jews—forget, who will remember.

well as her duty to develop her own community is not the impossible dream. An English major can write articles for Jewish publications. Lawyers can settle cases involving the Jewish poor, the Jewish businessman or the Jewish married couple. A social worker, a nurse, or a psychologist can devote her time and efforts to the specific ailments of needy Jews, such as the elderly Jews of the East Side in New York and the fatherless children on the Kibbutzim in Israel. In seeking a teaching job, an Education major can opt to choose to teach in a yeshiva before accepting a higher salaried position in the public school system.

I'm sure this is the first time many of us have really considered our futures along these lines, and I must blame Stern College, in part, for being remiss in this area. The notion that we have a dual role as career-minded Jewish women to not only pursue a career, but also to offer our goods to a starving Jewish people, should pervade the spirit of Stern College to the point where we feel guilty when we even think of pursuing a career which would involve us outside our own community. What future can we guarantee for the Jewish people if the few committed Jews in the world are not willing to take upon themselves the responsibility of strengthening their people? Let us be a bit snobbish for once and finally learn from the old saying: "In em an'it, mi li" or as Voltaire so aptly put it: "Il faut cultiver notre jardin."—"We must tend to our own garden."

## Making-It Thru Yeshiva U.

Dear Sarah

I am a sophomore in college and would like to transfer to Stern as a Comparative Religions major. I have been accepted to Stern but am having trouble transferring credits in my major. What should I do?

Faithful

Stern's unofficial motto is "Nothing compares to Judaism." The Registrar has conceded to transfer credits in Comparative Religion in the following manner. I credit for any course taken at the Jewish Theological Seminary. 1/4 credit for any course taken at Hebrew Union College, and ten credits for any course taken at Yeshiva College or J.S.S.

Dear Sarah,

I am a senior at Stern College and I have not been accepted to any of the graduate schools I have applied to. This has severely lowered my morale. I feel like a reject. What shall I do?

Rejected

Dear Rejected,

Even if this tragic experience had lowered your morality, Y.U. has a place for all lost souls. A high placed member of Stern's administration has a friend or distant relative at Ferkauf, Revel or almost any other branch of the Y.U. Tree of Life. You need only cultivate their sympathy and you will blossom once again in the Y.U. garden.

# LETTERS TO THE EDITOR

(Continued from page 2)

perience—but as the saying goes, "there's a time for everything."

Let me be more specific. Dr. Bernard Lewis, the eminent authority on the Mideast, was the guest of Yeshiva University for a week to present the third annual Gottesman Lecture. We were privileged to have Dr. Lewis give one public lecture at Stern on Tuesday, March 11 and to be at Stern all day on Wednesday lecturing in certain classes to which he was invited, as well as during Club Hour. Yes, there were classes "as usual" on Tuesday at 4 p.m., but nevertheless, from a student body of 500 or more, why only 40-50 students (Most of those were my students who took advantage of hearing a speaker. After all, it is a speech class? The reasons students gave me for not attending were varied:

1. I had a class.
2. I didn't know about it.
3. My teacher never announced it.
4. Who is Dr. Lewis? I never heard of him.
5. Who cares—I go to a class to learn.
6. No, I didn't read about it in *The Observer*.
7. I was busy and have too much to do.

But then what happened during Club Hour when no classes were held? Only about 20 students showed up. The topic, "The View from Cairo, March 1974", was certainly of interest to the students and timely. Faculty had received a notice to announce the talk to their classes. Posters were up. What went wrong? I was proud that Stern played host to such a world recognized historian, but ashamed at the reception by our Stern students. Dr. Lewis was a charming and well informed speaker and from whom one could gain much.

What has happened to the joy of learning for its own sake—a treasured Jewish value? Must everything we learn have to be only for a specific course or exam? I acknowledge that the base of learning is often the classroom. But it is only the beginning. We cannot begin to learn unless we reach out and search out other experiences. Inquiry, communication, learning a greater awareness should continue beyond the classroom walls in order to enrich our college, and indeed life, experience.

In other words, of course we have limited time and must choose our extra-curricular activities. However, when the University invites, for good reasons, a man of outstanding reputation and scholarship to speak at Stern, even if the student has not "heard" of the speaker, would it not be worthwhile to attend and not "cheat" herself of this experience? In this way, but supporting a college-sponsored event, the student shows herself to be a vital, active, inquisitive student involved in the learning process which leads to a meaningful education. A student who is interested in growing and learning cannot just absorb classroom lectures but must take an active part in expanding the classroom walls to include outside talks and programs.

