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Students Protest Terrorists Arrival

In response to a disclosure which announced that Yasir Arafat was a guest at the Waldorf Astoria and that the Flag of the Palestinian Liberation Organization was flying high above that hotel, hundreds of Stern students rallied there to voice their protest. At first, it seemed as though there were more policemen than students present, but that situation was only momentary. It appeared to the protesters as if the police were expecting a rather violent rally as there were paddy wagons and mounted police ready for action. The fears of the police were unfounded, as Rabbi Avraham Weiss prepared to lead the demonstration around the hotel area quietly. The participants then moved across the street, where they raised their voices loud and strong.

Rabbi Steven Riskin, of the Lincoln Square Synagogue, addressed the protesters. He explained to newcomers and onlookers how, on a moments notice, students came to rally against Yasir Arafat and his cause. He very vehemently stated that the city of New York has more Jews and more Jewish policemen than any city in the

world. How then, he asked, could they commit the crime of the century by giving protection to the very people who wish to destroy our nation? Rabbi Riskin said that he had only one message for the day: "This is not the first demonstration." He emphatically acknowledged that Jewish people and freedom loving people will never allow the flag of the PLO to fly over the hotel, over the United Nations, or anywhere in the world.

The next speaker, Rabbi Avi Weiss, commenced by reading a statement issued by a present day Nazi, Arafat, who stated "our hope is the destruction of modern Israel. We don't want peace, we want war and victory." Yasir Arafat is a man who wants a free and democratic state in which Jews wouldn't be permitted in the old city. Rabbi Weiss claimed, as did Abba Eban, that if the world can tolerate twenty Arab states, it can tolerate one Jewish state. The Rabbi asked how the Waldorf Astoria could admit Arabs to their suites — Arabs that throw children out of windows and murder athletes in Munich. He continued along this thought by stating that

murderers and terrorists who come to this country should not be granted police protection.

Rabbi Saul Berman closed the rally by urging all those present to call on the government of the United States and to urge them to repudiate Arabs representation. He further called on the United States representatives to the United Nations to walk out in protest of this outrage. Rabbi Berman publicly asked Mayor Beame and the City Council to stop spending hard earned tax dollars to protect terrorists. He ended with a few choice words for Yasir Arafat... "We'll be back," and pointed to the Israeli flag saying, "The flag will fly — Am Yisroel Chai!"

Before the program closed with **Hatikvah**, Rabbi Weiss pointed to the **Magen David** on the Israeli flag and explained how **David Hamelech** used the symbol on his shield when he was called to defend himself from the enemy. Rabbi Weiss recalled how Jews were forced to wear it during the holocaust. The **Magen David** has become a symbol of great optimism through the many years of suffering.

Mass Demonstration Echoes Jewish Outcry



100,000 rally against PLO.

by Beth Dauber

On October 14th, the United Nations shocked the world by voting to invite representatives of the Palestinian refugees. The serious repercussions of this decision were felt not only by Jews but by people of all races, religions and creeds who have a sense of moral justice.

The Conference of Presidents, headed by Rabbi Israel Miller, responded by organizing a mass demonstration on Monday November 4th in protest of the U.N. vote. The rally was supported by such varying groups as Agudas HaRabonim and the AFL-CIO.

The estimated number of protesters ranged from between 60,000 to 175,000, the figure quoted during the rally. The New York Times

referred to the rally as "one of the largest demonstrations in the city's history." It was considered one of the most orderly crowds by the chief of operations of the Police Department. The probable explanation for this is the urgency for a serious attitude concerning the rally. The demonstration was a show of moral indignation against the admission of the PLO to the U.N. debate.

Speakers at the rally included such notables as Senator Henry ("Scooper") Jackson, Abba Eban, and Moshe Dayan. Others who verbalized their outrage were Mayor Abraham Beame, Senator Jacob Javits, Ramsey Clark and Sister Rose Therring. They echoed the sentiments of the large crowd—The Nation of Israel lives!

Sylva Zalmanson Welcomed by Stern

by Gail Epstein

The students and faculty of Stern College were privileged to greet the renowned Sylva Zalmanson on Tuesday, November 5th. The occasion was quite moving for us, and hopefully for Sylva as well.

Avraham Weiss, began with the words: "Sylva is my rebbe and I believe that she should be your rebbe. Consider her actions and listen to her words." Rabbi Weiss stated that we have been praying for Sylva for the last four years as the



The program began with a short introduction by Rabbi Saul Berman. He discussed the fact that we have only recently become aware of the religious, cultural, and economic oppression of the Soviet Jews, and since that time we have merited to see the rebirth of so many Jews in Russia. The next speaker, Rabbi

symbol of all Soviet Jews and that we must continue to pray for their sake. He concluded by reading a letter that he and his family wrote to Sylva while she was in prison, but which she never received. He had hoped to indicate to Sylva the concern felt for her outside of Russia. . . . "For we

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Sapir Challenged by Questions

by Chaya Marcus

Pinchas Sapir, formally the minister of Israel, now the chairman of the Executive of World Zionist Organization and the Board of Governors of the Jewish Agency, addressed the Student Body of Stern College during Club Hour, on November 6.

Mr. Sapir began his speech by citing the fallacy of the press in presenting a picture of Israel as only a fighting nation. It seems that the only time one hears news about Israel is during the times of violence. Mr. Sapir continued saying that Israel is actually like any other country. It is in a state of constant production in all fields. Work too, continues, although by different hands, during times of strife and tension.

There are a total of seven universities with a total of 50,000 students studying to become professionals in many fields. This is quite

a remarkable number when one considers that in 1948 there were only one thousand university students.

Also, there is much being done to improve the conditions for new immigrants so as to increase their arrival. Actually, says Sapir who is donating himself to increasing the flow of new settlers, it was the Aliyah to Israel which enabled Israel to exist independently. In order to keep Israel independent, stated Sapir, Aliyah must continue. There are many occupations available to Olim who come to Israel. There is a great need for teachers in the new settlement areas. In general, technicians, scientists, and professionals are among those who are most needed.

In conclusion, Mr. Sapir said that no one can deny the existence of the Israeli Army. However, its function is to guard and protect the country in event of war. It does not symbolize any overwhelming warlike Israeli attitude.

Mr. Sapir later entertained questions from the audience. When asked about settling in the new areas such as Shechem and the West Bank, Mr. Sapir answered that the government makes all the final decisions in cases like these, when security is at stake. Moshe Dayan says that it costs one million Israeli pounds to settle a new area. Therefore, Sapir strongly suggests settling in those places already established, such as the 43 settlements in Ramat Hagolan, who desperately need settlers.

A question was polled regarding efforts the government made to stop Israelis from leaving Israel. Mr. Sapir said that the reasons for emigration are manifold. Some leave because they desire a higher standard of living or a better salary, which is unavailable in Israel. There are those who are afraid because of the military situation and leave to avoid any problems and/or tragedies. However, the Israeli govern-

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We've Just Begun to Fight

The demonstration protesting the decision to invite the representative of the Palestinian people to participate in the deliberations of the General Assembly of the question of Palestine in plenary meeting 14 October 1974, was a success for many parts of this country. The number of people of attendance varied, but even the most conservative estimates acknowledged the presence of 10,000 people.

The demonstration was not converted into a massive social event. The participants stood quietly, listening attentively to the speeches. Members of the Jewish community never before seen at demonstrations, came to express their solidarity in the condemnation of the General Assembly's decision. Still, we have not yet won the battle. We cannot predict what will be required of us, but we must be willing to express our feelings publicly and present ourselves as united in our concerns.

Weights For Measures

Last year Stern College initiated the Co-Op Program permitting qualified students from Yeshiva University High Schools to take courses at Stern. The courses they may register for are regular college courses except one or two history courses which are taught solely for Co-Op students.

This innovative and now controversial program is presently being evaluated by the Stern College Senate. Polls were distributed to students and teachers last year. On the basis of information gathered, suggestions for improving and restructuring the program will be presented.

The Senate, in its deliberations, should consider all the issues and conflicting demands of the groups involved. It is necessary to weigh and measure the benefits accrued and damages incurred to the Co-Op students, the Stern students and to Stern College, the institution.

Hail to the chief



If Not Now, When?

by Lester Rudin

Our recent, moving experience with Sylvia Zalmanson shall be a highpoint for us all for many years to come. A fantasy becoming a reality is often a disappointing experience for the dreamer, but Sylvia's appearance was in no way a crushing experience for us. The reality of her standing before us was more dream-like than authentic, her face becoming 3-dimensional rather than one confined to photographs and posters. Her name has been etched in our minds since the outrage of the 1970 Leningrad trials. But with this realization of a dream come true, we incur, co-incidentally, some great responsibilities and duties. Her name cannot be displaced now among the many we hear daily, for she had become a face—imploping us and inspiring within us strength to uphold our obligations, not only to her but to those whose freedom is yet to be granted.

Sylvia represented a common link, uniting all who were present and I feel, giving the student body our first feeling of **Achdus**. Her words ring out in our ears; our freedom to learn and practice Judaism is a right she has fought dearly for. Her destiny is tied to ours for she has become an integral part of our existence as the embodiment of our own fears, desires and hopes. Our emotional commitment to her must be deepened, and complacency must not set in, for she has truly made the **mishna avot so vivid for us**—If I am not for myself, who am I? and when I am for myself, what am I? and if not now, when? (**Avot 1, 4**)

No Ultimate Victory

As a result of the concerted efforts of World Jewry, Sylvia Zalmanson has been released from Soviet oppression. We, at Stern College, were fortunate enough to have her come to our college and convey her vital message to us. It was and always will be an experience that we shall cherish and never forget.

Yet, despite our momentary gladness, we must not forget or ignore those Jews who remain in the Soviet Union. It is incumbent upon all of us to realize that as long as even one Jew languishes in the Soviet Union our work has not been completed. It is our duty to continue to exert pressure on the Soviet authorities through rallies, telegrams and any other means available to us.

We have achieved a great victory with the release of Sylvia, but it is not the ultimate victory. It was Sylvia whose presence reminded us that there are other Russians, including her husband and brothers, who await their chance for freedom.

Punch and Judy

A Place To Go Home

by Judy Altshul

Monday we showed our outrage by attending a mass rally at the United Nations. Tuesday, we danced and rejoiced at Sylvia Zalmanson's freedom. Wednesday, we challenged Pinchas Sapir and his views when he came to encourage us to come settle in Israel. The week has been a busy one — along with our everyday concerns, we are reminded of our responsibilities to the world around us.

As I stood at the rally, as I listened to Sylvia Zalmanson, as I reacted to Sapir's words, varied thoughts ran through my mind. I began to get very angry at myself — at my inadequacy. I can no longer be amenable to excuses, especially my own. The entire Jewish people is in a state of internal crisis. One outcome of **Milchemet Yom Hakippurim** is that the Israelis realized that they, too, are Jews, and that their fate is intertwined with ours. Now, we will see increased efforts to encourage **aliyah**, especially among the young people. The gap between Israeli Jew and American Jew is closing for it is apparent that people are needed to come settle in **Eretz** in order for the country to survive. Perhaps this year is the time for the American Jews to come to a realization. Although, we are not the only Jews in **Chutz L'Eretz**, we do represent a large number of people. It is time for some deep soul searching for all of us. The situation that Israel finds herself in right now, unfortunately, is not optimistic. It is sad that we are pressured into making real decisions because of the dangerous position Israel is in due to the U.N.'s recognition of the Palestinians. We are being scared into our responsibilities.

To the religious Jew, there exists an added dimension. Although the religious community represents only a small percentage of the entire population of the State, the religious obligation to settle in **Eretz Yisrael** remains as much a **mitzvah** as

For Whom the Poll Tells

The student body of Stern College is largely unaware of the power its voice carries. Complaints are heard loud and clear, but when the time for constructive criticism and attempted change arrives, the mighty lion wimpers. At this very moment opinion polls are being distributed regarding the present grading system. The student has a chance, through this poll, to make known exactly how she feels on this issue. Yet, the students remain silent. In the near future, a number of polls will be distributed among students. If the students want change, they should say so, and say it loud. It also gives the faculty and the student government an idea of what students are thinking. The next time polls are distributed, fill them out! It requires a minimal amount of time and, in the long run, will be beneficial. If you don't speak out on the polls, you forfeit your official voice on crucial issues. Don't arrogantly assign the entire blame to the faculty, the administration or the student body for the faults you perceive in Stern. If they don't know what's bothering you, this situation cannot be ameliorated.

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Shmirat Shabbat. Numbers do not diminish our fulfilling of G-d's commands. There is great debate as to the religious character of the political State of Israel and this debate will continue. It is most important that we realize the fact that the future of Israel is bound up in the observance of Torah. Realistically, the religious situation in Israel is not what it should or could be. It is in the hands of the religious idealists, those who will dare to try to change the status quo. Who would be better fit for the task than we, the young religious, educated Jews. We are not yet completely cynical or too old to try to affect a change. It is with this in mind, that we must settle down and begin doing some serious introspection. We share the total burden of responsibility with those now living in Israel. I can think of no better way to express these ideas and needs than to quote from **Orot** (Lights) by HaRav Avraham Isaac Kook, z"l, the first **Ashkenazi** chief rabbi of Israel.

Eretz Israel is not something apart from the soul of the Jewish people, it is no mere national possession, serving as a means of unifying our people and buttressing its material, or even its spiritual, survival. To regard **Eretz Israel** as merely a tool for establishing our national unity — or even for sustaining our religion in the Diaspora by preserving its proper character and its faith, piety and observances — is a sterile notion; it is unworthy of the holiness of **Eretz Israel**. The hope for the return to the Holy Land is the continuing source of the distinctive nature of Judaism in the Diaspora; the Judaism of **Eretz Israel** is the redemption."

Perhaps we were not **zocheh** (worthy) to be born in **Eretz Israel**; or perhaps we are **zocheh** (worthy) to be reborn through **aliyah** in **Eretz Israel**. As our Sages said, "A **mitzvah** that has been made available to us to fulfill, we should not let it sour."

Letters to the Editor

Response to Educational Goals

Dear Editor,

I read with great interest the article in the last issue of **The Observer**, "Re-evaluation of Educational Goals" by Rachel Shapiro, in which she recommends that Jewish women delve into the neglected area of **Tanach**, or **Torah She'Bichtav**, to complement the male preoccupation with **Gemara**, or **Torah She'B'al Peh**.

I agree with Miss Shapiro's basic premise but do not feel that this should exclude the woman of any contact with **Gemara**; in the same way that **Gemara** cannot be studied without any reference to **pesukim** in

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Where Have All The Girls Gone?

by Sharon Yellin

Where have all those young girls gone?

Those young girls who sally forth from Stern College each year—where have they gone and why have they gone?

Each semester a number of students choose not to return to the college. According to Stern Registrar, the statistics show: 43 girls left in Fall 1974, 5 in Spring 1974, 68 in Fall 1973, 12 in Spring 1973, 70 in Fall 1972, 12 in Spring 1972 and 85 in Fall 1971.

Professor Silverman, the University Registrar, states that the average attrition rate, the rate of withdrawals per year, of Stern College is between 15-20%. The average attrition rate in colleges throughout the country is 20%. He also notes that the rate has increased slightly within the past few years.

What causes the 15-20% attrition rate at Stern College and what induces the former Stern student to look elsewhere?

Approximately six years ago, a questionnaire was distributed to students leaving Stern to determine

their reasons for withdrawing. The most popular reasons given for the withdrawals were related to 1) finances 2) absence of desired courses at Stern and 3) personal affairs.

Finances—Most of us are well aware of the fact that Stern is hardly inexpensive. Tuition per year is \$2000.00, in addition to the dormitory fee of \$500.00. In lieu of these statistics, city colleges which are free are a tempting alternative.

Number of courses available—Leafing through the Stern Catalogue, one notices the limited number of courses available, and the limited amount of instructors.

A number of students are frustrated in their attempts to get a well-rounded education, and many girls are unable to find enough courses available in their major. Even though there is the possibility of a shaped major, this may prove to be both difficult and costly.

Personal Affairs—Many of those girls who get married find it more convenient to attend colleges closer to their homes. Some of the betrothed are unable to continue their education at Stern, and others

are not able to continue their education at all.

Though this survey was taken six years ago, the administration believes that the results would be nearly the same today.

Mrs. Zuroff, Director of Student Services who conducted a study in the past, supports the "lack-of-majors available" theory. Occupational therapy and nursing are two examples that underline this theory.

A random poll of 20 currently enrolled Stern students revealed that five of the twenty girls were planning on transferring, three were considering the possibility, and twelve were intent on staying. Four out of the five girls transferring cited as their reason the lack of courses in their major. They are unwilling to proceed with the complications and expense of a shaped major.

The girls who responded negatively to the question of transferring were then asked what bothers them most about Stern and what, if anything, could possibly induce them to leave. More than half the girls responded that generally there are a limited amount of courses

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Portrait of a Jew

by Rachel Shapiro and Chaya Hilsenrath

How does one approach a Russian Jew just released from labor camp? We pondered this question as the taxi brought us closer to an unexpected interview with the famed prisoner of conscience, Sylvia Zalmanson, who is in the United States at the invitation of the National Conference on Soviet Jewry.

On arrival we were quickly ushered into a conference room whose poster walls proclaimed "Help Save Sylvia!" Her mere presence showed we had. As Ms. Zalmanson stated, "My release is testimony that pressure can be effective and can lead to a victorious fight. My release is the victory of the people here!"

A courageous woman, Sylvia wears a prisoner of conscience



Sylvia Zalmanson stands in U.S. necklace to remind herself and others of those still imprisoned. Although she appeared healthy, her smoking belied suppressed tension (Continued on Page 7)

Pinchas Sapir

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ment's goal is to create better conditions in order to keep people in Israel.

When asked why soldiers were short of bullets during the Yom Kippur War, he answered that, in general, equipment was scarce at the beginning of the war. The reason for this, was that many high ranking officials were surprised at the outbreak of the war. However in the course of the war, 400,000 soldiers were mobilized. This is 41 per cent of all the manpower between the ages of 18-41. Substantial amounts of money were spent on munitions to equip the soldiers properly.

When asked about the probability of another war in the near future, Mr. Sapir said that he didn't believe that one was imminent. One may

venture to say, he continued, that without Sadat's organizational power, plans for a war cannot be formulated and executed successfully. At this moment a war is not in Sadat's interest. He is building resort towns along the Suez Canal. He would like to be less dependent on Russia and more self-sufficient. Thus a war would not benefit him at all. However, this does not mean that Israel can set down her guns. She must always remain in a state of constant readiness.

Sapir ended by saying that our jobs as Americans is to go on Aliyah. Should we remain in the U.S., we must supply Israel with funds to meet her growing financial needs incurred by the many wars and the tight security measures enforced.

Sylvia

(Continued from Page 1)

are indeed one people... Only when you will be freed will we really be freed. Rest assured that we feel your plight. We were once silent, but you have taught us never to be silent again."

Sylvia spoke in Russian, but an interpreter was present offering a sentence by sentence translation. She began by expressing the gratitude she felt toward us, but also mentioned her irreplaceable feeling of envy upon seeing how easily we can lead Jewish lives here. We can study Jewish history, the Hebrew language, and the values of the Jewish religion without being persecuted. This is something which we may take for granted, but Sylvia does not. Being exposed to such a harsh, hostile environment, Sylvia continued, the logical course of action for Russian Jews would have been to assimilate. In spite of this, the Jews did not assimilate, always remembering their ties to Judaism and to the Jewish homeland.

Sylvia then described the "unbalanced and unsymmetrical" struggle between the Russian Jews and the Russian government when several Jews attempted to publicize

their unbearable plight. The decision to hijack the plane was not intended to harm anyone, but rather simply to evoke the concern of all Soviet Jews as well as Jews outside Russia. In spite of this, some received very long sentences, while others were sentenced to life imprisonment. They knew in advance that this action was extreme and possibly suicidal, but they felt that there was no alternative open to them.

Sylvia attributed the lightening of the prison sentences to us, to our protests and our solidarity. She pointed out that it was because of us that she was released, that other sentences were lightened, and that now, 35,000 people per year may leave the Soviet Union. Yet, the happiness and the gratitude that Sylvia feels because of her newly-acquired freedom is greatly overshadowed by the sadness she feels for her husband, brothers, and friends who still have long prison terms ahead of them. Sylvia felt assured that we would not give up our struggle for them because of her release, and, concluding her speech, she expressed a sincere hope for

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Letters To The Editor

Decorum

Dear Editor:

Derech Eretz Kadma L'Torah—Respect is foremost in the Torah.

A speaker comes to our house, Stern College, as a guest, therefore, he should be treated accordingly. Proper behavior we learn from our patriarch Abraham in **parshat Vayerah** 18:3. Here we see Abraham on a hot day, weak from circumcision, yet running to greet his guests. He is in the midst of talking to G-d, and yet he leaves to greet mere guests!

In the Gemara, Shabbas 127:1 it states, "**Gedola hachnasat Orchim Mekabalat P'hei Haashech'ha**" (It is greater to fulfill the mitzva of welcoming guest than to receive the presence of G-d.) Ergo, putting this mitzva in its proper perspective we can now apply it to our situation.

Pinchas Sapir was a guest in our home November 6. I didn't agree with many of his stands and policies. Many things disturbed me. Yet, when the question and answer period came, I remembered that he

was a guest in my home and that he should be treated with **derech eretz** (respect). Unlike some people present, I did not feel it was the time for an attack.

Certainly we all know that there is a proper way to ask a question. To be belligerent to a guest by approaching him with the attitude "I've made up my mind so don't confuse me with facts" or by asking a question just to be heard is not considered respectful.

Let me elaborate. There was nothing wrong with the questions asked, but rather the way they were presented. I know from speaking with my fellow students that I am not alone in feeling that there was hostility in many of the girls' voices. This is most definitely uncalled for and, furthermore, **unhalachik**.

In the future when we are **machnis orchim** (welcoming guests) let's remember the Gemara in **Shabbas**.

Yehudis Haas
TIW January, 1975

Requirements

Dear Editor,

In order to graduate Stern College for Women, one must schedule certain required courses into her program of studies. The subject of "requirements" is one of constant heated, (mostly outraged) discussion among the students at Stern. I've even heard it remarked that some prospective students to Stern decided against enrollment because they would be forced to take a science, English, history, philosophy, speech and — good grief — a foreign language.

Who among us has not experienced that first terrifying speech in front of her entire speech class? Many of us would rather have jumped into the East River than deliver that first awkward oration. Who has not suffered the rigors involved in memorizing the causes, events and results of the French Revolution? Have we not all been coerced into a fluent knowledge of Spanish, French or some other dastardly difficult tongue concerning which we all swear up and down we'll "never use?" And a "required" science — surely the most offensive offering proffered by the Administration.

But you know, I'm a more capable conversationalist because of that odious speech course. And that admirable "Western Civ" course really lends me an advantageous perspective on world history, which serves me well in all my other courses. I even use my infamous French or Spanish on the streets occasionally or run across a French phrase in my reading sometimes, which I can translate easily. I'm really learning some useful information from biology — tidbits I ought to know about my body, how it relates to the world, how it can produce a child.

And I find I'm a little better informed, well-rounded and knowledgeable woman for all of these "cursed" requirements.

Nancy Schwartz

Response

(Continued from Page 2)

The **Torah She'Bichtav**, so **Tanach** should not be learned without allusion to **Torah she'Baal Peh**. The commentaries on the **Torah** such as **Rashi** and the **Ramban** depend heavily not only upon **medrash aggadah** but also, especially in the more **halachik** portions of the **Torah** upon **medrash halacha** and **gemara**. In order to fully understand a disagreement between such commentaries, it is necessary to be familiar with the actual sources they use. If, as we believe in the Orthodox Jewish tradition, the Oral and Written Law are interdependent, then how can one who concentrates on the **Torah**

She'Bichtav neglect the **Torah She'Baal Peh**, at least when they specifically interrelate?

I am not implying that Jewish women should learn **Talmud** to the extent that men do; that would defeat the idea of separate but equal roles in learning as expressed by Miss Shapiro. However, I do feel that in order to refer to **Talmud** within the context of their **Tanach** studies, women should possess certain textual skills in **Gemara** and **Medrash** if they want to understand the points of reference. Thus the study of **Gemara** by women might be justified as beneficial to the more important task of learning **Tanach**.

Judy Kleinerman, '75

Observer Literary Supplement

The American-Jewish Heritage: Mordecai Manuel Noah (1785-1851)

by Laurel T. Havry

Mordecai Manuel Noah, Philadelphia gentleman and sentimentalist, by vocation lawyer, consul, editor, playwright, essayist, politician, sheriff, Surveyor of the Port of New York, and associate justice; by avocation duelist, orator, sponsor of schemes, and utopian dreamer, is a little-remembered name out of the past.

Noah's roots are pre-Revolutionary, going back on the maternal side, in all likelihood, to the Portuguese doctor, Samuel Nunez Ribeiro, who migrated to Georgia from London in 1733. His grandfather, Jonas Phillips, who served in the Revolutionary War, was a friend of Washington, and his own father, Manuel Noah, seems to have been an aide-de-camp to the General. Tradition has it that Washington himself witnessed the *ketubah* when Zipporah Phillips and Manuel Noah married.

Mordecai Noah grew up in the crowded Philadelphia house of his grandfather, where, as a boy, he saw Franklin walk that city's streets. Noah developed a love of books, which he satisfied at the Old Franklin Library, and a passion for the theater, which would never be exercised. In later years, he would call the theater the moral teacher of his youth, a lofty compliment to a form of entertainment that was still being scourged by minister and moralist alike.

Drama, however, was native to Mordecai Noah. And if financial exigencies precluded a full-time career in the theater, he brought a sense of the historic to everything he touched. It colored his diplomatic mission to

Tunis, his success with Tammany, and his role in the newspaper wars of the 1830's.

Nevertheless, the six plays which Noah did write, most particularly, *She Would Be a Soldier*, *The Siege of Tripoli*, and *Marion; or The Hero of Lake George*, made him, in the words of a contemporary newspaper, the most popular playwright of his day. Romantic melodramas of the blood-and-thunder school—neither a regiment of troops nor an elephant was alien to Noah's theater—his plays made the important contribution of introducing American themes to the American stage.

Perhaps the most impressive of Noah's theatricals took place not on the stage but in Buffalo, New York, in September, 1825, where with costume and pageantry, he proclaimed Ararat, an interim refuge for world Jewry, on Grand Island in the Niagara River. Noah's utopian dream, seasoned perhaps with the vision of profits from land speculation, failed. The Jews of Europe and Asia did not come, and all that remains of Ararat is the cornerstone in the Buffalo Historical Museum.

But Mordecai Noah's dream of a Jewish State remains prophetic. Tarnished a little by opportunism, it contains, nevertheless, the seeds of a new Zionism. (1)

(1) For further information on this interesting figure, see Isaac Goldberg, *Major Noah: American-Jewish Pioneer* (Freeport, New York: Books for Libraries Press, 1972).

Goodbye, Philip Roth: A Woman's Complaint

by Carole G. Silver

The Jewish woman who seeks a valid image of herself in Phillip Roth's novella, "Goodbye Columbus," is doomed to disappointment. She may find splendid stereotypes and brilliant caricatures, but instead of discovering truly Jewish or female characters, she will find herself confronting ethnically colored middle-class American male fantasies.

Three distinct female stereotypes appear in "Goodbye, Columbus." The first of them, Neil Klugman's cousin Doris (who is later reincarnated as Alex Portnoy's sister Hannah) represents the somewhat passive, unattractive, and asexual Jewish girl. Poor Doris—who peels rather than tans while she reads but never finishes *War and Peace*—is the "nebbish" of the trio. She barely attains the status of a negative fantasy.

Aunt Gladys (Roth's preliminary sketch for the full portrait of Sophie Portnoy) is, at least, memorable. As a smother-mother bursting with energy, anxiety, possessiveness, martyrdom, and food, she is a vivid destructive force. Representing what some American men see in their mothers, the truth of her character is distorted by the protest implicit in Neil's responses to her. He assumes that his problems are really all mama's fault and that mom's substitute—Aunt Gladys—is just another pain in his oedipus.

Brenda Patimkin, equally destructive, is Roth's quintessential Jewish American Princess. She is shown as arrogant, narcissistic, and competitive, yet beautiful, fascinating, and lovable. Essentially a stereotype and the projection of a male fantasy, Brenda is a descendant of the dark lady or fatal woman of British and American literature. One of the reasons she is Jewish is because the literary convention from which she is derived often selected Jewish women as dark ladies.

Like all fatal women, Brenda is beautiful. Neil is disturbed by the quality of her beauty; instead of being the sensual, unconsciously lovely "Polynesian maiden" he desires, she is vain and fully aware of her attractiveness. Brenda is not useful or serviceable. Her skill at swimming, tennis, and horsemanship disturbs Neil; her competitive nature angers him. Brenda is not subservient. She never considers Neil her superior, and she is far from submissive to his wishes. Brenda, though near-sighted about herself, is intelligent. Her "practical, infuriating questions" pierce Neil's facade and weaken his defenses. Worst of all, Brenda is rich. Like Daisy in *The Great Gatsby*, she is the "king's daughter."

Although her choice of Daddy Patimkin over Neil is merciless, it is a choice expected of the dark lady and inevitable in terms of the fantasy. For Brenda is unobtainable and unembracable; these are the reasons Neil Klugman so greatly desires her.

By the end of the novella Neil has recognized part of his problem. He knows that he has erred in trying to obtain the unobtainable, that his love has been mixed with lust and hatred. Brenda, like all fantasies, vanishes, leaving Neil to contemplate his own true love: himself.

In Brenda, as in Aunt Gladys and Sophie Portnoy, Roth has created a figure who is to demonstrate how spoiled and selfish Jewish women are, how they attack and attempt to destroy the identity of Jewish men. Yet what Roth does not seem to recognize is that Brenda represents his own fear of mature love and responsibility. In not creating a real, three dimensional woman but, instead, a fantasy creature who is goddess and witch, Roth reveals the conflicting set of expectations in his own mind—his ambivalence to and fear of women. Brenda has the last laugh.

Book Review —

As a Driven Leaf

by Judy Fruchter

It often takes a good book to make us question our very existence. Such is the impact of *As A Driven Leaf*, by Milton Steinberg, a thought provoking historical novel. *As A Driven Leaf* concerns the life and times of Elisha Ben Abuyah, later called "Acher" in the Mishna for his heretical thoughts and abandonment of Judaism. Almost every student of the Talmud is familiar with the story of the little boy who wanted to fetch the little birds from their nest in a high tree. Obeying his father's wishes, and the Biblical command, the boy first sent the mother bird away before taking its little ones. The moral message of this story was meant to emphasize the boy's admirable acts of duty in sending the mother bird and in honoring his father. For performing either of these mitzvot, the Torah promises long life. In the process of descending the ladder, however, the boy fell off and died. Many scholars were baffled by the outcome of such acts of devotion. For Elisha Ben Abuyah, who witnessed the tragedy, it meant a total severing of belief in G-d. Thus, Milton Steinberg builds on an historical account of the spiritual wavering of the once renowned Torah scholar, climaxed by the aforementioned event.

Steinberg's intention is not solely to record history; rather it is to use history as a foundation for character development and

human ambivalence. Elisha is the learned secular Jew who is forced to learn and practice Judaism under the esteemed Rabbi Meir. Elisha's teachers and colleagues, including Rabbi Akiva, Rabbi Shimeon ben Gamliel, Yochanan Ben Zakkai and other members of the Sanhedrin progressively intertwine themselves with the shaky conflicts within Elisha's soul. His final renunciation of Jewish belief is caused by his inability to accept basic premises or equate them with Euclid's logical theory of geometry. Conflicts of reason, doubt, and even passion await Elisha in his endless search for peace of mind. The pain is immediate for both the character and reader alike, as one empathizes with seemingly adolescent religious doubting. The questioning mind in this case, however, is not adolescent in ability, age or esteem. Likewise, the ridicule of heretical thoughts, particularly among the great scholars of Israel, during the first and second centuries, was extremely strong.

The historical authenticity of the novel is indeed questionable. Yet, whether truth, or more likely fiction, the message is strong and powerful. A plot of fear and uncertainty unfolds, and the reader is left with a stronger heart and a keener mind after completing the 420 page work. Despite the ancient setting, Steinberg creates a familiarity and immediacy as he focuses on the Jew's innermost thoughts, doubts... and ultimate certainties.

Antique

by Frederick Plotkin

the old Jews

left good accounts of themselves:

no stuated emperors, but
jars with leaves and faces, jars
you might keep water in yourself: one
shaped like a bird, whistles as you pour,
another, a fish, claps fins,
sings with open mouth: she whistles too,
they made horns from shells
sculpted portrait heads on wooden wheels:
thoughtful faces, eyes alert, mobile
lips: not nervous, more spiritual,
a race you could be proud of—
curious, often fearful
they arrived at considered judgments,
moved arms and hands, examined the effect,
in dark, old wooden cases of museums,
whole towns carouse

This poem is reprinted from *The Minnesota Review*, Vol. IX, No. 1 (1969)

The Jerusalem of this world is not the Jerusalem of the next world. To the Jerusalem of this world, whoever wants to goes up. To the one in the next world — only those ascend who are invited. (Bava Batra)

Tribute To An Inspiration

What's In A Story

by Peninnah Schram

What is storytelling? What place does the storyteller have in our lives? "I want to tell you a story." These magic words help create special feelings in us. When a story is told, a whole imaginary world fuses the reality of the past, present and future and what was and may be.

The oral tradition existed throughout history. Whenever people were interested in sharing their experiences of hunting for food—boasting about their exploits—teaching their children to survive, live good lives, to continue the traditions. At one time the storyteller was a very important character in the life of many societies. Epics were recited rather than read. These troubadours would sing songs representing stories which would entertain and inform. In the U.S., as well as in Europe and Russia, the role of the peddler was very important because he brought news of other parts of the country wherever he went. Today, the mass media has, to a large extent, taken over these various roles.

For the Jews, the Oral Tradition, **Torah Sheb'al-Peh**, played a central role in their cultural experience. In ancient times, Jews exchanged stories, wise sayings, parables and riddles long before anyone wrote them down. King David sang his Psalms which, in turn, were recited from memory for generations after. The rabbis of old taught the Bible and the moral lessons of Judaism to the people through the telling of legends and folktales from the Talmud and Midrash. It is interesting to note that these down-to-earth and imaginative teachers did not write down these ancient expostions on the law until the period 100 B.C.-200 A.D.

The Jews have always relied on the Oral Tradition for interpretation, communication, Laws, customs and shared experiences. It was a way of life for the Jews from the time of the Prophet Isaiah and continued to predominate in the Chassidic movement in the Eighteenth Century. When the break-up of the

traditional world of East European Judaism came in the mid-Nineteenth Century, it led to the beginnings of secular expression. Such storytellers as Mendele Mokher Seforim, I.L. Peretz and Sholem Aleichem were a direct result of the **Haskala** (Enlightenment) movement. Reading aloud and telling stories is still practiced today, involving all of us, as, for example, in the Torah reading, the relating of the Pesach story at the Seder table, the reading of the Megillah at Purim, and the story of the Maccabees at Chanukah.

This Oral Tradition continued in my own home as part of my childhood. When my father indicated to us that he was going to tell us a story, something special happened within us. My father told us stories around the **Shabbas** table. My parents would reminisce about their growing up years in Russia or retell the legends from the Talmud or folktales. I would listen with all my senses. I can still "see" the straw-covered kitchen floor in my grandmother's home in Sapiachok, "smell" the Challah baking in the deep wall oven, "hear" the Bolsheviks knocking on my mother's door at night in Vitebsk and "feel" her fright-mixed-with-courage. In retrospect, storytelling was my most effective method of learning the humor and pain of the Jewish people and a sense of our history.

Dr. Morris Epstein was a storyteller **par excellence**. As a teacher, he shared his stories with his students and friends. In addition, children and adults read the books he wrote and edited. In the summer of 1973, he gave his permission for me to tell a story he had included in **THE NEW WORLD OVER STORY BOOK**, a volume he co-edited, on one of my radio programs of **LET'S TELL TALES** (WEVD-FM). That program was broadcast in January, 1974, a few weeks after his death. I am particularly grateful that there are so many more stories to tell because of Dr. Epstein's work in the field.

To laugh, to cry, to share our experiences and to reinforce and teach our religious values—that is what storytelling is all about!

Bible As A Dialogue

by Dr. M. Havazet

Martin Buber said it. While the other classics of old are monologues, the Bible is a dialogue. In the Greek tragedy, man is all alone. In his aloneness, he has no one. Oedipus Rex, we are told by the chorus, is condemned to kill his father, live with his mother, and finally, scratch out his eyes in disgrace. He does not have foreknowledge and therefore cannot change his fate.

But the Bible is a drama of two, G-d and man. Man is the crown of creation. Only man was created after long planning and thought. "Let us make man." (Genesis 1:26) G-d makes a covenant with man and talks to him with great respect, even when he sins.

The two search for each other. Sometimes they find each other and rejoice in communicating. Sometimes communication breaks down. Both are in despair. The points of communication are stations in the Bible where the two meet. One shares in this dialogue when he stops at these stations.

The first question G-d asked man was "Where art thou?" (Genesis 3:9) For without man, G-d's creation is meaningless. And man searches for G-d. Without him he is in darkness. "Return oh L-rd deliver my soul." (Psalms 7:5)

Because they love each other. "I have loved thee with an everlasting love therefore with affection have I drawn thee." (Jeremiah 31:3) says G-d to man.

"G-d is the rock of my heart and my portion forever." (Psalms 73:26) says man. And he is in total happiness. "I will be glad and exalt thee, I will sing praise in thy name." (Psalms 9:3).

Yet life and its adventures temporarily removed man from G-d. Then man cries out. "Heal me, oh L-rd, for my bones ache... my soul is frightened... I am weary with my groaning." (Psalms 7:4) He complains bitterly. "Why standest thou afar off, O L-rd?" Why hidest thou Thyself in times of trouble?... (Psalms 10:1) "How long, O L-rd wilt thou forget me forever? How long, O L-rd, wilt thou hide thy face from me?" (Psalms 13:2)

And G-d calls man, too. "Return, oh back sliding children." (Jeremiah 3:14) "Fear not, for I have redeemed thee, I have called thee by thy name, then thou art Mine." (Isaiah 43:1)

And so the dialogue goes on. Beyond time and space. Happy is the man who has a share in this dialogue.



It is most difficult to express a vacuum, to put into words a sense of loss. For, at most, the letters that form a word that attempts to represent a feeling or idea are inadequate. Therefore, we do not wish to dwell upon "a memory." Rather, we have chosen to dedicate our supplement to an inspiration.

Dr. Morris Epstein, z"l, was, among the many other accomplishments, chairman of the Stern College English Department. He

was a fine teacher, a fine friend and a fine man. He was involved in the world of literature and of journalism. The students and faculty of Stern College have contributed to this special supplement, representative of the worlds to which Dr. Epstein z"l made great contributions. These selections are in tribute of what he meant to all of us.

"The truest end of life is to know the life that never ends." Beresford

Call It Sleep

Call It Sleep: An Early Jewish-American novel. by Dr. Doris Shores

Call It Sleep. Henry Roth's novel of Jewish life in New York, first appeared in 1934, long before a school of Jewish-American writers existed. It was then forgotten, not to be rediscovered until years later when the experience of Jews in America began to appear in literature. For this reason, Henry Roth can be considered one of the literary forefathers of some of the more familiar authors, such as Saul Bellow, Herbert Gold, Bernard Malamud, and Philip Roth.

Quite apart from its historical interest, **Call It Sleep** is a fine novel. It is the story essentially of a child, David Scheerl, who has come to America in the early years of the twentieth century with his Eastern European Jewish parents. We see him between the ages of six and eight living in a New York slum, which is brilliantly evoked in all its brutal squalor. He is a sensitive, lonely child trapped in the oedipal situation. Disliked by and disliking his bitter, violent father, a permanently displaced person, David turns to his mother for warmth. Surely one of American literature's most memorable female characters, she is her son's sole refuge from many fears: the rat-infested cellar of the tenement in which he lives, the violence of the street bullies, the sex play forced upon him by a lame girl, the bad-tempered rabbi in his Hebrew school.

Roth is impressive in his ability to bring us into the world—and into the very mind—of a

young child, David's confused notions about his mother's sexual relationship with Luter, the boarder, is an example of a child's instinctive grasp of emotional realities although he lacks both the experience and vocabulary to label them. Only James Joyce in **A Portrait of the Artist as a Young Man** does as well in conveying a child's inner attempt to make sense of the adult world, an attempt which often results in anguish and terror.

Another admirable feature of **Call It Sleep** is its varied language. Roth uses realistic description to depict outer reality and impressionistic techniques to convey inner life. The final scene, David's transfiguration and victory over his world, is especially effective stream of consciousness writing. Perhaps the most striking use of language is the dialogue. The characters speak Yiddish at home and English outside. Their English is broken and crude, as one would expect, but their Yiddish is refined, often lyrical. By this means, Roth is able to suggest a double view of his characters: the surface strangeness and the inner complexities.

The literary merits of **Call It Sleep** are considerable; moreover, this novel is an important supplement to the experience of today's American Jews, fewer and fewer of whom are first or second generation Americans. We can better understand the Portnoys and the Patimkins—not to mention ourselves—if we are acquainted with the Scheerls. No one has written about the lives of immigrant Jews in America more movingly than Henry Roth in **Call It Sleep**.

Pinned

Photo on desk: I've let him down again. The shades are drawn; the light switch is ON. Prone on the bed, sense of unease, listening to radio and rhythm of rain. Like all men a son, like many alone. He shivers in the damping breeze.

The real dread click at the back of his head: Timelessness gripped for but not innocence Recalled. His body stretched on unmade bed Groping in time for harmonious tense.

Yet even slumber cannot make him well. Nor hair-shirt architect perfect that cell Where arms enfold The dead we have failed.

Sh. Gaphny

Inspiration

Goodbye Columbus and Five Short Stories

Goodbye, Columbus and Five Short Stories
Philip Roth, 298 pp., 1957

by Debbie Deutch

The title novella in this first book by Philip Roth concerns itself with a summer love affair between Neil Klugman, a young man who works in the Newark Public Library and Brenda Patimkin, a Radcliffe undergraduate whose parents have worked up the economic ladder from Newark to the suburbs. Discovery by the girl's parents terminates the relationship. The novella and the short stories which appeared in *The New Yorker*, *The Paris Review*, and *Commentary*, deal largely with American contemporary Jewish life. The short stories—*The Conversion of the Jews*, *Defender of the Faith*, *Epstein*, *You Can't Tell a Man by the Song He Sings*, and *Eli, The Fanatic* all testify to the excellence of Roth's prose and preception of the American Jewish reality.

Both novella and stories are works of questionable skill and vitality, but the stories, I think are much sounder pieces of writing than the actual *Goodbye, Columbus* which is an ironic, elongated sad and, when summed up, rather nasty anecdote on the Jewish American aristocracy of Prince and Princess. In the five other stories, there is a fine and meaningful unity, with passages of great warmth and understanding. There are touches of judicious satire in *Epstein*, and an overall aura of the author's understanding and presence within his character's uncon-

scious. The whole, bright book seems to express an urgent conflict between religious sensibility and a bitter scoffing secular cynicism. The importance of this grave thematic conflict is concretized in Philip Roth's prose which causes the stories to glow with an inner mood of the trivial real.

In *The Conversion of the Jews*, Roth plays with fantasy and reality with the religious and the secular. A boy climbs to the roof of his synagogue and demands that the rabbi bow down and denounce the existence of G-d, while the New York Fire Department tries to coax him down. He has illusions of suicides and Roth varnishes the entire scene with a Sermon-on-the-mountain wax. The boy's reactions ring true in his search for religious identity as the environment is superficial. Again, Roth combines and conflicts.

Defender of the Faith is the shrewd and honest story of Jewish soldiers who can't get along with their Jewish sergeant and struggle with their dependency on each other for security. Roth here is biting and cynical in his treatment of the soldiers, but paints a portrait stressing the impressionism of interdependency among Jews.

Epstein, well Epstein is a sexually frustrated old man on the verge of impotence searching for a sexually rewarding experience

and ending up with a rash of an unsocial disease. The story is wild as is Epstein, but what could Roth do with such a stereotype?

The inclusion of *You Can't Tell a Man by the Song He Sings*, the story of a young man's undigested recall of some high school experiences is unaccountable and inconsistent to the rest of the six stories. The writing is mediocre, the theme ridiculous and aborted from the basic theme of the *Goodbye Columbus* anthology.

Eli, The Fanatic is a beautiful and concluding expression for the search for identity in an assimilated world. Eli metamorphosizes from the Long Island lawyer to the Boro Park Chasid in his longing for G-d, religion and purpose. This story is the culmination of Roth's point and purpose throughout the stories.

Philip Roth's stories go circumspectively about nothing very much, just life and Judaism and life and Judaism ad infinitum, yet they do it with such charm and warmth. Roth seems to penetrate into the heart of the American Jew who faces the loss of identity and carves a hole in that reality. *Goodbye Columbus* is an insane, outrageous and memorable collection of Jewish paraphernalia.

Chaste; As Candles

In Memory of

W.H.A. (Sept. 28)

Your cheek brushed mine—a flashing accident

Trapped in haste by suspended hesitation.
(Did you not see that I knew?) We relent:
Stealing back into familiar positions,
As candles, nodding too nearly, bow bent,
Melt to new facings, in cross-eyed directions
Turn our minds returning to open books,
Caught glance rephrasing inquisitive look.

Nitid and smiling you came to my call;
And I watched in bed, the compliant wax
Museum rising to life from the wall,
Burning you inched closer; but to relax
My arms or shut my eyes, would be to fail
In love for you. Against His will what looks
Would then our real time share?—
But tears on the altar, flaring like a stain,
If ever I should dare

To gaze upon your human face again.
Sh. Gaphy (somewhere on the faculty)

Jewish Attitudes Towards Organ Transplants

by Tammy Freedman

A diversified group of listeners attended a November 3rd lecture at *Torah U'Mesorah* on the topic of "The Jewish Attitude Towards Organ Transplants." The speaker, Dr. Fred Rosner, is Vice President of the Association of Orthodox Jewish Scientists, Director of the Division of Hematology at the Queens Hospital Center in Jamaica, and Associate Professor of Medicine at the State University of New York. His speech proved most interesting.

Dr. Rosner first outlined the three major areas of *halachik* concern upon which dozens of responsa have been written; namely heart, kidney, and eye transplants. He posed both the universal and *halachik* problems underlying all transplants as well as those specifically relating to the aforementioned organs.

Among universal issues which Dr. Rosner suggested as common to all transplants is the theological question of a physician's right to kill one individual while extending the life of another (also a legal problem in many transplants). He also discussed the moral problem of deciding who, among all possible recipients, shall live and who shall die, as well as the fact that all transplants necessitate the defining of death.

Dr. Rosner continued by focusing on the more specific *halachik* implications of organ transplants as they relate to the recipient, the doctor, and the donor. The first question is whether the recipient is in fact *halachikly* sanctioned to subject himself to a dangerous situation, in this case the trauma of a major operation. In addition, what happens to the impaired organ

which is being replaced—does it require burial? What action is taken when the recipient dies—is his "hand-me-down" heart, kidney, or eye buried with him or reburied with the donor? Can a *Cohen* be the recipient of a cadaver organ considering the problem of *tumat hamet* (impurity of corpse or dead organs)? Finally, which of the recipients is most entitled to receive the transplant?

The most important *halachik* factor pertaining to the physician is the possibility of his being charged with murder on the one hand and his position as a *mechaye metim* (giver of life) on the other. This role, according to basic Jewish belief, is to be occupied by G-d alone in His omniscience.

Dr. Rosner also reaffirmed the overriding problem of "what constitutes death" as the basic *halachik* issue concerning the donor. In addition, Jewish law prohibits anyone from benefiting from a dead body, mutilating a corpse (known as *Nivul Hamet*), and delaying burial of the body. Dr. Rosner cited a response pertaining to corneal transplants adding another dimension to the *halachik* implications surrounding the donor. Since death acts as an atonement only when the body is buried whole, permission for delayed atonement (resulting from the donation of the cornea) must be granted by the dead person prior to his passing or subsequently by his family. Complete atonement results only after the recipient dies and the missing organ is buried.

With this introduction, Dr. Rosner delved into the specific areas of kidney, eye, and heart trans-

plants. In each of these instances, all *halachik* authorities agree that in an instance of *pikuach nefesh* (where a person is dying of a disease) the aforementioned prohibitions pertaining to transplanted organs do not apply. But, because of the increase of live kidney donors, other problems arise.

Based on the *Gamara* in *Baba Kama*, Dr. Rosner raised the question of whether a live donor can intentionally wound himself or put himself in danger for no reason. The affirmative answer is based on the *Kesef Mishna* to *Rambam* in *Hilchot Rotzeach* which states that if a person's life is at stake, the donor must risk his life since the chances of his survival are still greater.

In the case of eye transplants, Rav Unterman is of the opinion that a blind person is in the category of *pikuach nefesh* (in danger of his life). In the case of someone blind in one eye, the prohibition of deriving benefit from the dead body would not apply, since according to Rav Unterman, a cornea that functions in another person is not considered dead. Moreover, there would be no prohibition of *nivul hamet* (mutilating a corpse), for although an incision must be made to remove the cornea, the eye is then closed and the cut is invisible.

The major problem arising from heart transplants is that of determining the moment of death. "In Jewish law," stated Dr. Rosner, "we are not interested in determining biological, sociological, intellectual or spiritual death, but rather in designating what constitutes *halachik* death." Unlike the

(Continued on Page 9)

Forum of the Arts

Every year, since 1967, the English Department has sponsored what is known as the Annual Forum of the Arts. It is now named after its chairman Dr. Morris Epstein '21, who is largely responsible for the birth and success of the program. Composed of a series of four lectures each year, the Morris Epstein Forum of the Arts has hosted many prominent and interesting speakers. Lectures have been given on various topics, usually relating to the fields of literature, poetry and art.

In the sixth Annual Forum in 1972, Professor Harold Fisch spoke on the topic "Mothers, Sons & Lovers." A native of Birmingham, England, Professor Fisch is presently Professor of English at Bar Ilan University and author of many highly praised works such as *Hamlet and the World*. During that same year Ernest Van Den Haag, author of *The Jewish Mystique* and Professor of Social Philosophy at N.Y.U., discussed "Sex, Love and Marriage." Likewise, Joseph Papp, founder and producer of the NEW YORK SHAKESPEARE FESTIVAL PUBLIC THEATRE, using his motto that "Shakespeare speaks to modern man," lectured on "Hamlet: Yesterday, Today and Tomorrow."

The Morris Epstein Forum of the Arts does not limit itself to secular topics in literature and poetry. David Daiches (M.A., Edinburgh U., M.A., D.Phil., Oxford), a descendant of Rashi and Professor of English and Dean of American and English Studies at the University of Sussex, talked of *The Darkening Green and Traveler Through Time* which received the 1965 & 1970 poetry awards of the Jewish Book Council of America, read some of "Modern Hebrew Poetry: Readings, Translation, and Commentary."

Usually the last program of the yearly series is a debate or panel, where the faculty of the SCW English Department are themselves participants! In 1970 the English Dept. had a panel on "History, Mystery and Sex: The Literature of Escape." And, in the fifth Morris Epstein Forum of the Arts controversial debate on "Lib and Lit" took place.

This coming year the first two speakers will be Mr. J. Einstadt from the T.V. industry and Mr. Jeremiah Kaplan who is the founder of the Free Press. Among the many accomplishments attributed to Dr. Epstein, the institution of the Forum of the Arts is one worthy of recognition.

Library Offers Numerous Services

by Nina Neumann

The library, an important feature of Stern College, is often not used to its utmost by the student body. Unaware of the library's potential, students ignore the innovations implemented for their benefit. To mend this situation, the student library committee is attempting to re-acquaint students with this educational facility.

First of all, girls must learn where the library's supplementary rooms and catalogues are located. To clear up the mystery of the whereabouts of the periodical room, it is found in the old building. One must go through the doorway to the left of the auditorium staircase in order to reach it. The periodical room contains tables, chairs and sofas which make for a very relaxing atmosphere. Here, students are permitted to work together and talk quietly while using the informative materials herein. Included in this room are: a record player containing two ear phones as well as records which may be taken out for a minimal 50 cents deposit. The record collection is primarily classical but includes some Hebrew records as well. The periodical room also houses Career Corner complete with post fellowship scholarship and college information. The publications of Stern's own faculty are displayed there too.

The Curriculum Room or Library Resource Center is found to the left of the periodical room. In this room, teaching materials and educational aids are located. These references serve not only those majoring in education but also students interested in specialized areas not included in the main library's catalogue.

To aid students, the library staff has organized a number of catalogues. One need not run down



Staff oversees library operation.

to the Library Resource Center to see if the library possesses a particular Jewish reference. Instead, a catalogue listing pamphlets, records and educational materials located in the Library Resource Center has been placed in the main library. This file is to the right of the library's main desk and includes pamphlets of general interest and papers in the field of Judaica. While the pamphlet file is catalogued according to subject matter, the Judaica Vertical File is catalogued according to topics such as Jewish Education, Rabbinic Literature, Midrash, etc. This latter catalogue serves to supplement the regular Judaica catalogue found in the library.

As a further aid to book location, the library is presently converting the library catalogue to the Library of Congress system. Currently, the library has separate catalogues for general and Hebraica-Judaica materials. Under the new system all books, excluding those written in Hebrew, will be filed in one catalogue and signs throughout the library will guide students to the books they need. This system which is followed by numerous universities and colleges, allows for more

detailed and specialized filing. Quicker and better cataloguing will be the result.

Aside from these services, the library aids the student in other ways. As an example, the library has recently purchased a Reading Improvement Program and a reading pacer. Using this program issued by the Book of the Month Club, a student may improve her reading speed and comprehension independently.

Additional services offered by the library include:

*An electric typewriter located outside the periodical room. For \$.25 per half hour a student can use it to type her term papers etc.

*Xerox machine located to the left of the main desk in the library. For \$.05 a copy, it's a real bargain!

*Extension on length of time: books are allowed out. Books are lent out on a four-week period, instead of the previous two weeks.

*Suggestion box located on top of the general catalogue. Suggestions along with the library's replies are posted on the bulletin board opposite the second-floor elevators.

So, in conclusion, students—take note of the many potentials the library offers and take advantage.

Alanna Speaks

Constructive Criticism

by Arlene Planko

President Jennifer Rudin focused upon a tragic flaw in the educational system at Stern ("Hail to the Chief", *Observer* Oct. 31, 1974). Her question, "How can a Stern College student take eight courses and work as much as another who is taking four courses at another university?" has become very meaningful to me since my graduation from Stern last June. From my discussions with other Stern alumni, I have found that too many graduates voice the same concerns. For while Stern College provided us with an opportunity to develop our religious ideas and to examine many aspects of modern thought, it did not afford us the opportunity to probe deeply into any single area of our academic studies.

The difference between the type of study Stern encourages and that of the leading universities can be simply stated—at Stern no one reads! A casual glance at the syllabus in a Jewish Studies course from Brandeis or Columbia will shock a Stern student. These syllabi usually include readings from many different texts in an effort to acquaint the student with the scope of the literature on the subject. Unfortunately, my courses at Stern often concentrated on one text—and if that was covered thoroughly it was the exception. Of course the blame cannot be attributed to the administration and faculty only. It was the rare course that I analyzed the readings; most often I took careful notes in class and memorized my notes for the exam. Any astute observer of the Stern educational system will agree that good hearing and a better memory are enough to insure a smart student dean's list standing.

While the thrust of my criticism so far has dealt with Jewish Studies, this is not altogether fair. It was in my courses with Rabbis Berman, Bleich, Gordon, Metzger, etc. that I did most of my reading and did indeed learn the most. If I had to compare the quality of my Jewish education with that of my secular education the former would win without a doubt. Too many of our secular courses assigned one textbook, required no term paper and featured the afore-mentioned lecture-note system. With a Sony tape

recorder and a good friend, it is conceivable that a student could maintain a full time job while registered at Stern.

Student inertia is the crux of the problem. However, I do not blame any student (except myself) for not pursuing more work than is required to "ace" a course. It seems to me that students evaluate what the professor expects very early in the term and work just that hard. If nothing else, Stern students become experts at this lowest common denominator game. Faculty members must be aware of this because it is they who give the cues. The difference in my performance in classes where the teacher demanded that I think, from classes where I was permitted to slide by attests to this situation. My major complaint about the faculty is that more of the professors did not demand critical thought.

Perhaps it is part of our Orthodox nature that we accept what we read as absolute truth. This unquestioning attitude is poisonous in the modern world. Neither modern philosophy nor advanced science can be studied with an uncritical eye. Reading Freud or Nietzsche this way would force an Orthodox student into a very compromising position. On the other hand, by memorizing her teacher's criticisms, the student is in no way preparing herself for coping with future discoveries.

Stern College needs to intensify the demands of the courses offered. On the whole, the quality of the faculty is superb. At Columbia, I miss my Drs. Hecht and Bernstein. They are still the ones I turn to when I have questions about Political Science. However, a great rapport cannot compensate for education. At Stern we are too quick to respond proudly to criticism of our academic standards by arguing that more is learned outside the classroom than in it. This is not the answer but the problem exposed.

Of course an intensification of the academic standards would mean that students would be unable to take eight or nine courses per term. But what is lost in quantity will be made up in quality. The fact that so many students are able to graduate early is a symptom of this problem. Instead of finding stimulation within individual courses, the brighter student takes more and more courses per term so that six finals and three term papers will keep her busy. From an intensification, therefore, Stern has as much to gain financially as academically. I am sure the prospect of more three year students is not welcomed by a university already financially insecure.

I hope that the Senate will reevaluate the three credit course system soon and consider switching to the four credit system already existing at many fine universities. By its very nature, such a system limits students to a maximum of four or five courses per term. Since the courses still meet only three hours a week, the student is expected to do much more outside reading and research. However, until Stern catches up with this new trend in education much can be improved even under the existing system. Whether or not this occurs will depend equally upon the students' commitment to scholarship and the faculty's insistence upon excellence.

Philosophy Curriculum Revealed

by Marion Dere

Intellectual awareness is ideally an intrinsic component of a college education. The Stern student has perhaps been slightly negligent in this respect, but she is demanding more from the curriculum than ever before, and her voice is being heard. This is particularly true in the philosophy department.

Dr. Gersion Appel, chairman of the department, feels that the very experience of a philosophical discussion renders a greater understanding of various points of view as well as enables one to substantiate his own view through logical reasoning. Philosophy is important in and of itself and is a valuable resource for any field or endeavor.

This viewpoint is being recognized by graduate schools, and business schools. The development of clear precise thinking through philosophy is being evaluated and introduced in simplified form even on the elementary and secondary school levels.

For the students of Stern, there is a two-fold benefit available. Philosophy, as taught in the college, opens up a world of thought in Jewish theology in addition to the world at large. One is being offered the opportunity to delve into the minds and philosophic works that shaped the thinking in the entire development of civilized society.



Dr. Gersion Appel discusses new philo courses.

Several special courses will be offered in the Spring semester. There will be two new courses open for registration. An **Introduction to Logic** will deal with classical and symbolic logic. Logic as related to experience, natural language, existence and truth will be investigated. This course will be taught by Rabbi Bick. Mr. Carmi will teach another new course, **Contemporary Jewish Philosophy**. It will cover the history and development of major currents in contemporary Jewish thought.

Two other courses offered periodically will be available this spring. A study of the moral philosophy of Judaism, **Jewish Ethics**, will be taught by Dr. Appel. **Studies in Jewish Identity**, taught by Mrs. Lucy Davidowicz, aims to

understand the personal, social, cultural, and political factors that have shaped the personality of the Jewish creative man and woman.

Dr. Appel will be available during his office hours for additional information concerning opportunities in the field of philosophy.

Portrait

(Continued from Page 3) and deep emotions. Sylva, however, seriously considered our questions and seemed anxious to impress upon us the plight of the remaining Prisoners of Conscience.

Sylva, through her translator, noted that aside from psychological ordeals, the prisoners undergo physical hardships. When they are sick, doctors advise them only to work harder. Improper medication is purposely distributed. Only after a hunger strike, can one expect decent medical assistance. Frequently, warm clothing is confiscated, as in the case of Sylva's husband. What did Sylva do to deserve such extreme punishment?

On June 12, 1970, Sylva, along with others, was arrested on charges of illegally attempting to flee the country. The vehicle of escape was to be a stolen plane. "We had no hope that we would be given another chance to get out of Russia," Sylva exclaimed. Legal means of emigra-

tion had already been tried. "If we carried out our plans we realized there would be a 50 per cent chance of receiving prison sentences and a 50 per cent chance of receiving the death penalty." Out of desperation, Sylva and her group discussed the idea of stealing a plane. Although the plot was never carried out, the KGB through bugging devices was keen to the group's discussions. "In Russia one can be arrested for failure to report intention of a crime." Consequently the police could justify this arrest.

On December 25, 1970, Sylva Zalmanson was sentenced to ten years of hard labor. Her husband was given the death penalty which, in the face of world-wide protest, was commuted to fifteen years of hard labor. (He is still serving his sentence along with Sylva's two brothers.) In addition to illegal immigration, these conspirators were charged with "theft of" (Continued on Page 8)

YU Museum Opens Doors and Eyes

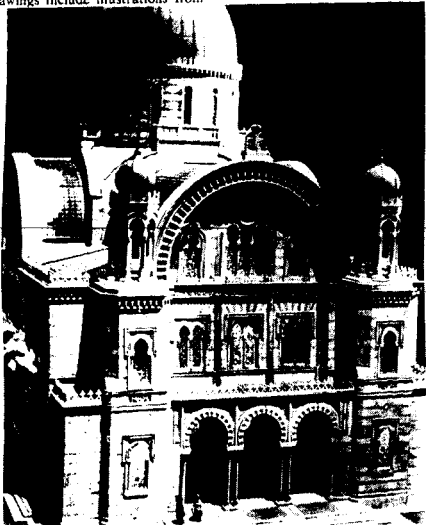


A family joins in lighting the Chanukah menorah in this colorful display by Arthur Szyk.

The Y.U. Museum, located in the library building at the uptown campus, has recently opened an interesting new display. In addition to the superbly crafted scale models of 3rd to 19th century synagogues, which are permanently exhibited, the museum is temporarily housing specially selected works of Arthur Szyk. Mr. Szyk's enchanting illuminations will be shown through February 1975. These detailed drawings include illustrations from

the Hagadah, and of holiday scenes, as well as an inspiring display depicting themes from the Holocaust.

The museum is opened Tuesday and Thursday from 11 a.m. to 5 p.m. and on Sundays from 12 noon until 6 p.m. Admission is \$1.00 for adults, and \$.50 for children, students, and senior citizens. Guided tours may be arranged in advance by contacting the museum at 568-8400, extension 400.



This 19th century Florentine synagogue built in 1874-82 is one of the ten synagogue models on permanent display at the Y.U. Museum.

JACY Provides Community Services

Last spring JACY created the Jewish Vista Corps, a network of college student volunteers in the Metropolitan area involved in outreach programs for the elderly and poor throughout New York City. This year students will be participating both as volunteers and, in some colleges, for course credit.

There are currently four projects in existence. The first, Project Ezra, is the oldest project and serves the Jewish elderly living on the Lower East Side. Services include telephone reassurance, friendly visiting, escort and chore provisions.

A second activity, the Bronx project, has the unique feature of a student operated food cooperative. Located in the West Bronx, this food co-op will save the elderly an estimated twenty percent of their food expenditures. Students will also participate on joint committees with the aged, serving as group

leaders for Jewish interest groups. As the project develops, both the students and the aged will organize and participate in social service efforts similar to those existing in Project Ezra. The social worker supervising the project will assist the students in administering the project and will lend it professional skills.

In conjunction with the Jewish Association for services for the Aged and Jewish Family Service, JACY is participating in yet a third project. This activity will provide aid to the Jewish elderly and poor families living in Brownsville. These students will serve as case aides, group workers, family workers, and community resource personnel. Some students will help in JACY's efforts to relocate aged non living in Brownsville. Others will organize and lead religious services in the community to compensate for lack of existing synagogues.

JACY is also developing a project

Soapbox!

A Search for True Judaism

by Rachel Schein

"I'm Orthodox... I can't do that," said one to another. "Oh well, we'll have to wait till right after Shabbos, then we can go."

"If only it were kosher... so many restrictions." "Davening takes 50-60 much time that I could use elsewhere, yet I must daven or what would my peers say?"

As I watched, I tried to put my feeling together. These phrases could be said anywhere, at anytime, by anybody. What is "true Orthodoxy, I asked myself?" Is it merely being brought up in a frum home, practicing Halacha as defined by Mom and Dad, and through society? Does it merely involve "do's and don'ts" kosher food, and Mechanical Davening?

I watched on... Is this my goal in life? I can easily answer "no" to the above statements but can I put that "no" to practice with true feeling and motivation? As I continued to watch the "Mechanical Jewish way of life" these people have acquired, I asked myself, "Who are they trying to fool?"

I continue to see the way cliques appear in Shul, shunning the newly frum person away from Yiddishkeit. Again I asked myself, "Is this Halacha?... True Judaism?... as I heard amidst the noisy background, "We practice the laws more severely than she does" and "she never does this, but always does that!"

True Judaism... I feel myself trying to help these people out, yet realizing that these people don't want help, but prefer to be left alone to their special Judaism... their mechanical Judaism!

I know that one must practice what one preaches, and that by going in "Hashem's ways," mechanical Judaism could be wiped out. We all unite for different national, cultural, and Zionist causes... but how about uniting against a single cause, that could wipe out, split, and defeat the true purpose of Orthodoxy... mechanical Judaism!

in cooperation with the Jewish Board of Guardians. In this endeavor, JACY will serve as a type of referral service. Mature college students interested in becoming a big brother/big sister to a child with emotional problems or family difficulties will be directed to the Jewish Board of Guardians.

In addition, JACY is organizing a mini-project in Queens. Students who would like to volunteer their time and talents to Queens should call the JACY office for further information.

Legal aid for the Jewish elderly is also being sought. Law students are being asked to donate their time to this effort as well as student volunteers. Participants will be supervised by attorneys. For further information, call the JACY office and ask for Glenn Orsher.

Anyone interested in volunteering for any one of these projects, should call Ruth Wilgig at 586-3320 for additional information.

Where Have All the Jews Gone?

by Ellen Herskowitz

As United States population growth spirals upward, its Jewish community is ominously shrinking. Estimates of population, intermarriage, and nativity, all indicate a downward trend in growth rate. The Jewish population rate has dwindled from 3.07% of the United States population in 1957 to 2.4% in 1972. These statistics deserve serious study.

To further understand such population figures, one must realize that three factors are involved, namely birth rate, death rate, and migration. In the study of ethnic or religious censuses, intermarriage, assimilation, and conversion must also be considered. Jewish population growth in the United States has been adversely effected by all of these.

In both the areas of nativity and morality, both Jewish gains and losses are low. The birth rate of American Jewry has been high; it has never surpassed or even equaled the birth rates of non-Jews. Privately conducted studies during the 1950's and 1960's indicated that fertility ratios among Jewish women age twenty to twenty-four were between 450-596 children under five per 1,000 women. In comparison, the ratio for the white urban population in 1960 was 635 children under five per 1,000 women ages twenty to twenty-four.

At one time migration played an important role in American Jewish growth. Between the years 1888-1896, Jews increased 9.0% in comparison to a 2.1% increase in the Gentile population. This upsurge, largely due to the immigration of Eastern European Jews, was a function of migration. Now, however, Jewish migration to the United States is so low that it does not effect population size. In addition, these immigrants who often produced large families are no longer present to bolster an increase in Jewish birth rate.

Intermarriage, as well, is threatening the Jewish community. Such marriages occur when one partner describes him or herself (or is described) as having identified with a non-Jewish religious-cultural viewpoint at the time of meeting his or her future spouse. (Quoted from the National Jewish Population Study) Figures from the most recent study by the National Jewish Population Study conclude that 9.2% of all Jewish persons now married have non-Jewish partners. Moreover, the proportion of Jews intermarrying between 1966-1972 was 31.76%, much higher than the rate in any previous period. As Rabbi Leo Jung stated, "Intermarriage is one of the fastest ways toward the destruction of our religion."

These drastic figures underline the implications of intermarriage. Furthermore, such marriages are often a "dead end" for Judaism. Offspring of the Jewish mother, while being halachically Jewish, may suffer identity crises and be ultimately lost to Judaism's folds. The child of a Jewish father may believe he is Jewish and later painfully learn that the religious community will not accept him without conversion. Those progeny who are halachically Jewish face the additional danger of being raised as Gentiles and lost to our faith. All of these threats underscore the pitfalls of intermarriage.

Conversion, the final population factor, has not been statistically followed. Despite this, statements by religious leaders imply that "too many" Jewish children are being lost to such cults as the Jesus Freaks, Moon Cult, and other such groups. The results are indeed tragic.

What can be done to offset these losses? What can be done to increase Judaism's numbers? The question is one which the present generation must confront and solve.

Portrait

(Continued from Page 7)

government property," "possession of anti-Soviet propaganda," and "anti-Soviet organization." Confronted with these accusations, the defendants could only reassert that they were not "anti-Soviet," but merely frustrated by the bureaucracy which granted them permission to leave while denying them the papers to do so.

Sylva feels that United States political pressure can potentially help free those still in Russia. Congressional actions such as the Jackson Amendment and detente maneuvers can be effective if strict controls are imposed on emigration policies. Sylva's goal is one which we all wish to see, must struggle to achieve. Continue to write those letters to prisoners in Russia! Continue attending rallies! Let the world hear our chant: "Let My People Go!"

When you come home today, make a small gesture that will mean so much. Write a short letter to Sylva's husband Edward Kuznetsov and her brothers Wolf and Israel Zalmanson, all in the labor camps. Tell them that you saw Sylva and you will not forget them. Write their addresses as follows—

- USSR
- RSFSR
- Moscow
- Uchr. S110/1 Zh. H
- Kuznetsov, Edward
- or Zalmanson, Israel
- USSR
- RSFSR
- Moscow
- Uchr. S110/1 VS
- Zalmanson, Wolf

An airmail envelope is 26c per half oz.; send it registered airmail if you can.

In addition, you may wish to call Soviet offices (try collect, if out of town) to ask why persecution of Soviet Jews continues and Edward Kuznetsov, Israel and Wolf Zalmanson and their friends still suffer in the labor camps. DO NOT BE THREATENING OR OBSCENE. In New York City: Soviet U.N. Mission — UN-1-4900; In-tourist — 371-6953; Aerofoil — 661-4050; Tass — CI-5-4250; Out of town Soviet embassies; Washington, D.C. — (202) NA-8-7550; Ottawa, Canada — (613) 235-4341; Peking, China — 522-013; Bangkok, Thailand — 320-12; Paris, France — 548-9541; Sydney, