



THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Shanah Program beginning '74 - '75

by Riva Alper

Beginning September 1974, Stern College will be opening her doors to women from other schools who will participate in a program of intensive Jewish studies. This program, called "Shanah" will present these women with an opportunity to further their Jewish education both culturally and spiritually.

Professor David Mirsky, Dean of Stern College, announced that this program would be open to transfer students with sophomore standing or above, including those with a Bachelor of Arts degree. Dean Mirsky added that women will be accepted at almost any level of the new program, since the Judaic studies courses range from the basic elementary level to the more advanced level of Bible, Halacha (Jewish Law), Hebrew language and literature, Jewish history, Jewish philosophy and various interdisciplinary studies. The "Shanah" programs of study will be individualized to the students' interests and background, allowing a choice of more than 60 Jewish studies courses which are offered each semester at Stern.

Dean Mirsky stated, "Throughout many campuses in the U.S. there is a growing movement among students for a return to their roots, to their heritage." This "Shanah" program is especially designed for those women who have not had the opportunity to pursue an



Dean Mirsky discusses program.

intensively Jewish Studies program. The Dean added that if a large number of women show interest in this new program it will benefit the regular Stern students as well. If a large number of students show interest in a course, for example, more electives can be offered.

In addition to regular classwork, the new students will have open to them a Beit Midrash program with faculty guidance and tutorial assistance.

Residence hall privilege will be offered to those on the "Shanah" program. Due to the lateness of the announcement, an overflow of students is not expected for the 1974-1975 academic year. Yet there is hope that those who will participate in the new program will act as emissaries when they return to their respective colleges and universities.

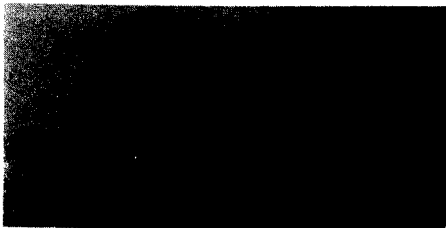
Elizabeth Hosts Shabbaton

Elizabeth, New Jersey was the setting of the final Yeshiva University-Stern College Shabbaton of the '73-'74 academic year. Approximately 100 university students enjoyed a Shabbat filled with ruach, D'vrai Torah, and fun. Rabbi Yosef Blau, principal of the Jewish Educational Center and teacher at Stern College spoke about the importance of the knowledge of

Torah in a secular world. The speaker at Shalosh Se'udot was Mrs. Rivka Blau, who spoke about the wisdom of Pirchei Avot. Entertainment Motzei Shabbat, provided by Norman Ross, a hypnotist, was followed by a pizza party.

The Shabbaton took place the weekend of May 3-5. Chairwoman of the event was Sandy Katz.

History Dept. Sponsors Tea



History buffs discuss department.

Club hour, May 8, the history department invited history majors to join them in a discussion regarding job opportunities and course possibilities in the field of history. Many suggestions and

complaints were aired by the students. One problem concerned the fact that since there are four different sections of Western Civilization, there is little time for additional courses. The history majors feel this is

unfair. Although half the group prefers to learn American History and the other half prefers to learn European History, all agreed that they would like to see more courses offered in the history of the last three decades. Students also expressed an interest in medieval British History, the French Revolution and comparative religion. Possibilities for independent study in the field of history were also discussed.

Dr. Doris Goldstein, head of the department, and Dr. Lawrence Grossman, history professor, hosted the tea. The meeting ended with the assurance that the history teachers are willing to teach any course for which enough interest is shown.

Student Council-Class Office Elections Held; Board Slated

On May 2, 1974, Stern College students sat waiting breathlessly for the returns of the Student Council elections. The race was a tight one, but the Observer wishes to announce the new student leaders for the 1974-75 academic year:

President: Jennifer Rudin
Vice President: Debby Fredman
Recording Secretary: Laurie Drucker
Corresponding Secretary: Deina Shapiro
Treasurer: Sandy Katz

History repeated itself on May 9, 1974 as once again, election results were anxiously awaited. The only difference, however, was that these were the results of the class elections*

Senior Class

President: Pauline Secemski
Vice President: Rachayl Eckstein
Secretary: Debbie Muschel
Treasurer: Roberta Pruslin

Students are requested to read the registration instructions very carefully. Students will be registering by IBM alpha numbers which are listed in the course schedule.

Registration instructions, kit and schedule are available in the Office of the Registrar.

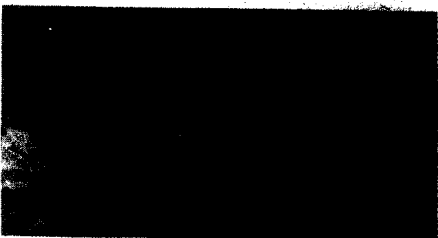
	10-12	1-3
Seniors	May 20	A-K L-Z
Juniors	May 21	A-K L-Z
Sophomores	May 22	A-K L-Z
Freshmen	May 23	A-K L-Z

Late registration—Tuesday September 3.

First day of Classes—Thursday September 5.

TEACHERS

In order to make everybody happy—the administration, the registrar and your students—be SURE to turn grades in on time.



Student Council Executive Board takes office.

Junior Class

President: Gail Epstein
Vice President: Riva Alper
Secretary: Susie Rosenthal
Treasurer: Dori Shertz

Sophomore Class

President: Ziggy (Vivian) Levine
Vice President: B.G. Schreiber
Secretary: Lee Grossman
Treasurer: Gail Zaret

Works Of Singer And Bialik Recounted At Festival

by Esther Chaitovsky

On April 29, 1974, the annual Spring Oral Interpretation Festival took place at 8:00 P.M. in the Koch auditorium. The aim of the participants was to recreate the mood and character of the works of Chaim Nachman Bialik and Isaac Bashevis Singer, through reading various selections. The excerpts ranged from numerous pieces to more dramatic presentations. The reason for the selection of these particular creative literary artists was to commemorate the 100th birthday of Bialik, the poet born in 1894, and to revive the works of I.B. Singer, whose performance a few months ago at Stern was a great success and inspiration.

Chaim Bialik's famous poems, stories, essays and novels range in form from amusement and humor to seriousness and moralization. In all his works, one feels Bialik's love for the Jewish people and for the Jewish homeland, Israel. Of the seven girls who participated in the Festival, three chose excerpts from the works of Bialik. Roni Nathan, a Bio major who is graduating this year was the first participant. She read two poems, entitled the "Mechonit" and "Should I Be a Rabbi?" respectively. Although "The Mechonit" was recited in its original Hebrew form, from the tone and sound of the poem one could actually feel the movement of the Mechonit. The second reading was directly aimed at and very appropriate to those seniors whose futures have been and still are indefinite.

Rachayl Eckstein, a junior majoring in education, was the

second Bialik speaker. She selected three of his poems entitled "Livadi" ("Alone"), "Mechar Hashaar," ("Behind the Gate"), and "Shabbos Hamalkah" ("The Sabbath Queen"). Her recitation was also done in the original Hebrew. "Livadi," concerns the loneliness of the Jew, sitting in solitude in the Beit Midrash. On a personal level, one sees the inner conflict between religious values and a desire to go out into the world, while on a national level, the desire is to go to Israel. In her second poem, Rachayl described the dream of a man who wants to go to Aretz yet never seems able to get past the gate. Suddenly a dove appears, unlocking the gate and bringing with him the child of the man incapable of entering. Her third poem was recited in a rather unusual manner. It was sung, and in the tenderness of the song one could feel the spiritual entrance of the Sabbath Queen coming into the house on the eve of Shabbat.

The last recitation of Bialik's works was performed by Susan Adler, a senior and an Ed. Major. She also selected two poems, hers being entitled "By the Lengthening of the Days" and "Neither Night Nor Day." The two poems center around special longings, but of two different extremes. In the former poem there is a longing for the coming of mashiach, while in the latter poem there is the hope of a young shetl girl that the husband whom the matchmaker chooses for her will be one that loves her, and will be found soon.

(Continued on page 3)

OUTRAGE

We can no longer be pacified by the amorality of the world. In the wake of the senseless murders of innocent children, we join with the Jewish community in action. We see that our concessions for peace make us victims of Arab terrorism. The mere attempt to sit on the steps of the mission was viciously prevented. We must follow the example of these leaders. How great a responsibility we carry, as b'nei Torah of raising children knowing that their lives may be sacrificed. We unite with Am Yisroel in our struggle for existence.

Biblical Gap

By now, every student is familiar with Yeshiva University's motto of **Torah u'mada** or the synthesis of Torah and science. This goal is a worthy and desirable one. It represents what the Rambam referred to as the "golden mean." However, if both aren't equally fulfilled, then a void is created.

However, a point of constructive criticism has to be raised with regard to the new schedule that has been arranged. It is the opinion of many students that Stern does not offer enough in the area of **Tanach** to those on the advanced level. We applaud the decision made to hire another for **Nach**, however there arises a difficulty. The new course that is to be offered in **Nach** is only held once a week and is in direct conflict with the only advanced **Chumash** course which is offered. Therefore, it is very difficult to fit this course into any schedule due to its irregular time period and this time conflict. Another problem is that one of the teachers who presently is offering a few **Nach** courses, is leaving on a Sabbatical.

Therefore, it is at utmost importance, that attention be given to this dilemma. Any steps that have heretofore, been taken in this direction are to be recognized and appreciated. However, the task is still not complete. It is the desire of every student to take advantage of an enlarged **Tanach** department. We would like to see a true synthesis of **Torah u'madah** whereby

the Torah aspect would increase from its current diminutive stage.

Hours?

College libraries are known for their restful, erudite atmosphere where research is often a scholarly art. A school's library serves as a peaceful haven where the student can work undisturbed.

The usefulness of a library is determined by its accessibility. Stern's library remains closed during most of Sunday and important evening hours of the week. We, of the **Observer**, think it is imperative to extend the library's open hours at these times. This is particularly important for seniors majoring in Education who must teach all day and take courses at night.

The dilemma of inadequate library hours is compounded by student's irresponsibility towards this valuable academic resource. Books have disappeared, single pages have been torn out of valuable books which are inordinately expensive and therefore irreplaceable. If this irresponsibility continues even increased library hours will not overcome the dilemma.

Spiritual Vacuum

Aside from being a college, Stern is a religious community. This duality is reflected in every aspect of the college's approach to academics.

As individuals with varying commitments to Judaism, Stern students may need religious as well as career guidance or psychological guidance. The need for spiritual guidance can be only partially met by the faculty for several reasons. The ratio of students to faculty prohibits any teacher in the Hebrew or Judaic Studies faculty from individually knowing every student. The student herself may hesitate to approach a professor because she fears this will have academic repercussions or change the professor's attitude towards her. We of the **Observer** would like to see religious guidance provided outside of the academic structure at Stern.

Letters To The Editor

Dear Editor,

May I take this liberty of personally requesting of every student that reads the article on Rabbi Goldstein that will presumably appear in this issue to show it to her parents and/or grandparents; you will thereby test my challenge that virtually every Orthodox Jew in the USA eligible to vote in 1945 at least heard of him!

I would then appreciate the opportunity of quoting those who prove this sub thesis of mine in the dramatic biography I have received a foundation grant to author. Specifically, please direct anyone with a potentially quotable anecdote on Rabbi Herbert S. Goldstein to 230 W. 79th Street, New York City, N.Y. 10021 (Telephone 871 6431).

Appreciatively,
Aaron Reichel, NY 71

The Governing Board of the **Observer** congratulates the newly elected RVS.

Judy Altshul Susan Metzger
Chana Butler Susan Nodberg
Corinne Feinstein
Adelle Reichart
Charvyn Goldstein Judith Riv
Devorah Hermin Eli Simon
Susannah Leete
Jeanette Stobski
Miriam Levitt Karen Taylor
Milly Wilner

We wish them **hatzla'cha rabbah** in their new positions.

To the Editor:

I was very much inspired by a past article concerning Machon Gold. It certainly sounds as if it is a fine school; one in which any girl would be proud to be affiliated with.

I am distraught, however, that such a fine school of higher Jewish education can be so discriminatory and close-minded. Recently, a Stern student was rejected from Machon solely because of a medical problem.

In her case, the medical reason concerned the fact that she is a diabetic. I would like to think that the school is not as ignorant about diabetes as it appears to be. Diabetes is no more than the failure of the pancreas to produce insulin. With modern medical technology a diabetic is well controlled and lives as normal a life as anyone else.

Does this action imply that a diabetic can not learn Torah in Israel? If the school is willing to take the responsibility for girls who come down with the flu, suffer allergies or even asthma, then why can't it also take the responsibility for a controlled diabetic who needs no more attention than anyone else?

I hardly think that Machon Gold is such a perfect school that it accepts only perfect specimens of the human race. It is time that the school review its antiquated beliefs and open its mind to the facts.
Lori Greenberg

Dear Editor:

As a graduating senior this June, I would like to leave one more bit of "food for thought" for the future welfare of the student body. One thing this school is in dire need of, for every department, is a careers counselor of some sort. It need not be specifically some new hired teacher, but rather one of the present teachers in each department who would be truly capable of counseling students as to what opportunities they have with their B.A. degree.

It is this sort of lacking I feel which contributes to the already "loaded philosophy" that most of the girls coming to Stern are going to get married during school or right after graduation anyway, so why bother about a future career.

Esther Chaitovsky
Class of '74

The Editor in Chief and Governing Board of the **Observer** extend special thanks to Ms. Anita Gittenman, past Editor in chief for her concerned devotion to student needs. She has served as an inspiration to all of us. We only hope we can continue to strive for the goals she set in the past year. **Todah rabbah**, Anita. May the future bring you much happiness.

the observer

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Punch And Judy A Plea To Be

—by Judy Altshul—

Coming from a long line of idealists, I've naturally made it my life's mission to save the world. I've found this task to be quite time consuming, so in the interest of conservation—I've limited myself to the world I know best.

That world, at present, seems to be Stern College for Women. Firstly, let me explain to you some basic ground rules in world saving. Number one, you have to believe the world is worth saving. Number two, you need a minimum of two witnesses to assure you that you are not totally **meshuga**. Number three, you need the support of a minimum of a "mass" to implement your plan of action.

My job at Stern is relatively easy. There has been a long line of world savers before me. Unfortunately, a lot of their actions have been in vain. They have been lost in red tape, distorted priorities and seas of missing dollar bills. Their successes, though, serve as a source of inspiration; it makes us want to continue on in our struggle.

I would like to see more people join our cause. In the past year, one of the biggest obstacles faced was finding the support of the mass. Consistent with the ideological motivation of our actions, we are convinced that you just were not aware of the ground rules. Now that you are indoctrinated, you are ready to take positive action. Wouldn't it be nice to know that professors could be sure that they have a job in September? Wouldn't it be nice to know you really have a choice in courses? Are you really not dreaming when you hope that more than forty girls will participate in the Forum of the Arts or the Gottesman Lectures? If your answer is "yes" to the above questions, you've committed your mind to the cause. Now it's time for all of us to bring the "moach to the coach."

You realistic cynics out there may scoff at these ideas. Well, go ahead and scoff! But remember, while you're busy scoffing, the foolish idealists are out trying to make our world a little nicer to live in. Maybe we won't change the world, but our odds are just as good as yours are. It never hurts to try.

Presiding

New Perspectives

—by Jennifer Rudin—

Student leaders today speak of apathy, disinterest and lack of leadership. I feel this is a form of academic cop-out. The reason why apathy reigns supreme among the vocabulary of student leaders is because the term has become a convenient substitute for what is, in reality, disunity and disorganization. It's not that students don't want to help; it is that they have never been asked! The key problem seems to be a matter of learning how to approach individuals. The myriad committees subsumed under SC have not all seen the dawn of

light—they have been hidden away for lack of leadership. I propose to "dust the crevices and sweep out" all which has been heretofore ignored and shuttled aside. SC should be a dynamic part of student life, an essential part of the growth and maturity of the college student. To allow it to remain as a static entity is a loss to the student's social and academic life. Mutual exploitation is the key word—the student body working for the school and the school working for the student body.

(Continued on page 10)

From Israel

Yom Ha'Atzmaut in Aretz

Rachel Shapiro

Unlike last year, this year's Yom Ha'Atzmaut was clouded with wartime memories. There was no dancing in the streets; there were no bands at corner stands; there were no fireworks. The few celebrations that did take place were held mainly to strengthen morale. Such was the purpose of a gathering held in Jerusalem's Neve Yavok, a community housing many Russian immigrants. Otherwise, most people celebrated the occasion with special iflet, family get-togethers, and picnic dinners. Thoughts of the previous day, Yom HaZicharon, haunted everyone.

Indeed, Yom HaZicharon stole the attention from Israel's Day of Independence. With the Yom Kippur war still unsettled and the Kiryat Shmoneh incident fresh in mind, it seemed more appropriate to eulogize soldiers than celebrate anniversaries. Consequently, Yom HaZicharon, in contrast to Yom Ha'Atzmaut, was a busy day for official ceremonies. Military cemeteries throughout the country had state delegates speak to honor the dead. In Jerusalem, bus routes were discontinued as the Egged Bus Company organized special

direct transportation direct from their central station to the Har Herzl cemetery. The whole country concentrated on honoring its fallen soldiers.

Being a student here, I too became part of this solemn day. At 11:00 a.m. I participated with the entire country in standing at attention for a minute of silence. Outside, traffic stopped and people stood still on the sidewalks. Then, along with a group of girls from Michlalah, I walked to the Har Herzl cemetery to say Tehlila. The cemetery was crowded with soldiers and civilians including a group from Gush Etzion. They were eulogizing and praying for their family and friends who had died trying to save the Gush in May 1948. Flowers and stones decked not only grave sites, but also markers on which were the names of the boys whose bodies have never been found nor brought to Kever Yisrael.

As I gazed at this scene, the words of my teacher, Rabbi Aberman, came back to me. By sacrificing their lives and being buried here in Eretz Yisrael, these boys have secured this land as an *achuzat olam* (an eternal possession) as Avraham

through this burial of Sara turned *Mic'arat HaMachpela* into an *achuzat olam*. (In Genesis 22:18 before Sara is buried there, land is merely called a *minchah*, a possession, which must be returned in the Jubilee Year. After Sara is buried Genesis 22:20 the same land is called an *achuzat olam*, an eternal possession.) Through their sacrifices and sorrows, Bnei Yisrael earn the help of Hashem.

Let us hope that through the lives of these boys we have secured G-d's aid and brought the days of peace and *Machshav* a little bit closer.



Kibbutz Life Rewarding

What's happening to those kids who marched off last month to work in Israel? Well, we haven't as yet killed a single Arab, nor have we exposed any dangerous spy rings, but I know from the reactions of the kibbutz chaverim that the Stern-YU Chevre is proving valuable.

I have spoken to students on a few other kibbutzim so that my report will be more or less typical of all our experiences.

I am on Kibbutz Shikhot in the Bet Shean Valley, eleven kilometers from the Jordanian border, and a single kilometer from Har Hagilboa. Five of us from YU and three of us from Stern work with eleven other volunteers from Young Judea, plus 25 Hachshara youths from South Africa, England, New Zealand, South America and Australia. We live in *tarfah*, wooden bunks, scattered throughout the kibbutz, in a healthy co-ed environment: boys and girls in adjoining rooms, and the volunteer Chevre here is marvelous.

We have thus far in the past few weeks learned to sort carrots, chop weeds, pick oranges and grapefruits, ride tractors, de-mouse date trees, fish, feed cows, turkeys and chickens, clean toilets, scrub showers, serve meals, care for Israeli children and to wash floors. We've had quite an education!

We do not like living without bathrooms, showers, and running water immediately at hand, without electric heat (we have little kerosene ovens), without adequate storage space, nor do we like to waste through the thick Israeli "botz" (mud) that often covers the kibbutz. (Upon my return to the States I promise never to complain about our dorm conditions again!)

But these minor discomforts are so small a price to pay for all else the Kibbutz has to offer! We live all the time in an area that

could shame any untouched national park. Everywhere the majestic sloping mountains surround the Kibbutz, which consists of groups of row houses separated by curved walkways lined with colorful wildflowers, bushes and trees, in which live hundreds of birds who look as lovely as they sing. G-d put in this land a little of every type of natural beauty: date-palm trees intricately irrigated stand inconspicuously by cactus gardens, olive, orange, and grapefruit trees grow nearby. One passes long fields of carrots on the way to the breathtaking fish ponds, which are shared by wild ducks and migrant storks. The weather has so far been warm in the daytime (50-60) and sunny, and quite cool at night. Temperatures here in the summer will average 108.

There is no traffic, telephone polls, litter or pollution here. We are only occasionally reminded of 20th century technology by low-flying Israeli jets, and crashing sonic booms, (the first which I heard had me frantically thinking of bomb shelters!)

One of the greatest attractions in Israel is her people themselves. The 300 men and women and children in our kibbutz have been warm, gracious and very patient. Each volunteer is assigned to a Kibbutz family, to whose home he goes every day for 4:30 tea. The parents entertain, counsel and look after us if we need it; their children are brothers and sisters. The Israeli kids here are a marvel in themselves. Living away from their homes in nearby Ganim since they are weaned, they are uninhibited, self-confident and almost arrogantly self-assertive. But they are beautiful and healthy and a great deal of fun.

We work here, and are treated therefore, exactly as the Kibbutz members. Work is a six day week affair, from four or six in the morning till two or three in

the afternoon. Sunday here is a regular work-day which probably accounts for the lack of free time. After working, showering, writing letters and taking care of personal essentials, the evening leaves time only for dinner, talking with friends or TV in one of the lounges. Twice a week now we have begun travelling to a nearby kibbutz in the evening for four hour lectures (the Bar-Ilan program which will afford us accreditation.) Even so, most of us have found time to hitch-hike into neighboring towns to shop or sight-see and many visit cities farther away for Shabbat.

I cannot omit a word about the Shabbat atmosphere on Kibbutz. Here it is not a day of abstaining from work, an intrusion on the business week. It is a spirit that permeates every member, every facet of the Kibbutz. Thursday and Friday bring cleaning and cooking; every Shabbat everyone disappears into their homes to emerge unrecognizably clean and well groomed; men dressed in white and dark colors, all in white kippot, women in simple dresses or skirts. To attempt to describe the ethereal loveliness in the shul, which overlooks date-palm gardens, flowers and fields and the awesome Har Hagilboa from its walls of windows would profane the experience.

After shul, everyone eats together in the *chadar-ochel*, as during the week. The entire Kibbutz, including the electric dishwasher is on a time-clock. Shabbat morning commences with shul, followed by dinner, rest, and visiting. Shabbat night there are usually American films, and parties sometimes as well.

My warmest wishes to all my friends in the student body, the faculty and the office.

Wish you were all here!

Affectionately,
Esther Axelman

Special Day Focuses On City of Jerusalem

Rande Lerman

Jerusalem represents to us as Jews a *Merev Rachum*: a spiritual and religious center. For thousands of years, since we were first exiled from Eretz Israel in 586 B.C.E. we have expressed in our Tefillot our desire for our return to Jerusalem and the re-establishment of Jerusalem as the political and religious center of Israel.

When the land was partitioned into an Arab and Israeli state, in the War of Independence, the Jews lost all access to the Old City. Since then, our desire to be reunited with Jerusalem greatly increased.

When the Six Day War broke out on June 5, 1967, Jordan began to shell Israeli-held Jerusalem. The Israelis fought back. After sixty hours of heavy fighting, the Israeli forces controlled most of the West Bank, including the old city. Soldiers poured through the gates, the first column being accompanied by Aluf Shlomo Goren (now Rav HaRashi) carrying a Sefer Torah. Rabbi Shlomo Kook, grandson of Rav Kook said this was the most magnificent day of his life.

On Sunday, June 11, Premier Levi Eshkol took part in prayers at the Kotel. He was the first leader of a Jewish Government to visit the site of the Temple in 1,800 years. Rav Goren, carrying a Sefer Torah, and Shehechiyanu, sounded the Shofar, and recited Hallel. Words could not describe the love

and gratitude to Hashem. The Jewish people felt that day upon our reunification with Jerusalem, an integral part of our being.

The 28th of Iyar, the day the Kotel was freed from Arab control has been declared Yom Yerushalayim. According to the Chief Rabbinate the complete Hallel with opening and closing blessings is said after the Amidah in Schoharit, Tachnun and Lomatsdash are omitted as are Vehu rachum and Eil noach apayim on Men and Tisha. The limitations regarding haircuts, shaving, and music, observed during the a'trah period do not apply on Yom Yerushalayim.

In Israel, the activities of the day are focused on Jerusalem. Thousands of people young and old come to visit the city. Commanders of the army explain what happened in 1948 and, in 1967, giving a historical perspective of our recent relationship with Jerusalem. There is a song festival, the song of Jerusalem; and a marathon race is run from Gush Etzion to the Old City.

Here in the States, most kibbutzim have the day observed as a program about Jerusalem. This year the 28th of Iyar is Sunday night and Monday, May 19 and 20. G-d willing there will be a program here at Stern. Sunday night is known as Yom Yerushalayim.

Vehayyati; of Yavneh, pp. 37-39

Oral Interpretation Festival

(Continued from page 1)

To prevent any kind of repetition or monotony, the poems of Bilik were interspersed with selected works of I.B. Singer. Leah Carmi, a senior and English major at Stern, introduced his words with the story, "Yenta the Yeshiva Boy." The story is quite eerie, involving the masquerading of a girl as a yeshiva bachur because it was the only way she could see to fulfill her strong desire for higher learning. Leah's approach was successful and the story left the audience with the relief of knowing that they did not have to masquerade as boys in order to learn, but could come to a place like Stern College for Women to fulfill any desire to expand intellectually.

The second I.B. Singer selection was read by Tamar Fredman, a senior and Bio major. It was entitled, "Gimpel the Fool," a humorous tale of a fool who was tricked into marriage with a not-so-virgin female. The miserable life they lead in this world until her death is explicitly described. By the end of the story, however, the serious and important moral becomes clear. Gimpel gradually finds hope in the world to come as he strives to change his image.

The final speaker of the evening was Mrs. Peninnah Schram, head of the Speech Department and involved in numerous other activities. She chose a selection from I.B. Singer involving the wise men of Chelm. The story is both amusing and enchanting. The first part of the story, entitled "Mixed Up Feet," concerns a perplexing problem of a mother who is unable to

distinguish the legs of her sleeping daughters, all of whom are sleeping in the same bed. She goes to the wise men of Chelm who advise her to marry off the girls so that they'll jump out of bed and find their own feet. The mother thinks the advice is so sound that she decides to do both. In the second part of the story, entitled "The Silly Bridegroom," the oldest daughter's betrothal is strangely described. The groom lives a distance away from his bride and is presented upon each visit with several different gifts by the girl's parents. Each time he returns to them, he is asked how he enjoyed the previous gifts. He would always reply that he was sorry, but he either lost it, broke it or did something to it so that it never reached home by the time he did. Upon consulting the great wise men of Chelm, the solution was finally found. The bridegroom was to marry so that he wouldn't lose any more gifts given to him on his journeys from her home!

The entire festival lasted an hour and a half, providing the audience with much enjoyment and reminiscence. Each work presented, whether it was that of Chaim Nachman Bilik or of Isaac Bashevis Singer, was very appropriate, and moralistic. It is said that the value of any story is in the teller. As a result of the articulate presentation, each of the seven participants held the audience spell-bound. At the close of the Festival, books of poems were presented to all of the participants. Let us hope that the coming years' festivals will be even more successful in attendance and participation.

"People-Interested" Policy Outlined By Finkleman

by Lila Kohane

The choice of working on a stack of dorm applications or talking to a student was not a difficult one for Mrs. Finkleman. In a meeting between Mrs. Finkleman and me, she herself stated that the door is always open for students to enter and speak with her or with Rabbi Finkleman.

Mrs. Finkleman stated that living in the Stern College Dormitory this year was, for the most part, what she expected it to be. She mentioned that while living in the dorm, her children missed the usual contact with other children their own ages. More important, however, was the "sense of unity" conveyed by the feeling of warmth and cooperation among the students and to the Finklemans. However, Mrs. Finkleman said that Stern girls tended to grieve more about dorm life than constructively acting to improve matters. Mrs. Finkleman believes that there are infinite possibilities for creating beautiful Shabbatot at Stern if the girls express interest and actively participate in programming. The Finklemans are more than willing to assist in this respect and serve as an inspiration for student involvement.

As for next year, Mrs. Finkleman hopes to see expansion in the Beit midrash to include chevrusas with "mini-shiurim" taught by Stern girls for fellow students. Mrs. Finkleman asserted her belief that an alumnae or senior volunteer program whereby students could come to the Beit Midrash on designated evenings should be instituted. This

program would provide students with tutorial guidance in the realm of Jewish Studies courses. In addition, they would lead

Finkleman reiterated that any suggestions for improving the dormitory are welcome, but student concern and involvement



informal discussions on parshat hashavua or related subjects of Jewish interest. Mrs. Finkleman feels that rules concerning dormitory life that are "in the books" should be re-evaluated, their relevancy should be determined and they should then be reinforced. The purpose of the freshmen's semester curfew is not to prohibit girls from enjoying themselves, but rather, to make them aware of the risk of late-night travelling in the city. Another regulation that will be enforced next year is "no hotplates in the rooms." Rabbi Finkleman admits that hotplates are a convenience, and it would be nice if the kitchens could be used, but since we do not have insurance for the kitchens, safety is of primary concern. The

are vital.

Mrs. Finkleman admits that she and her husband have spent a lot of time learning the mechanics of dorm life. In addition to solving administrative problems in dormitory residency, Mrs. Finkleman wants to concentrate on student needs and guidance while developing more personal relationships with students. For next year, Mrs. Finkleman hopes to strengthen ties with the Student Council. "We help them and they help the dorm."

Rabbi and Mrs. Finkleman want students to be aware that they are here to help the students, so students should take advantage of the "open-door, people-interested policy."

Once Upon A Time . . . The Storytellers

"School children, sitting in a row and studying Torah, are compared to the compact kernels of the pomegranate."

Once upon a time Leah Carmi, Rachayl Eckstein, and Naomi Poplack, under the guidance of Pinnah Schram, all from the famed Stern College for Women, traveled the subways of New York week by week on Thursday afternoons to the YMHA. There together with a wonderful group of young children we explored the magic of story-telling and tasted the "kernels of a pomegranate." The purpose of this adventure was to expose the children to the beauty of Judaism through its rich legacy of Jewish lore.

group had benefited.

The skill and knowledge attained through storytelling is invaluable for one's future endeavors. We found that it increased our own knowledge and understanding of a treasure of Jewish values which we hold so dearly. We wanted to share this treasure with others, especially young children during their formative years. If we can make this heritage meaningful to them while they are young, they might be spared the anxieties many of our older Jewish youth face in an assimilating society.

Our program, revolving around the themes of Shabbat, Chanukah, Purim, Pesach, tzedakah, Israel, family,



And it came to pass that when we had completed this most fulfilling adventure, the Dean of Stern College—Dean Mirsky—known by all, beckoned us to come and meet with him on May 2, 1974, when the sun was slowly setting upon the horizon.

He graciously requested that we tell him of our adventure in the storytelling workshop—better known as "kernels of a pomegranate." The Dean was interested in knowing what we had gained from our experience, and how the children in the

peoplehood and others, involved creative dramatics, storytelling, and discussions, all for the purpose of instilling these values in our Jewish Youth.

And so it happened that we continued our discussion for some time. We left the Dean's office in high spirits, grateful for the experience in which we had participated and hopeful that others at the famed Stern College for Women would also have the opportunity to share our treasure through telling Jewish tales.

Yeshiva College Production Professional And Inspiring

by Sharon Krug

Once again, the Yeshiva College Dramatic Society has succeeded in presenting a most unusual production with many new dimensions. This semester's performance was the murder-mystery "Ten Little Indians" by Agatha Christie.

Among the innovations in the production were the creation of a different ending to the play each night and the ballots submitted by the audience voting for whom they thought to be the murderer.

The ten little Indians, in order of demise, were: Jack Newman (the debonaire adventurer) who played a realistic and passion-filled death scene, repulsing even some members of the cast; Stu Kessler (the complaining cook) who didn't add much to the play except some needed comic relief to a less-than exciting beginning; Mark Schwarz (Mr. Mackenzie) who, especially at the Sunday matinee performance, convincingly and passionately immortalized his wife. Although Mr. Schwarz is an experienced "behind the scenes" man, this was his first performance before an audience. His portrayal of the mad murderer (one of the four endings) was a bit weak, but he nevertheless did an admirable job for a beginner.

He was followed by Phil Billet (the butler), a man who delivers his lines smoothly and naturally. The fifth little Indian was Bob Zeiger, a Bible-clutching

religious fanatic. His portrayal as a stern, morose man received quite a few votes for murderer, but, unfortunately, Mr. Zeiger never got to "show his stuff."

Lenny Balanson, as Wargrave, the lawyer, followed, a fine actor, indeed! For those who saw last semester's production of "One Flew Over the Cuckoo's Nest," refer your memories back to the little fellow who had hallucinations. It is hard to believe that this is the same person. This semester he was cold, methodical, but mad, nevertheless. As the murderer for two performances, his portrayal of Wargrave had just the right mixture of calculated sanity and glinting insanity. He would get any vote, not only for murderer, but for the best performance in the play.

Leo Frischman (Dr. Armstrong) was the seventh Indian. He gave an enjoyable performance, but throughout the performance I got the impression that he was Dr. Frischman rather than Dr. Armstrong. Jeff Neiman (Blore) as the fourth murderer, appeared next. A veteran of countless plays, Mr. Neiman is a well-seasoned actor. He knows, down to the minutest detail, how to act. His presence on the stage will certainly be missed when he graduates at the end of the year.

Only two Indians left. Marvin Stern is a good actor who delivers both comic and serious

lines eliciting the desired responses. But for goodness' sake, Mr. Stern, please slow down so the audience can enjoy all the lines! Nelson Korchak, his first appearance in a Yeshiva production, probably had the most difficult part of reacting to a different murderer at each performance. He played his part adequately throughout.

Many people probably didn't notice the presence of the eleventh little Indian (the Boatman) portrayed by Stu Lehrer.

The technical aspects of the show were admirable. The set, a professional one, contrary to the beliefs of some, was magnificent. I believe that "techies" working behind the scenes of a show deserve just as much credit as actors, and so would like to commend Howard Daum on the mood-setting lights, and Eddie Ehrlich, who headed the sound, which, for the most part, contributed to the appropriate atmosphere of the show.

The impetus behind the show and for that matter, the whole dramatic society, is, of course, Mr. Anthony Beukas. He is responsible for the professionalism and high quality of acting in the shows.

Everyone connected with "Ten Little Indians" or any Y.C. production, deserves a long and loud ovation from the part of the audience.

Superb Acting Enhances SC Play

After many weeks of long rehearsals, and days of scrounging around for costumes in N.Y.C.'s Salvation Army Stores, the show finally went on. On April 21st and 22nd, the Stern College Dramatic Society presented "The Prime of Miss Jean Brodie." The play concerns a teacher who has a strong impact on her students, for better or for worse. As Miss Brodie herself says in her opening lines: "Give me a girl at an impressionable age and she is mine for life."

This year's play has been said to be one of the best Stern College has presented in recent years. The acting was superb. From the main character, Miss Brodie, played by Marcie Weinberger, to the most minor character, a schoolgirl played by Lee Grossman, each character played her role most convincingly. The vibrant acting was the strong point of the play.

The director, Eve Bradstein, and producer, Alice Small, did a commendable job. However, some technical aspects of the play were weak. The scenery, for example, was too simplistic to set a "professional" scene. Although the show was a bit too long, the costumes and the exceptional acting made the play most enjoyable.

Praise is due to all those who participated in the play: Ashira

Rapoport, JoAnn Pastor, Marcy Weinberger, B.G. Schreiber, Sunia Zaterman, Joy Orlov, Laurie Drucker, Terry Kroo, Elaine Cohen, Lee Segal, Robin Jampolsky, Esther Posnansky, Beth Klein, Joan Hamberger, Lee Grossman, Debbie Deutch, Alice Small, Margie Dimenstein, Dori Shertz, Chani Zucker, and most of all, Eve Bradstein. We extend special thanks to Sharon who greatly assisted in the production.

The Editor-in-Chief and Governing Board of the Observer commend the incoming Student Council and Senate officers. Congratulations to:

SCSCW

Jennifer Rudin
Debbie Fredman
Laurie Drucker
Sandy Katz
Deina Shapiro

Senate

Devorah Herman
Judy Paikin
Val Margolis
Joanne Pastor
Helen Stark

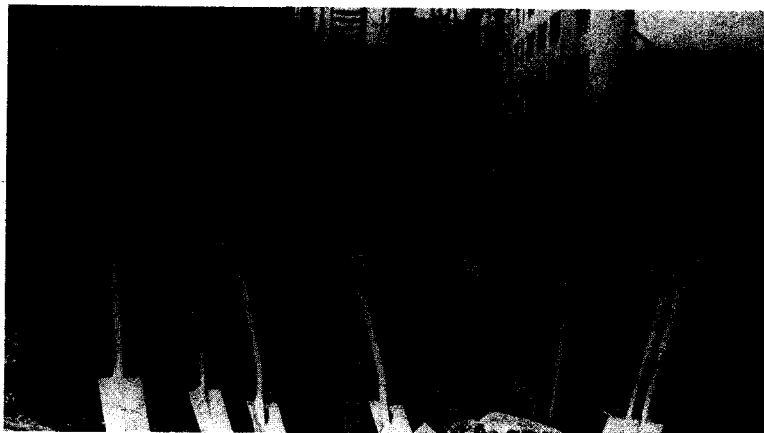
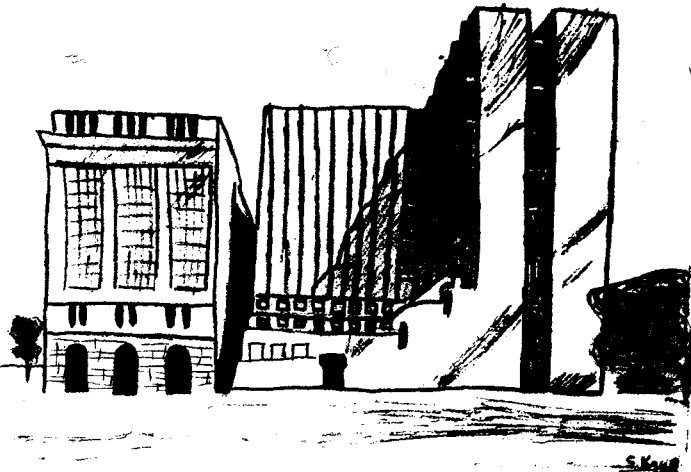
We hope that all will work together in cooperation with the newspaper for a most successful year.

A HISTORY OF STERN COLLEGE 1954 - 1972

In September, 1954, Stern College opened its doors to students. Stern offered a unique four-year dual program of Jewish and secular studies, culminating with a Bachelor of Arts degree or a Hebrew Teacher's degree. Facilities were limited to one school building on Lexington and 35th Street. Noncommuting students resided on a few floors of the Hotel Duane.

Twenty years later, in 1974, Stern has grown to accommodate a student body of 500 women. Stern students reside in a 20-story dormitory, and they learn in the relatively new 11-story school building. The old school building houses the new and renovated science labs.

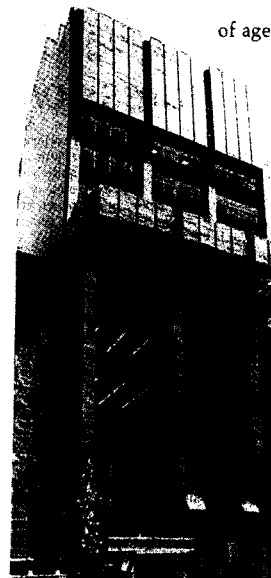
SCW can be proud of its physical expansion. It's come a long way in twenty years. But what actually was responsible for Stern's growth? Was it a slow or rapid process? Have things really changed that much? Is the Stern woman of 1974 merely an updated version of her 1954 predecessor? This special 20th Anniversary Supplement will deal with these questions through a detailed historical account (based on old Observers), pictures, interviews, and personal evaluations. We invite the reader to reflect on Stern College's ideals and its achievements.



March 29, 1965

AN EXTERIOR PHOTOGRAPH OF the new Stern College Building was revealed Sunday night, March 7th. Dr. Belkin announced that the \$5,000,000, 12-story classroom and residence facility for Stern College for Women and the Teachers Institute for Women "would be at the Midtown Center on 35th Street and Lexington Avenue, adjoining the present building."

of age



9/25/59

A new Stern College classroom building and a Women's Residence Hall are included in the \$30,000 building project of Yeshiva University. Dr. Samuel Belkin, Yeshiva president, announced recently.

The new buildings will be part of the proposed Y.U. Mid-Town Center to be bound by Broadway and Amsterdam Avenues and West 86th and West 83rd Streets.

According to Dr. Belkin, the program should be launched within a year and completed within ten years.

After extensive investigation by the Board of Trustees of Yeshiva, the university decided on the building program because of the lack of suitable facilities for sale or rent in mid-town Manhattan.

The proposed Mid-Town Center is to be composed of two campus areas. In addition to educational facilities for Stern College and Teachers' Institute for Women, and a women's dormitory, the site is to include a Graduate Center, as well as the University's executive and development offices.

The area encompasses approximately two and a half blocks. The development cost is estimated at \$25,000,000.



Special Supplement Editors:

Riva Alper, Tammy Fredman,

Anita Gittelman, Chaya Hilsenrath

WE'RE ACCREDITED!

The May, 1969 Middle States Letter, published by the Middle States Association of Colleges and Secondary Schools, announced the reaffirmation of accreditation of Yeshiva University. This is the result of the evaluation last November.

Since a university receives accreditation only when all of its schools are approved, Stern College is officially accredited by the association.

The Times They

She was established in 1954 but her recorded life started in 1958. This is in reference to the life of Stern College and her personal diary, the **Observer**, established in 1958. We have had the opportunity to examine the changes of Stern College by reviewing the main articles in the **Observers** published during the years of 1958 through 1963. Though five years may not sound like a long time Stern progressed and changed greatly. We in the year 1974, unknowingly benefit from these progressions and changes. Be aware of some of the following Stern College firsts that we take for granted, take advantage of, and take great pride in, as students of Stern College.

*** Library policy attached in regard to not permitting boys to use the Stern library facilities.
 *** Clubs, such as art, chug ivri and debating, are established for the first time.
 *** First graduating class of Stern College consists of nineteen students.

1959

*** New religion course installed to teach personal conduct, celebration of the Shabbat and holidays and various other phases of Jewish life.
 *** Faculty-student committee formed to suggest and discuss improvements in the areas of: increasing religious awareness, raise the intellectual standard of Stern College, in-

1962

*** Stern College residence facilities, located for the past three years in the Hotel Collinwood, moves to the Hotel Prince George, 15 East 28th Street. Stern occupies the third, fourth, fifth and sixth floors.
 *** Stern's literary magazine, *Ashes and Sparks*, comes out with its first issue.
 *** Stern students participate in Freedom March to Washington to hear Dr. Martin Luther King and thousands of others sing "We shall overcome."

1963

*** Meaning of grades explained explicitly: A = excellent; B+ = close to excellence; B = mastery of the subject matter; C = familiarity with the content of the course.
 *** 314 students enrolled in Stern College student body. The student body was divided as follows: Seniors-65; Juniors-70; Sophmores-74; Freshmen-96.
 *** The Ministry of Education of the State of Israel has recognized the Bachelor of Religious Education Degree awarded by Stern College as sufficient qualification for teaching positions in Israeli secondary schools.
 *** Yeshiva University and Stern sends four students to appear on the General Electric College Bowl program of CBS-TV.

*** **Observer** editorial expresses shock and sorrow over the death of President John F. Kennedy.
 *** 65 students graduate from Stern College. This includes fifty-six students who entered as freshman in September, 1959.

1964

-As of September, R.S. 51—"The Jewish Family," became a required course for graduation. Previously it was a non-credit elective.
 -Rabbi Shmidman became the Shabbos rabbi.
 -Dorm rent was raised \$100, to \$450, per year.
 -Mr. Levingson, a prominent Brooklyn real estate executive left a legacy of \$2,000,000 to Yeshiva University to establish a scholarship fund at Stern College. There was to be \$8,000 available annually.
 -Students lived in the Prince George Hotel.

1960

*** Enrollment up 5%, student body of 270; 104 are new students with 94 of these being freshman.
 *** Stern College forms a Yavneh chapter.
 *** Vocational adviser named to aid in career planning.
 *** All Yeshiva University schools attend Premier Ben Gurion's Z'L speech at the Nathan Lampert Auditorium.
 *** Religious guidance begins for dorm; each student assigned a specific religious counselor.
 *** Students request to establish program with Stern to study a year in Israel.

1961

*** Mr. Max Stern donates 1 million dollars towards new Stern College building.
 *** **Observer** writes editorial supporting the promising politician, President John F. Kennedy.



-Student Council opposed the new policy to count absences before and after college recesses as double cuts.
 -The administration promised that within two years Stern would have a new library, residence halls, cafeteria, infirmary and lounges.
 -Rabbi S. Wohlgelemer of Young Israel of Fifth Avenue was the religious advisor.
 -Stern featured entertainers at their Chagigas.
 -Students complained that the religious studies placement was inadequate because students often were on different levels in Hebrew and halacha.
 -There was a group of early morning daveners who met in the lounge at 8:05 a.m.

1965

-Yeshiva University bought the abandoned 15th Precinct house on 35th Street as a classroom annex for Stern.
 -A new five-year program was started to facilitate completion of the BRE (Bachelor of Religious Education) or BHL (Bachelor of Hebrew Literature) program. Girls who went to Stern for four years and paid full tuition were given their fifth year tuition free.
 -Mrs. Elizabeth K. Isaacs was Dean of Students of Stern.
 -Stern acquired the present dorm. They used some of the rooms for classrooms.

1966

Yeshiva University bought a parking lot for Stern's new school building.
 -Rabbi Rabinowitz was the advisor for **The Observer**.
 -Students planned a lecture series so that they could have *hashkafa* in addition to their religious studies courses.
 -A mezuzah was mounted on the dormitory doorway.
 -Students were given two days to pack and move their possessions from the Prince George to the van that delivered them to the dorm.
 -Students, finding Y.U. unwilling made their own arrangements for a minyan to spend Shabbos at Stern.
 -Many students helped salvage seforim after the Jewish Theological Seminary had a fire.
 -SCW received an \$800,000 donation for a new school building from Max Stern in memory of his parents.
 -The Jewish Studies department was revamped to contain three levels, Elementary (E), Intermediate (I), and High (H). Courses were relisted. J.S. courses were listed as Philosophy courses over 70.

Bible courses were listed as Hebrew over 70, Jewish History was listed in History over 70. Taharat Ha'Mishpacha became Sociology 70. These could be counted towards the B.A. at the student's option. Students had to take six semester courses in Hebrew language and literature, plus four semester courses of Jewish philosophy.
 -Registration in alphabetical order, by use of student runners was described as chaotic.
 -The October 15 issue of **The Observer** contained the longest Rings "n Things column on file—seven and one half inches long of tiny print!
 -The administration's Committee of Student Life was expanded to include four students.
 -Unlimited curfew was given to upper juniors. Curfew was extended to midnight.
 -Stern dropped its BRE and BHL degrees in order to qualify as a non-sectarian institution by the New York State Board of Regents, and thus to receive state financial aid.
 -Students wanted to formulate a dress code. 55% wanted slacks to be permissible in the school building, but not the cafeteria or library.
 -Stern's curriculum had to be restructured by December 31 in order to receive Brandy money from Albany. This meant \$400 for each bachelors degree granted.



1967

-Students registered a complaint that they did not like the fact that both dorm mothers and the guard sat in the lobby every night looking over their dates.
 -Mrs. Aurbach replaced Mrs. Isaacs. She was given a new—In response to the Six-Day War, Stern students collected \$40,000, joined the march on



1954

*** Mr. Max Stern, founder of Stern College, donates \$500,000 to make the college become a reality.



1955

*** The Student Free Loan Fund established enables any student of Stern College to borrow up to fifty dollars at a time.

1958

*** Stern College is recognized as an accredited institution by the Accrediting Board of the Middle States Association.
 *** Mr. Max Stern makes discount tickets available to Stern students, for box seats at the Met.
 *** Because of lack of space, Stern and Y.U. students are invited to socials by invitation only.
 *** Stern library expands its services and receives 1,000 new volumes, thereby doubling the present book collection.



Are A 'Changin'...

Washington, and helped collect for UJA.
 —Dr. Frimer became the Dean of SCW-YC.
 —There was a delay in building the new school due to the freeze on federal funds for buildings not started by September, 1967.

1968

1968
 —A Mishmar was set up for Thursday nights, during which girls learned and held discussions.
 —A Student Court was set up to handle dormitory discipline.
 —Freshmen were required to take Orientation tests after their orientations.
 —WYUR broadcasts were first received at Stern.
 —A Faculty-Student Committee on Curricular and Academic Affairs was formed to handle problems in curriculum and extra-curricular activities.
 —The New York riot squad broke up Stern's volleyball game with YC seniors in front of the dormitory.

elementary and extending to advanced.
 —Students discussed the dress code. Several voiced their opinions that slacks should be permitted.



1969

—Construction bids for the school building were opened January 20. They were all \$1 million over expectation, consequently no action was taken.
 —Students decided to boycott on February 13 in protest of inaction toward the new building. Dr. Belkin promised students the construction would begin within two months. Students cancelled the strike and told Dr. Belkin they wanted his promise "in writing."
 —Seniors were freed from curfew.
 —A second bidding was held. The new building was estimated to cost \$32 million.
 —On March 26, 1969, the groundbreaking was held.
 —The Observer published supplements on current controversial issues.
 —Unlimited cuts were instituted for sophomores, juniors, and seniors.
 —The Ed major was abolished. Prospective teachers must choose a major, take twenty-four credits in courses related to teaching, and student teach.

1970

—Graduate students were first employed as dorm counselors. There were three on every other floor. Seniors were permitted to act as dorm counselors on the remaining floors after 7:30 p.m. and on alternate weekends.
 —Since the jailhouse annex was not sufficiently ventilated for classes, plans were made to convert it into a student activities center.
 —Federal funds for Stern's school building were unfrozen.
 —Students, frustrated by the delay in starting the new school building, published a special "EXTRA" edition of The Observer which proposed turning the parking lot into a student park. A complete illustration of their plans revealed their intent to construct paths, streams, bridges, and patio areas.
 —Students complained that there was no guidance personnel to help them make post-graduate plans.
 —A pass-no credit system was instituted.
 —Rabbi David Mirsky became the new dean of SCW.
 —Responding to student demands for a Jewish Studies department head, Dean Mirsky became the acting chairman.
 —Jewish Studies courses were divided into four levels, A, B, C and D, starting with

strike. 4 pt. Referendum proposed: 1. Students may withdraw without penalty from any class. 2. Individual agreements may be worked out with instructors governing final exams

(Sept. 18)—Dedication of new Stern College classroom building on Sept. 27. Max Stern honored at ceremony.

—Editorial urges that Taharat Hamishpacha not be eliminated from curriculum.

(Oct. 8)—Stern women welcome back fellow student (Fran Chesla) one of the hijack hostages.

—Nancy Sussman Herzhkovitz, former Stern student arrested for attempted J.D.L. sponsored hijacking.

—Labs and library near completion.

—State Ed. Dept. sends consultant to review Y.U. request for Bundy aid. (Bundy program grants \$400 for each B.A. and M.A. and \$2,400 for each Ph.D. granted by a school during the previous year.)

(Dec. 8)—Stern College faculty decides whether or not to establish a legislative body of faculty and students which will have the power to make decisions effecting academic and curricular affairs which will be binding unless vetoed by a two thirds vote of the faculty or a two thirds vote by the students.

—Dean Mirsky offers a proposal for a change in requirement. Changes will include English Comp. 1-2 into a one semester course, Health Ed. would require 2 credits. Hygiene will now yield one credit rather than none, etc.

—Graduating seniors support proposal that \$20.00 graduation fee should be given to Tzedakah in lieu of caps and gowns.

1971

(Jan. 6)—"Day of Concern" rally for 11 Soviet Jews accused of hijacking a plane and all Jews not permitted to leave the Soviet Union in order to emigrate to Israel draws crowd of 6,000 people.

—Faculty favors formation of legislative council by vote of 26-4.

—Students complain about exercise room (11th floor of classroom building) not being a gym.

—Financial crisis hits Stern. Five teachers, mostly from the History department were dismissed.

—Student Council will sponsor a course and Teacher evaluation.

(March 3)—Yeshiva U. presents a doctorate of Human

Letters to Zalman Shazar.

—Stern receives 2 Torahs courtesy of the Harvey Katz family of New Orleans who had previously conducted services in their home.

—Academic statistics committee examines effects of allowing students to take courses pass/fail or no credit.

(May 14)—Dean Mirsky announces formulation of two new programs granting formal recognition of achievement in Jewish Studies, the Jewish Studies certificate program, and the Hebrew teacher's diploma program.

(Oct. 28)—Yeshiva U. maintenance and cafeteria crews, as members of Union Local 1199, left their jobs beginning a strike for higher wages.

—Observer welcomes Rabbi and Mrs. Berman to Stern College.

—Stern College pays tribute to Mrs. Milner, Sam Klein, and Sam Mandelbaum.

(Nov. 11)—After a 15-day strike by members of the Union Local 1199 returned to work at Yeshiva U.

STRIKE

(Dec. 9)—Rabbi Dr. Daniel Tropper addressed an audience of Stern College students to inform them of the need for their participation in and mobilization for World Jewry's relatively new and most vital cause—Geshet. The purpose of the Geshet foundation is to bridge the widening gap between the dati and the non-dati in Israel.

1972

(Jan. 18, '72)—A five year cooperative relationship has been established between Y.U. and the Federation of Jewish Philanthropies to train graduate students for careers as leaders in Jewish community organizations.

—SSSJ releases a report smuggled out of the U.S.S.R. which is termed: the shocking and horrendous "conditions of Jewish prisoners in labor camps."

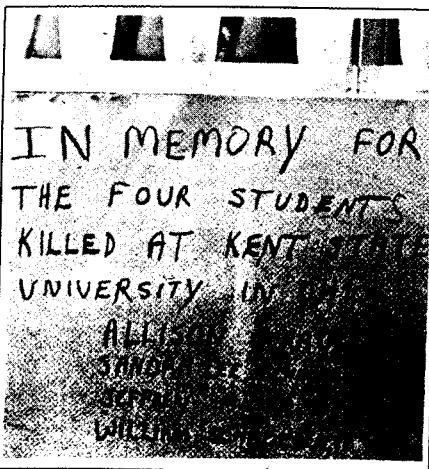
(March 9)—Study week proposal passed by faculty calls for a period of 3 days to be added to each semester immediately following the completion of regularly scheduled classes prior to final exams.

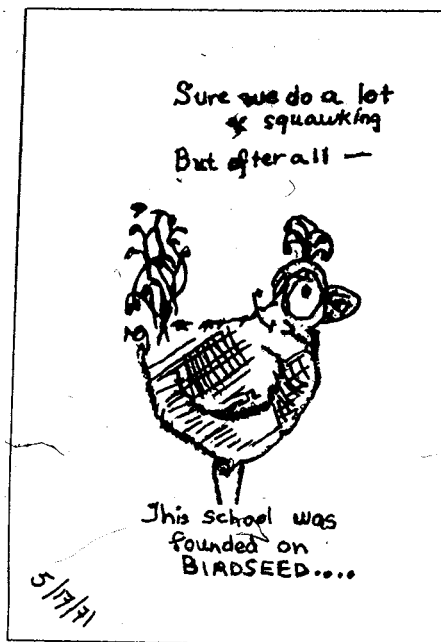
—Dr. Israel Moskowitz named special advisor to the president of Y.U.

—SCSC urges students to write to President Nixon urging him to place the issue of Soviet Jewry high on his list of priorities when he visits the Soviet Union in May '72.

—Poli Sci major instituted at Stern College. (Prior to this a student may have elected to major in a joint History-Poli Sci course of study opting to fulfill her distribution of 18 and 12 credits in either of the two fields.)

(June 6)—Y.U. Office of Admissions establish Stern and Yeshiva College Student Admission Societies to assist in almost all phases of the admission procedure.





JUNE 1974

As we seniors approach our graduation, we come to the realization that four years have come and gone and Stern College will soon be in our past. The years go by and the only ones who can honestly evaluate any change in our school, are those members of the faculty who, without any "time to serve," faithfully continue educating generations of new students. What changes have they seen? With their years of experience behind them, how do they view Stern College and its students today?

Although Stern is, in many ways, unique and different from the contemporary university most people agree that changes here parallel those other settings. Women's Liberation, increased independence, and non-willingness to accept established values are all reflected in the Stern student of today.

Professors Altman, Hatvany and Remes all feel that their students are "more professionally oriented," "have broader horizons," are "less

sheltered, more worldly," and "show a growth of consciousness." On the other hand, they, together with Professors Victor and Dobin, point out that although students are questioning more, they "have less personal drive," "are working less want more for nothing," and "are less disciplined in their ability to work." But much remains the same. In fact, Rabbi Shurin and others feel that very little change has evolved at all. Most of the teachers feel that there will always exist the well-prepared and the ill-prepared, the committed and the uncommitted, the active and the apathetic.

Developments teachers hope to see include an even closer student-teacher relationship, and increased graduate and professional school attendance. Other comments include "the need for stronger Jewish American commitments," "the institution of a Yiddish course," a general view of Stern College as "the crowning institution of American Jewry."



April, 1971

Question: What does the library literary collection have in common with a men's room?

Answer: They can both be found on a second floor mezzanine.

December 8, 1970

The small room 2E in the dorm, is now available as a Beit Medrash. Girls can come there any time to daven, or to learn *Limudei Kodesh*. It is also open to a group of girls who wish to study Chumash, etc.

Tales from the Y.U. Gazette ... A

Rumor a Day ...

Thursday, Nov. 19: 9:00 A.M.

A Did you hear that JDL took over Dr. Belkin's office today?

B No, really? They took over Dr. Belkin's office?

R Wonder who JBL is ...

10:00 A.M.

B Who do you know with the initials JBL, who could have taken the President's office?

C No one that I can think of off-hand.

11:00 A.M.

C Hey, listen, I just heard that Dr. Belkin resigned and JBL took over. Who's JBL?

D I don't know. Are you sure it couldn't have been JBS?

C It could have been. I'm not sure.

12:00 A.M.

D You won't believe this, but Dr. Belkin gave up the presidency and JBS took over.

E You can't mean ...

Thursday, Nov. 19: 1:00 P.M.

THE YESHIVA UNIVERSITY GAZETTE

Informed sources reported today that Dr. Samuel Belkin has resigned as president of Yeshiva University. He will be succeeded by JBS.

March 28, 1966

It's 'Most' Important

The Observer does not stand alone in seeing the crying need for a minyan in Stern. To fill the gap left by administration ineffectiveness in this area, students have been forced to take the initiative. Open doors shut tight when it came to helping us make meaningful Shabbosim in our home away from home. Girls bypassed the administration and made arrangements for boys from YU and NYU to come down for Shabbos.

It can no longer be denied that the minyan will produce the desired atmosphere, because two past weeks are tangible evidence of its effectiveness.

Bravo to those students who, seeing no leadership from above, took the reigns and did something constructive! But why are we left alone to teach what Shabbos should be?

It is time our deans admitted that their position is unrealistic and untenable, and took the responsibility that is theirs. We need a permanent minyan with hotel facilities for boys willing to spend Shabbos here.

Moreover, the student should not be made to pay for the boys' accommodations while aiding us. Why can't Yeshiva University contribute the required funds? After all, they help subsidize athletic teams and other extracurricular activities. And we ask what is more important?

It would seem that if we do not receive the required funds from the University that athletics, to some members of the Administration of YU, hold the upper hand.

January 7, 1965

We propose

With the current growth of Stern College, the so often postponed announcement of new facilities is imminent. The annex on Thirty-fifth Street will suffice for a year or two, but a new dormitory, cafeteria, lounge, and library, will be built. It has been guaranteed that all the facilities for Stern College will be in one central location in Manhattan.

The following are facilities students consider important for the proposed new Stern College:

Dormitory

1) Observer room available for use late at night

2) Student council room

3) Food machines such as cold drinks, candy, and sandwich machines

4) Kitchen facilities

5) Washing machines and other laundry facilities

6) Private phones available and pay phones in booths only

7) Comfortable and well-decorated lounge for guests

8) Study halls

9) Recreation room for the use of students only

10) Accommodations for visitors

11) Apartments for married residence directors

Other Facilities

1) Library with room for growth and a separate Hebrew area. The library office should be enclosed in a soundproof area.

2) A synagogue

3) A gymnasium with stage for dramatic presentations sufficiently large enough for social functions

4) Private conference rooms for department heads

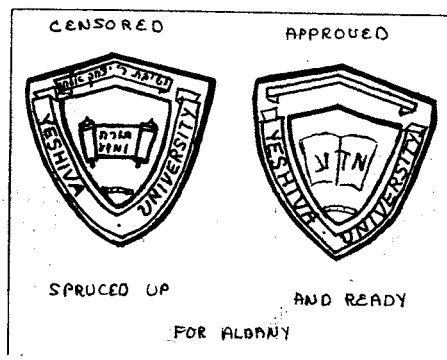
5) Larger cafeteria with room expansion

6) Expanded science laboratories with facilities for faculty research and undergraduate projects

7) Language laboratory

8) Larger co-op bookstore

December 9, 1969



January 15, 1968

Hours Ours

In response to student demand as voiced in the December 26th Observer editorial, the library will be open during final week according to the hours listed below:

Mon., Thurs., Jan. 15-18

Mon., Wed., Jan. 22-24

(all dates inclusive)

8:30-11 p.m.

Sunday, Jan 14 and Sun., Jan 21

10 a.m.-810 p.m.

The Shattered Looking Glass A Last Look

by Sherry Schleinberg

This probably is the most difficult column I've ever had to write. It's hard to sort out my feelings after serving a year as **Observer** Editor-in-Chief and then as Student Council President. When I recall the late-night meetings with student leaders, the missed classes, the two years of commitment to everything but my own life, my emotions are mixed, and my reaction to them is entirely dependent upon my mood. If this article were due two weeks ago, it would have contained colorful rants on the student body. A month from now, relieved of a great responsibility, I might lavish praise upon my alma mater. Now, however, in the midst of the transition between old and new officers and a rush to make up work I've ignored all semester, I can only attempt an objective analysis of my "reign."

Last year, I promised to build upon the foundation for strong student government that Shirley Stark and her board established. Their goal had been to unite the diverse factions within the student body, and see Senate, Student Council, and the newspaper merging to achieve common goals. I can proudly say that we've added considerably to their successful efforts, and that we've branched out into other areas of concern as well.

A few weeks ago, Norman Blumenthal polled me on my "biggest accomplishment" during my term. I was at a loss for words then, but now, after much reflection, I repeat last year's catchword, "unity!" Aware of our own successful unification, Council tried to bring the entire undergraduate community at Y.U. out of the "dark ages." The cooperation that began last year between editors of **The Commentator** and **The Observer** became an example for SCSC and YCSC to follow. Both councils joined occasionally by SOY, JSS, and EMC, jointly coordinated all of their major events, consulted each other on academic matters, and worked together on political issues. One reason for this sudden friendship is the fact that Stern and Yeshiva students have changed in the past few years—many ignore the outdated stereotypes of "Stern girls" and "Yeshiva boys" that conjured up bestial images in the minds of even the least imaginative. We're no longer afraid to be stigmatized if we work together—to the contrary, most student leaders respect each other and rely on each other's resourcefulness.

Yet, a major factor in the success of this innovation is the charisma of many YCSC leaders—Manny, Mark, Mike Bergman, members of the Dramatic Society, Norman and his board, and the rest of the "fellas." Hopefully, this year will set a precedent for the future. I can't see how either student body can experience a productive year without the giving and sharing of ideas, manpower, favors, and money that typified virtually all activities and programs this season. To Jenny Rudin and Larry Eisenberg I extend my hopes for friendship and cooperation, and a wish that the religious devisions participate more actively in this new phenomenon.

There are other outstanding accomplishments to note, and I hope that the incoming officers add to them. It is much easier to strengthen something that already exists than to build from scratch, and I hope that the structure of religious activities is firm enough for you to add to. Although they sound disjointed, this year's new programs reflect a growing trend toward increased student understanding of the "role" of the Jew in religious life. Our **Kollel** attracts a small but committed group of young women throughout the city, and its ranks are expected to grow annually. A **beit Medresh** and **Judaica** library have been added to the dormitory this year, and we expect the number of uses to increase as the supply of **seforim** grows. Council has recommended that next year's schedule be revised to allow time for a communal **mincha** service, at which **kriat ha Torah** may be instituted. TAC members have completed a commentary-translation of **Megillat Rus**, which is scheduled for distribution before **Shavuot**. This will be SCW's first substantive religious publication, which hopefully will set a precedent for future published works.

On a less academic level, we've witnessed successful **shabbatonim**, co-sponsored by Stern and YC. **Shabbatot** in the dormitory feature interesting guests and attract more students, thanks to the efforts of the classes. TAC's **Shabbos** Committee, and Rabbi and Mrs. Finkelman. We've been blessed with a revival of sadly lacking **ruach-mesibot** for Rosh Chodesh and programs in conjunction with each **chag** have been highly successful. Weekly halachic publications, TAC lectures, and active **bikur cholim** groups have all helped distinguish Stern as a unique Jewish liberal arts college.

I must break from this banter about all of our accomplishments for a while to interject a few critical remarks about our "success" in the "religious realm." Stern College as a college and Stern College as a yeshiva have for too long been separate entities, and the yeshiva part has been all too weak. Improvements in the quality of Jewish studies and religious affairs should be on par with, if not above those of a secular academic and social nature. Yeshiva has neglected to integrate the secular and the religious, and in that respect it has failed. The students must "synthesize" all that they learn, a task that often results in terrible confusion.

I had hoped that this year, Council might attempt to sort out this confusion. To some extent, we have succeeded in successfully destroying the stereotypes of "frummy" and "non-frummy." The **SCIU** student body is different than it was four years ago, and most of us recognize the fact that Stern is, to quote the "dress code," "a pluralistic halachic community" that can coexist and work together. There are some vestiges of the "old regime," however, particularly among the upper classmen, which view any new religiously-oriented activities as setting the school back

ten years. They are contrasted by a few who see any deviation from their own accepted halachic standards as heretical. I suppose that Stern College can never be a complete melting pot, but I cannot reconcile myself to this disgusting display of intolerance. I doubt Stern will ever again experience the better religious divisiveness that predominated when I entered, and sincerely hope that these vestigial factions die out while the trend toward understanding continues.

End of diversion. Looking back on my calendar, I can hardly see a week that wasn't packed with activities. A few years back, if Council could stretch a few blind date parties over the course of a semester, the officers deemed their terms successful. We've come quite a way since then—increased interest in career-oriented programs; guest lecturers in the arts, politics, halachic problems; oral interpretation festivals and dramatic presentations; consciousness-raising meetings on the Jew's "role"; and an outstanding amount of class-sponsored activities. In addition, we've continued a trend that began a while back to improve Stern's involvement in the affairs of the Jewish Community at large. Our Jewish Arts Festival attracted many outsiders and gave students an opportunity to display their talents or appreciate the talents of others. More and more students joined the ranks of **Dirshu** and **Techiya**, two organizations that Council helps sponsor and encourage. A noteworthy activity, which predominated throughout the fall semester and which still reaps success this spring, has been the Israeli Crisis Committee. An action center, fundraising, a news center, lobbying, telegram campaigns—these were just a few of the activities some thirty young women committed themselves to do daily. Many of these workers have volunteered a semester of their time to work in Israel.

While there was more student involvement this year than I've ever seen before, the old problem of apathy still plagues us. Capable, potential leaders shirk responsibility not because they are lazy, but because they fear that their committees may cop out and leave all of the work to them. These fears are very real, and this was the reason why many students were discouraged from seeking Council or Senate office. This is why we had no student evaluations this semester—plans were complete, but a committee to organize the program was not to be found. The charts for a student lounge were drawn many times, but the chairman had no committee to help paint and furnish the old cafeteria. Students were interested enough to support Dr. Silver's bid for reappointment, but had the fight been a little more I doubt that more than a handful would have fought to the finish. I can't urge the students to get off their backsides and get involved—I'm tired of "down with apathy" campaigns. So, if evaluations never materialize, if the lounge never opens, and if qualified professors are removed from their posts without scarcely

Gittle's Last Z'man

by Anita Gittelman



Here it is! The grand finale to four years of college. Due to my extensive experience in playwriting, I guarantee this finale to be a sensation. After all, endings are important. If they don't leave you with a good feeling, you might retain the harmful effects for a lifetime.

First I must decide between a happy and a sad ending. It must be consistent with the rest of the play. These past four years have been a jumble of impressions—good courses, boring courses, fights with faculty and administration, improvements in school policy, "all-nighters," rapping with friends. The depressions and the elations were endless. We each wrote our own scripts as we dealt with certain constant factors imposed by Stern. Sometimes, we tried to unite our capabilities with our goals. Most of the time, we were just trying to cope.

Young woman enters stage left wearing a simple black dress. Spotlight follows her to centerstage where she sits and recites:

So we sat on a Persian rug,

You and I,

As strains of Cat filled our heads,

And a thin red flame mourned its certain death,

And I hoped to move the earth.

The music gently caressed our ears
And smoothly flowed into our minds,
Until we joined with the melody
And felt at peace with our yearnings.

So we drew one picture with colorful pens,
Of the harmony we wanted the world to share,
We drew flowers and birds and fish and sunlight
All spun into a phantasmagoric ball,
And that was All.

The sky slowly filled with prickly light
As morning visited the treetops.
I had quietly gone to sleep,
While you talked on and paced.

I smiled as I dreamt of our flowers and birds,
And I dreamt of you pacing the room,
But you had gone out to face the new day.

While I slept on and dreamt.

Girl stands and scrutinizes the audience. She thinks and then says, "I think I'd do better to keep quiet. No matter what I'd say, people would be upset. It can't help now anyway." Girl coolly saunters off stage. Curtain drops.

Rabanit Yosef In America

Pashtut and tzniut, simplicity and modesty—these words best characterize the wife of the Chief Sephardic rabbi of Israel, Rav. Ovadia Yosef. The rabbanit, together with her husband, has recognized her responsibilities in raising her family in the Jewish homeland. She is the mother of eleven children and the grandmother of eleven. Her sons are all talented chachamim and like their father, go to various communities to give **Shiurim. In fact, one of her sons recently passed the tests qualifying him to serve as a **dayan**. Her two**

daughters learn **halacha** in **Yeshiva**. One girl is also studying to be an artist, while the other is pursuing a career in teaching.

The Rabanit feels the success she has in raising her children lies in the fact that her family exemplifies **dares** **halacha** the ways that the Torah demands us. She herself is equally responsible for leading her family in the ways of Torah. She has not restricted her role as wife and mother to lighting **Shabbos** candles and making **chulent**. In

(Continued on page 11)

(Continued on page 10)

Guest Fees Challenged

by Flo Simon

As a dorm counselor this past year, one of the most difficult and distressing policies I had to enforce was the two dollar overnight fee levied for any guest who chose to spend the night in the dormitory. In the past this fee minimally guaranteed bedding and a place to sleep. Now the fee remains and no services are offered in return.

The Administration has been approached concerning this issue and appears to be something less than positively responsive. They maintain that the fee should remain. I humbly question "Why?"

As mentioned, at this point the fee does not go towards any service for the guest. Further, it appears that the money is not even entirely contributed towards the dormitory. The only other conceivable *raison d'être* I can imagine is the reasoning that this fee serves to prevent any guest from taking undue advantage of her hostess. The argument is weak because I think we may assume that college women can adequately handle their own affairs in this respect, and if not, the two day

Are you creative? Do you have room? Let's see your stuff! Volunteer your services to the TAC shabbos committee.

limit for guests rather sufficiently fulfills this purpose.

The fee seems to serve no apparent positive purpose. It definitely emerges as counterproductive when potential students are confronted with this arbitrary charge and dorm counselors become reluctant enforcers of a policy with which they cannot sympathize. I therefore respectfully suggest that the Administration consider abolishing the fee.

A Note of Thanx

As the year draws to a close, I think of all the people who have been so nice to me while I've attended Stern—a special "thanks" to all of them. To say what I want to say, Even though it needn't be said And probably has been said By so many other girls Who are better at saying things than I Is a rather difficult task.

So in quite a simple way, And without further delay I'd like to say Or in two words relay My appreciation of you —Thank you.

L.K.

Contributing: The Choice Is Yours

Chaya Hilsenrath

A need for a paper, there is no doubt. Especially *The Observer*, one can't do without.

It is here to serve as the student voice, And so, students, make it your choice

To help *The Observer* fulfill the journalistic rules:

To inform, to guide and to entertain your school.

The new *Observer* staff of Stern College.

Has the will, and the knowledge To work hard and diligently

To publish the school paper bi-weekly.

As the newly elected contributing editor

I hesitate to write further. But remember, each and every student,

It is you, who must be prudent in assisting this new staff through the new year.

Yes, it is you, the student, from whom we want to hear!

Good luck on exams and have a great summer!

American Jewish Music Reflects Torah Ideals

by Judy Fruchter

Music has become an integral part of our lives. We awake to its sound, change our moods through it and use it for emotional release. We even incorporate it into our daily conversation. Music has become such a necessity that few people are without radios, stereos or tape-players. It has even dominated the television screen.

Yet, despite its pleasant tones and rhythmic beats, it is becoming increasingly difficult to find satisfactory popular rock music. Much of today's rock music is just that—hard as rock and of little value lyrically and often musically. It is a sad reflection on our society as we listen to "hit" songs condoning such actions as "getting high" or "stoned" or engaging in illicit sexual affairs. With few exceptions, it is difficult for us as observant Jews to relate to such music.

However, Anglo-Jewish "rock" music has its own story. Throughout its short existence, beginning with Shlomo Carlebach and The Rabbi's Sons, modern American Jewish music has continually expressed itself through deeply meaningful words, glorifying and extolling G-d. Songs like "Roomies" and "Ashira" praise G-d while capturing common rhythmic beats. American Jewry has been successful in adapting to the changing musical styles while eliminating distasteful lyrical differences. We needn't include today's permissiveness in our songs—the Torah serves as the best possible source for meaningful words.

Thus, it is disheartening to witness the changing popular Israeli music today. The radios, buses and discotheques play numerous "Israeli" songs, which, in reality, are pure American rock imitations. It is a shame that it is often only through war that the Jewish *neshoma* can spiritually express itself in song. Reflecting the uniquely Jewish character, after the Six-Day-War, Israel's music was dominated by such songs as "Yerushalayim Shel Zahav" and "Machar," songs conveying hope and thankfulness, far removed from the current American musical trend. With the ongoing tragic war, Israeli music is again recapturing a truly Jewish religious character. The now-favorite "Hamilchama Haacharona" is being followed by similar songs reflecting optimism and faith in G-d.

We must be grateful for our American-Jewish modern music. It has become famous for its catchy melodies and pulsating sounds (*rachsh* in our terminology) while fervently proclaiming Torah ideals. The slower songs likewise emulate immense feelings of G-dliness. The increasing number of American Jewish groups must be commended for providing a link between the Jewish *neshoma* and the popular sound. It is our hope that Israel, sacred home of the Jew, will look to our music for an example, rather than to the immoral secular American noise it usually chooses to echo. G-d forgive us if we must rely on wars to express our innermost emotions in our music.

Shavuot Marks Continuous Revelation Of Torah To Jewish People

by Ellen Horkowitz

Shavuot is the Yom Tov where, in the words of Rabbi S.R. Hirsch, we commemorate "the foundation of the spirit of Am Yisroel. It is the time of the revelation of the Torah, *zman matan Toratenu*." B'nei Yisroel was physically freed and became a Jewish nation in the exodus from Egypt. The remaining step was to spiritually free the Jews. This was, Hirsch says, accomplished in the "revelation of the Torah." In giving the Torah to the Jews, Hashem gave them a way of life. The task of the Jew was and is to watch over and follow this "way of life." The act of "Revelation" reveals G-d to us as the Lawgiver. This teaches us of the Divine origin of the Torah and its eternal nature.

It is important to note that in Leviticus 23:15-22, where the holiday of Shavuot is discussed, there is no mention of a designated date in terms of months and days. (All the other holidays are stated in precise dates.) This is important in understanding the meaning of the revelation of the Torah. The revelation of the Torah is continuous, a cycle that never stops. Every day the Torah is being "revealed" to people. One cannot therefore limit one's self and put a specific date on the Revelation, for it is still going on daily.

Shavuot is also an agricultural holiday. It is one of the *Shalosh Regalim* (one of the three pilgrimage holidays), a Yom Tov where offerings were brought to the Beit Hamikdash. Shavuot marks the end of the barley harvest and the beginning of the wheat harvest (Deut. 16:16).

Shavuot is also associated with the historical bringing of the first

ripe fruits, "bikkurim," to the Temple. In ancient times, Jews gathered together in Jerusalem in different districts and went to the Beit Hamikdash where they were greeted with songs by the Levites.

It is stated in the Chumash: "And you shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving, seven weeks complete shall they be: Even unto the morrow after the seventh week. Fifty days and ye shall present a new meal offering unto the Lord." (Lev. 23:15-16) It is interesting to note that the Sadducees interpreted the term "Sabbath" literally here and for them, Shavuot falls on Sunday. The Pharisees understood "Sabbath" to be the first day of Pesach, which is a Shabbat day of rest. For them, Shavuot falls on the 51st day, from the first day of Pesach. (Today we follow the Pharisees' view.)

Some of the *minhagim* of Shavuot include: reading the Book of Ruth, learning the *tikkun leil Shavuot* and eating dairy. The Book of Ruth is read because the events described there took place during the harvest time. Ruth was the ancestor of King David, who, according to Tradition, died on Shavuot. Ruth's conversion to Judaism is appropriate to the *chag* which commemorates the giving of the Torah, and Ruth's loyalty is symbolic of Israel's loyalty to the Torah.

The *tikkun leil Shavuot*, used for the purpose of spending the entire first night of Shavuot in learning, was a *minhag* that originated through the influence of the Kabbalah. Selected

readings from all Jewish seforim are read on this night.

There are a number of reasons for the *minhag* of eating dairy on Shavuot. One of them is the fact that Torah learning is said to be as sweet as honey and as nourishing as milk. Another reason is the fact that Israel is often referred to as "eretz z'vat chalah udvash," "a land flowing with milk and honey." Still another reason cites Israel's fear of breaking their newly learned Kashruth laws concerning the separation of *milchig* and *fleishig*.

A Chag Sameyach to all!

Rabinat Yosef In America

(Continued from page 9)

addition to separating *milchig* and *fleishig* in her kitchen as a means of maintaining a kosher home, she views *taharat hamishpacha* as the foundation of the Jewish family, a means of achieving total *Kedusha* (holiness).

The greatest tribute to her success is the request of her seven year old son. The Chief Rabbi and his wife wanted to bring their youngest son to America. The boy declined. He said he did not want to go to America—he'd rather his parents bring him back a "Shas from America."

Bicycling Is Inexpensive, Fun Way To Spend Summer

An interesting idea for summer plans will be explored this year. A group of orthodox Jewish students are planning a series of bicycle trips through New York and New England this summer. The itinerary will include a few short trips during the day and week-end excursions. One major trip is tentatively planned through Cape Cod or Vermont. The trip will be planned with the convenience of a majority of the participants in mind.

Last year, a group of students from Yeshiva University, Penn State, Colgate and Long Island spent eleven days bicycling

through New England. The students' interests focused upon the nature of Jewish life in rural America.

This is not an expensive type of vacation and it is a good way of getting back to nature. The minimum cost of the trip this summer is ten dollars, providing membership in the American Youth Hostel. The essential item required for the trip is a ten-speed bicycle.

For more information, please contact: Marilyn Oppenheim in room 7E at Stern, or Elliot Udell, 79 Dartmouth Drive, Plainview, New York, 11803, 516-OU-17121.

New Perspectives

(Continued from page 2)

Approachability to the president is a pivotal point. The presidential position as we recently have seen (Washington) can become detached from the populus. This aloofness does at times become a source of frustration and student disinterest. Being aware of this pitfall, I hope to avoid it, but the

student body is the group that can help me retain this intimacy. I ask for help; in this way, we as a group, can make a great change. I relate the coming year is one replete with hope and change. I can not function alone. Only we as a group can initiate and follow up on our ideas and thoughts. So let's work together.

"If I am not for myself who is for me? And if I am for myself alone, what am I? And if not now, when?"

—HILLEL

Israel needs American volunteers. The current civilian manpower shortage must be alleviated. Hundreds of volunteers went to Israel during the Yom Kippur War. Their presence was an affirmation of the unbreakable bonds tying the Jewish communities of Israel and the United States. Many of these volunteers have now completed their service and are returning home. The need, however, has not altered; rather, it has increased. Young Americans are needed to replace those Israelis still serving in the reserves.

The challenge of helping at this time of need involves not only the physical replacement of the work force. It is also an unparalleled opportunity to participate in the dynamic social, political, and cultural changes which are now occurring in Israel.

We urge young Americans to accept the challenge and volunteer for service to Israel. Consider your relationship to the State of Israel; if you feel the commitment and are ready to help, then apply for Project Etgar, a six month diversified program open to young people, who are high school graduates through thirty years of age.

ROBERT ALTER

U. of California at Berkeley*

JULIUS AXELROD

Natl. Institute of Mental Health, NOBEL LAUREATE

ARNOLD BAND

UCLA

DANIEL BELL

Harvard U.

MARVER BERNSTEIN

President, Brandeis U.

BRUNO BETTELHEIM

U. of Chicago

ALAN DERSHOWITZ

Harvard Law School

EMIL FACKENHEIM

U. of Toronto

LEONARD J. FEIN

Brandeis U.

MARVIN FOX

Ohio State U.

NATHAN GLAZER

Harvard U.

IRVING GREENBERG

City College of New York

BEN HALPERN

Brandeis U.

ARTHUR HERTZBERG

Columbia U.

BANESH HOFFMANN

Queens College

IRVING LOUIS HOROWITZ

Rutgers U.

ALFRED KAZIN

Hunter College

MILTON R. KONVITZ

Cornell U.

SIMON KUZNETS

Harvard U. Emeritus, NOBEL LAUREATE

SEYMOUR LACHMAN

President, New York City Board of Education

NORMAN LAMM

City College of New York

BERNARD LANDER

President, Touro College

SEYMOUR MARTIN LIPSET

Harvard U.

ISRAEL MILLER

Vice-President, Yeshiva U.

DAVID MIRSKY

Stern College for Women

JACOB NEUSNER

Brown U.

MARSHALL NIRENBERG

National Heart Institute, NOBEL LAUREATE

MARTIN PERETZ

Harvard U.

ALLEN POLLACK

Yeshiva U.

EMANUEL RACKMAN

City University of New York

HENRY ROSOVSKY

Harvard U.

JUDAH J. SHAPIRO

Hebrew Union College — Jewish Institute of Religion

MARSHALL SKLARE

Brandeis U.

MARIE SYRKIN

Brandeis U., Emeritus

ELIE WIESEL

City College of New York

These endorsements were acquired through the efforts of the Zionist Council of Art and Sciences—Academic arm of the American Zionist Federation.

PROJECT ETGAR

- work in kibbutzim and moshavim
- study Hebrew
- participate in tours, educational seminars and various cultural activities

option to:

- teach in youth and community centers
- work in industrial projects and social and health work



Contact: **PROJECT ETGAR**
American Zionist Youth Foundation
515 Park Ave., New York, N.Y. 10022 (212) 751-6070

*affiliations for purposes of identification only.

A Last Look

(Continued from page 9)

more than a whimper from the student body, you, the students, are to blame.

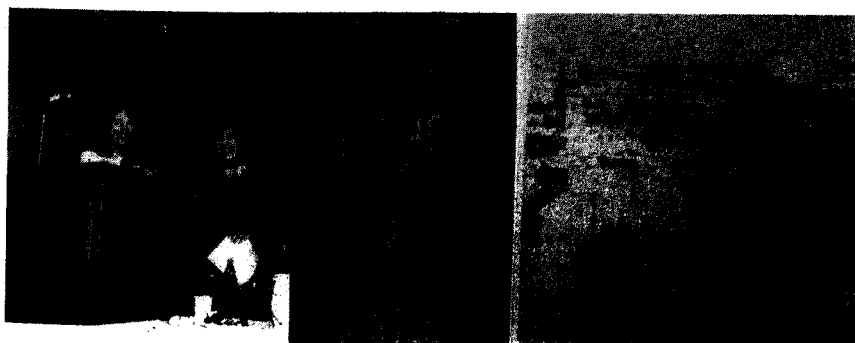
I suppose that it's customary to cite one's failures as well as one's accomplishments at the end of a term of office. However, I can't really say that we've failed. The explosive issues that dominated the scene last year just didn't exist in 73-74. We quietly initiated many reforms—changing the constitutional make-up of Council, strengthening our position in the Jewish community, dormitory reforms. I regret that Anita Gittelman, Frayda Waltuch and I did not meet for the weekly bull sessions Shirley, Esther Fuchs, and I repeated time and time again last year. But perhaps the need for those meetings has disappeared—we no longer have to publicize the fact that Senate, Council, and the newspaper are finally working together. We now take this for granted, and more is accomplished at a quick meeting than at a conspicuous vigil outside a Faculty Assembly meeting.

Now, of course, comes my list of thank-yous. It's grown pretty long over the past few years—a lot of people have done a lot of favors for me, without ever complaining. For instance, the staff of the Registrar's and Dean's Offices have been more than generous with their time and advice, and more than exceptional in the patience category. Mrs. Turkel, Mrs. Zuroff, and Mrs. Reich deserve special thanks. Of course, without Mrs. Winter and Mrs. Shimoff I could never have survived. I can't put my thanks to both of you into words, so I'll be silent instead—my admiration for you speaks for itself.

I have found that, on the whole, the Y.U. administration is cooperative and concerned. I especially thank Dean Mirsky for his suggestions and interest. Of course, administrators do have certain undesirable, qualities—they will not level with students on sensitive issues, such as money, teachers, and the like. Now that I'm older and wiser, I realize that most of the administrators are not committed to the destruction of Stern College, and that their reluctance to discuss these "administrative" matters is a typical reaction. It will be a matter of time before the Y.U. executive shares its decision-making powers with the students and faculty, but we are slowly progressing toward that end. I must again, in all sincerity, thank Dean Mirsky and other administrators for not condescending to the students, for suggesting new programs, for assisting us with problems, and for showing that administrators are (gasp) human.

The thank-yous continue... to Mr. and Mrs. Klein, to Mr. Mandelbaum, and to Mr. Resnick, who went out of their way many times to help make a *mesiba*, a fundraiser, or a special program a success. I apologize to Mrs. Golden for all the problems that arose over the plays at Stern and Y.U.—thankfully, all worked out at the end. There are other faculty members whose counsel and concern have been immeasurable, and I thank some of you for your assistance on an academic and political level, many of you for

(Continued on page 12)



Rabbi Herbert Goldstein Remembered As Unique

by Judy Wallach

A familiar sight around many parts of New York City today is the modern, multi-purpose synagogue which attracts Jews of all walks of life, serving both religious and secular functions. Contrary to many contemporary beliefs this is not a brand new type of institution. As Aaron Reichel, presently a Y.U. smicha student and National President of Yavneh explains, his grandfather, Rabbi Herbert S. Goldstein, z'l, was a pioneer in establishing this type of synagogue as well as instituting the forerunners of contemporary orthodox youth movements.

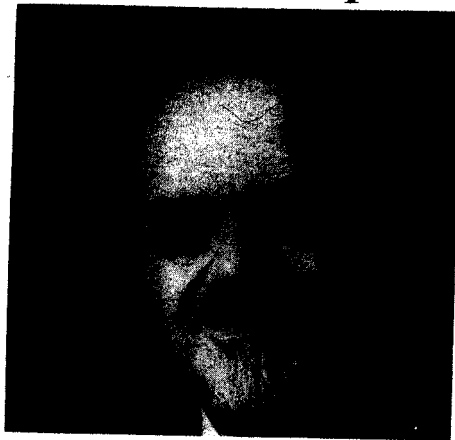
Aaron Reichel describes Rabbi Herbert S. Goldstein as the first orthodox rabbi to be born and educated in America. In that time period, most of the American orthodox rabbis addressed their congregations in Yiddish, while Rabbi Goldstein spoke in English.

While still attending the Jewish Theological Seminary (Y.U. was not granting smicha yet), Goldstein was granted smicha by a prestigious orthodox East Side rabbi. Rabbi Goldstein graduated as valedictorian from the seminary, but leaned toward conservatism. The Encyclopedia Judaica cites Rabbi Goldstein as having been "unique" since he had graduated from the then somewhat conservative Jewish Theological Seminary, but was nonetheless affiliated with right wing orthodox Judaism.

While yet a senior at the Jewish Theological Seminary in 1914, Rabbi Goldstein became the assistant, or English speaking, rabbi for the congregation of Kehelas Jeshurun of Park Avenue. The position was previously held by Rabbi Mordecai Kaplan. Kehelas Jeshurun was considered to be the most prestigious Ashkenazic synagogue in N.Y. at that time.

In 1917, Rabbi Goldstein founded the Institutional Synagogue in a thriving, middle Jewish class community in Harlem. Reichel describes his grandfather as having pioneered the combination of an American synagogue building, Talmud Torah, and community recreational center. This synagogue attracted people of all ages, especially the youth, who would otherwise have been completely isolated from Judaism. It has been estimated that thirty five hundred people passed through the doors of this synagogue weekly. At its peak, sixty seven clubs held meetings in the building simultaneously.

The facilities of the Institutional Synagogue and the activities sponsored by it did much to enhance its popularity among Jews. Rabbi Goldstein was known to have rented theatres on a weekly basis where he staged massive rallies with an attendance of hundreds. Guest lecturers such as U.S. senators and deans often appeared at these rallies. Rabbi Goldstein himself often delivered lectures



Rabbi Herbert Goldstein, the "Jewish Billy Sunday."

on Jewish topics in his own emotional, charismatic style, which is similar to the style of "Billy Sunday" or "Billy Graham." In fact, Rabbi Goldstein was actually known in the secular N.Y. press as "the Jewish Billy Sunday." After being introduced to the Institutional Synagogue in this manner, many of these Jews, says Mr. Reichel, became active in the synagogue's clubs, religious services, Talmud Torah, and the Adult Education Program. Due to the tremendous turnover, the shul sponsored three morning minyanim. The large membership in the various clubs of the synagogue (i.e., basketball and debating clubs) led to a high enrollment in the Talmud Torah as well. The club members acquired a strong sense of identity. Their curiosity was aroused concerning other benefits of the synagogue.

The Institutional Synagogue was continually renovated, making it quite a large institution. Isaac Siegal, a well known Jewish congressman, became the first president of the synagogue. Jews on all levels enrolled in Rabbi Goldstein's Adult Education classes. According to Mr. Reichel, his grandfather's specialty was teaching them Bible. In 1937, the Institutional Synagogue moved to the west side on seventy-sixth street where it stands today.

Rabbi Goldstein's involvement with Jewish youth extended far beyond the synagogue. He established youth movements, on the high school and college levels which were associated with U.O.J.C.A., forerunners of the contemporary N.C.S.Y. and Yavneh movements. Rabbi

Important Facts Cited Regarding Breast Cancer

by Karen Chayt

Cancer is one of the great killers of mankind. In the U.S. cancer causes over 350,000 deaths a year, more than any other single ailment except heart disease. In the U.S. female breast cancer occurs more often than any other form of cancer. There are some 74,000 new cases each year. Breast cancer is also the chief cause of cancer deaths in American women, claiming 33,000 lives in 1973. Breast cancer can strike a woman of any age, although more frequently in women over 35.

Despite these grim statistics, death from cancer can be prevented by early diagnosis and prompt treatment. When breast cancer is diagnosed early and treated immediately, the rate of cure can be as high as 85%. Breast cancer cannot be prevented, but the number of lives saved is increasing as more cases are diagnosed early and treated promptly. Cancer cells invade normal body tissue and spread or metastasize to other parts of the body. It is therefore imperative to diagnose breast cancer before it has spread.

Fortunately, breast cancer is easy to locate. Ninety-five percent of breast lumps are discovered by women themselves. Unfortunately, not all women are finding breast cancers early enough. Because early diagnosis can prevent death from cancer, every woman of menstrual age should practice breast self-examination each month. She should report any suspicious changes or lumps to the doctor immediately. (In addition to monthly self-examination and regular visits to the physician, we should be aware of new diagnostic techniques. Some new techniques for early cancer detection include mammography which is a special type of x-ray and thermography, which involves heat pattern changes.)

A lump in the breast is not

necessarily malignant. Breast tumors, both benign and malignant, can usually be found by touch. If a woman discovers a lump she should see her doctor immediately. He will probably recommend surgical removal. Usually, while surgery is in progress, a biopsy is performed; that is, examination of a slice of the tumor tissue by a pathologist to determine if the tumor is cancerous. If the tumor is cancerous, a mastectomy is then performed, wherein the breast is removed along with the underlying muscles and in more advanced cases of the disease, lymph nodes in the armpit are also removed. If the cancer is localized in the breast, as many as 85% of treated patients show no further evidence of cancer at the end of five years.

Most women following mastectomies lead very normal lives, even bearing children. They are assisted by the Reach to Recovery Program (an organization of women who have undergone mastectomies and returned successfully to normal life.) Shirley Temple Black and Mrs. Birch Baye are among those women who have undergone successful mastectomies.

The cause of breast cancer in humans is still unknown. Trends are noted, including a lower risk for married women who have borne and nursed children. Daughters or sisters of patients with breast cancer have a greater chance of developing the disease. The frequency is greater in the U.S. and Europe than in Japan and higher proportionately among Jewish women. Although we have not yet conquered cancer, we do not have to let cancer conquer us!

Further information can be obtained from the American Cancer Society, New York City Division Inc. 19 West 56 Street, 10019. Take five minutes to send a postcard which can save your life.

Last Look

(Continued from page 11)

your personal advice, and some of you for both—Rabbi and Mrs. Herman, Dr. Hecht, Mrs. Schram Dr. Silver, Mrs. Hatvary, and Dr. Bernstein.

Of course, the best is saved for last. Each class office and each committee chairman deserves an individual thanks, but since there are so many of you, please accept my thanks to you as a collective unit. I can thank Frayda and Anita by name—there are only two of you, but you've worked hard enough to be ten people. Certain individuals, such as Senior Class President Corinne Feinstein and Council's TAC Chairman Jenny Rudin deserve special thanks—but then, Jenny also deserves my condolences on getting suckered into the President's job. Seriously, Jenny, all the work, all the tears, all the sleepless nights are worth it in the end. You have a great board to work with, and I hope that with my little wish for luck you'll reach every goal you set for yourselves.

Which brings me to my board. Sometimes I was ready to strangle a few of you, and often you were ready to strangle me. Jeanette has done a terrific job replacing an officer-on-leave I thought was irreplaceable (and thanks, too, Esther). Nomi and Sara were on call at all hours—5 a.m. seems to be prime time around here. And Sue, you've been a doll. I wondered if you'd survive as an ad major, dorm counselor, and Vice President, but you've managed, and you've gone far beyond the call of duty. Thanks to all of you for your efforts, and most of all, for your friendship. (And thanks, Saul, just for being there.)

Rings and Things

Debbie Levine '76 to David Abramchick
Joni Dimenstein '76 to George White
Helaine Gross '75 to Joe Bondar

Births

Fran Mermelstein Fleischmann '73 a girl
Judy Schulman Schnell '75 a girl

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