It is up to all of us at Stern,

students and faculty, to be more fully involved in what is happening in our own college, and support these programs by announcing them in our classes, by attending these programs and by understanding what "education" really means.

Sincerely,  
Peninnah Schram, Speech Dept.

## "Goody"

Dear Editor,

At this time I would like to take issue and demand an apology from several of my dormmates who felt it necessary to "entertain" or keep company with several of the firemen on duty on Thursday evening, April 18, 1974 at 2:30 A.M. My concern deals with two issues—courtesy to others, and the type of girl who is attending Stern.

Firstly, on the problem of courtesy, the following must be said. I would be the last person to discourage anyone from having fun, provided that the fun doesn't hurt anyone else. But yelling across the alley at 2:30 in the morning when half of the dormitory is trying to get much-needed sleep is the height of discourtesy, especially after requests were made for silence. Did these girls stop to think of anyone but themselves in their pursuit of fun?

The second problem unfortunately outweighs the first. To be honest I am not one who desires the Stern girl to be characterized as a "goody-goody" or as a sheltered individual but I do hope that good judgement and sensitivity would be among her attributes. Needless to say these qualities were not demonstrated on Thursday evening. I cannot and would not attempt to quote what was said but the picture that I'm sure everyone can conjure up is not pretty. It is very discouraging to see members of this community act in such a fool hardy manner.

There is just one piece of advice I wish to give to these girls. Think twice before you do any action because you may hurt others as well as yourselves and sometimes the consequences may be irreparable.

Deborah Kamaras

## Home

Dear Editor,

I am an out-of-town dorm student and would like to express my feelings on a topic that has been bothering me for sometime. Shabbos at Stern is a very beautiful experience but sometimes I feel the need of being in a home-like atmosphere. Preparing for Shabbos can become a hassle and to be invited away to a friend's home where the one of Shabbos could be enjoyed without all the preparation would be quite a boon at times. I have several friends who are New Yorkers either resident or non-resident students and I'm sure it has never crossed their mind to invite me home for Shabbos. I have very few relatives in NY and the warm and hospitable atmosphere of someone's home would be greatly appreciated at times. While it is true that there is an Alumni Home Hospitality Committee, spending Shabbos with a friend can in no way compare with this.

An out of townner.

## Results Tabulated For Student Council Poll

The following poll is designed to assess your reaction to this year's Student Council. Please cooperate by answering honestly and sincerely.

- 1) How closely have you followed the activities of the Stern College Student Council?
 

All the time	9%		
Most of the time	26%		
Some of the time	50%		
None of the time	15%		
- 2) Are you aware that Student Council sponsored the:
 

Israeli Crisis Committee	Yes 80%	No 20%	Rosh Chodesh Parties	
Jewish Arts Festival	Yes 90%	No 10%	Yes 76%	No 24%
Blood Drive	Yes 88%	No 14%	Dorm Reforms	
Volunteer to Israel Project	Yes 69%	No 31%	Yes 54%	No 46%
- 3) How would you describe the job Student Council has done thus far in fulfilling its responsibilities to the student body?
 

Excellent	5%	Very Good	18%	Satisfactory	60%	Poor	17%	Very Poor	0%
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- 4) Student Council will be distributing course-teacher evaluations during this semester, with results to be computed by a professional organization and compiled before registration for next fall. Faculty have indicated that such a survey would provide them with useful information.
 

In your opinion, is it valuable for Student Council to expend the time and money for this project?

Yes	88%	No	12%
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- 5) Would you be willing to head or participate in one of these functions?
 

Yes	85%	No	15%
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## Thanks!

To the Editor,

The Senior Class held a fund-raising raffle. The first prize was portable stereo and the second prize, an AM-FM clock radio. On behalf of the Senior Class I wish to thank all those who worked on the raffle and would like to extend our gratefulness especially to Sammy Sutton, for his donation of the clock radio to our raffle.

Corinne Feinstein

## NEWSBRIEFS

The Stern College Library has recently acquired an automatic stamping machine. This addition will render the services of the library more efficient.

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# Cross-Section of Stern Seniors Discuss Hopes, Regrets

By Tammy Fredman

To get an idea of the post-graduate plans of some of our senior students, **The Observer's** Research Editor has finally done some research, and has arrived at the following enlightening information concerning the futures of five career-minded Stern College women.

Esther Chaitovsky, a Psychology major, plans to pursue a career in her field, yet admits that at this point she needs a break from schoolwork.

She, like numerous other seniors, intends to work for a year before entering graduate school. When asked what she would most like to see changed at Stern, Esther felt the need for better Psychology courses, and commented that the quality of the Psychology courses was poor, owing mainly to the diverse teaching patterns among the professors in the department.

Esther plans ultimately to live

in Israel where she wants to do social work with emotionally disturbed children.

Susan Adler, an Educational major (and my roommate), wants to go to graduate school, although she is still uncertain as to the specific discipline she wishes to study once she gets there. In any case, teaching elementary school children in American yeshivot is her goal, yet if the **Mashiach** should come tomorrow, she would be more

than happy to continue her lessons in Jerusalem.

Some of Susan's suggestions for improving the Ed department were: bettering the communication among Ed majors, inviting visiting or lecturing professors from other universities, and instituting more elective courses such as "communications and media in Education," "new methods in audio-visual techniques," and "contemporary issues in Education."

Mindy Ganz plans one day to go to graduate school, yet she is not certain that she will pursue a career in her major, Biology. If she does, she may combine her artistic talents with her four years of undergraduate training and work as a medical photographer or an illustrator of scientific texts.

In criticizing her department, Mindy stresses the need for a broadening of the present "stagnant" syllabus. "It has been a continual cycle of the same courses year after year," with no

attempt on the part of the faculty to attune the courses to the times.

Susan Metzger does not plan to continue her formal studies as an English major, and has chosen instead to pursue a degree in law. In addition, she would like to write Jewish children's books, and if time and energy permit, she hopes also to work for the Jewish educational system.

Praising her department, Susan feels the teachers are all excellent and have "a deep concern for their students." Susan blames the administration for neglecting the liberal arts for the more "practical" subjects such as Biology. She feels that true "practical" knowledge is the humanitarian and creative values that she has gained through her English major and which can never be replaced.

Susan also stressed the need for more student involvement in the Jewish community and a more active participation by students on committees and projects of the school.

Boni Nathan is another Biology major who will be attending Columbia Graduate School in Philosophy next year. She plans a future in Jewish education. Boni switched from the realm of matter to that of "meta-matter" (if I may borrow the expression) when she realized that there are too many Jews concerning themselves with Biology and not enough Jews, and especially Jewish women, who are concerning themselves with Jewish studies. "There are tremendous fields of Jewish study which are neglected and relatively unexplored, such as medieval and modern Jewish philosophies, biblical studies, and the evolution of the gemarrah" to name but a few.

Boni would like to see some innovations in the Jewish studies curriculum at Stern. She suggests that a more intensive program of study be instituted at all three levels of Hebrew achievement. She proposes that something analogous to the EMC, JSS and RIETS programs, be employed at Stern to assure a broader and deeper study of subjects such as Jewish philosophy and Jewish history.

If we consider these five students as a random sample of the seniors, it seems that this year's graduating class is quite varied in its interests. Yet it is interesting to note that there was an overall sense of disappointment as expressed in the following comments. "There are too many unqualified faculty members who are here only because of family ties," "The emphasis is on getting cheap teachers and not good ones," and "I feel it is grossly unfair that we have to major in various teachers, not courses. It's stultifying both to teacher and student to see the same faces all the time."

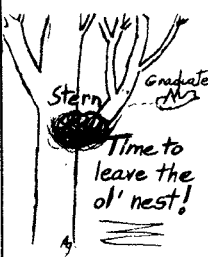
These are the words and thoughts of seniors as they near the end of their college careers. These five students represent the graduating class of 1974 and they have been at Stern long enough to learn much about their majors, their peers, their teachers, and their school. They have also learned to be critical and to be honest with themselves. They speak the truth.

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### Philo Of Science Explored

By Boni Nathan

## Dysautonomia: Another Jew-Killer

By Fran Yudkowitz and Marsha Krul

The typical victim reveals the disorder on the very first day of his life. This baby stares at the world with a fixed, forlorn expression; he is devoid of reflexes; he cannot coordinate sucking and swallowing. Later he may seem to cry, but without tears. He will never revel in the joys of candy; he cannot taste the difference between sweet and sour. When he burns himself, he may not even feel the pain. He is a victim of dysautonomia—an inherited malfunction of the nervous system.

Dysautonomia is the disturbed function of the autonomic nervous system. The autonomic nervous system is responsible for the involuntary body processes such as heart rate, digestion, and reflexes. To a lesser degree the central nervous system, which controls the voluntary body processes, is also affected. It was first identified in 1949 by doctors Conrad M. Liley and R.L. Day at Columbia Presbyterian Medical Center.

There is a theory that those children affected by dysautonomia lack an enzyme which is necessary to produce a substance, acetylcholine. It is this substance which causes the proper functioning of the nervous system. Research is being done to find a way of replacing acetylcholine similar to the way diabetics are given insulin.

Dysautonomia is a hereditary disease affecting only Jews of Ashkenazic inheritance. Dr. Victor McKusik, a geneticist at John Hopkins University in New York speculates as to why this is so. About the year 1,000 A.D., the reproductive organs of a Rhineland Jew was exposed to a cosmic ray, or a ray from a radioactive rock, such as granite. This ray damaged one of the genes that governs biochemical development in the embryo's nervous system. The resulting defect impairs many autonomic functions and sensory perceptions.

The victim was not rendered

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sterile, and many of his descendants carried this gene with them. In the 13th century the Jews migrated to Eastern Europe. Since there is no intermarriage, the gene has remained inbred. Jews then emigrated to America, Israel, and Canada. It is estimated that one out of every 100 American Jews is a carrier.

Dysautonomia is transmitted through genes. It is a recessive gene. The following are some of the symptoms of dysautonomia:  
A) Lack of tears - tears are not produced when crying.  
B) Corneal ulceration - due to the decreased tear production and decreased sensation in the eyes, a foreign object may be lodged in the eye without the child's knowledge.

C) Poor motor co-ordination - slow in acquiring motor skills, i.e. sitting and crawling. They may be as old as four before they learn to walk.

D) Speech disturbance - speech may be delayed until the third or fourth year and even then may be unclear.

E) Disturbed swallowing reflexes - they cannot co-ordinate sucking and swallowing. This results in aspiration leading to repeated bronchopneumonia. It is because of this and heart failure that many die at a young age.

F) Episodic vomiting - may be caused by illness or for no apparent reason.

G) Hypertension and postural hypotension - postural hypotension is low blood pressure occurring after a rapid change in position. This may explain the fainting episodes that many of the children experience. Hypertension is high blood pressure in response to emotional stimuli.

H) Spinal curvature - round back

or curved back. It can range from very mild to very severe, requiring corrective measures such as a brace or surgery.

I) Erratic and inappropriate temperature control - even mild infections can produce very high fevers. Temperatures can range from 94-108 degrees.

J) Relative indifference to pain - lack of awareness or discomfort. They can burn themselves or fracture a bone and not even realize it. Many cannot readily detect differences in hot and cold.

K) Frequent pneumonias - results in chronic lung damage  
L) Retardation in body growth - both height and weight are retarded

M) Breath holding spells  
N) Excessive perspiration  
O) Skin blotching - red blotches will appear all over the body during eating or periods of excitement. They then fade away rapidly.

P) Drooling  
Q) Absence of fungi from papillae - those are taste buds found on the tongue. They cannot perceive differences in tastes of food. This symptom is used to diagnose dysautonomia.

There are others which are more psychological in nature. Although these children are physically handicapped, they are mentally sound and are aware of the situation into which they were born. The disease afflicts boys and girls in equal numbers and poses severe physical, emotional, and social problems for the afflicted child in his relationship with other children. Most dysautonomic children die by the age of ten. The longest living person on record having dysautonomia is thirty-six.

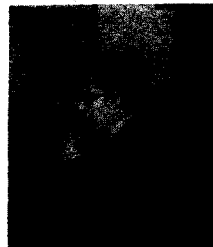
Unfortunately, there is no cure!

The philosophy department sponsored its first lecture given by Mr. Harold Rabinowitz of Stern's philosophy department. The topic of discussion was the "Philosophy of Science."

Mr. Rabinowitz was introduced by Dr. Appel who told us that of three basic outlooks of life, the philosophic, the religious and the scientific, the scientific plays the most important role in shaping today's society.

Mr. Rabinowitz commenced with the subject of time. Time, stated Mr. Rabinowitz is a topic discussed by the philosophers of Science. Subtopics of study under the general category of time include the metricity of time, the effect of boredom on time and the effect of time on biological systems.

Mr. Rabinowitz discussed in depth the current view held by the physicists about time. The non-physicists conception of time is that it is asymmetrical, that the past is not identical to the future. The physicists conception, however, is that time is symmetrical. Thus, the future can be known with the same certainty as the past. He explained this phenomena in terms of an electron and a positron. Once



Mr. Rabinowitz

these two particles collide, gamma radiation is emitted. The "twist of fate," so to speak, is that these two particles are really two aspects of the same thing. To be more specific, the positron is the electron which reversed its direction in time. The emission of gamma radiation occurs at the point of reversal.

This sophisticated concept amounts to the feasibility of the prediction of the future. "Future rays" (my term and not his) are here at present except we are lacking the fine instrumentation to tune into them. This is similar to radio waves which need the radio in order to be detected.

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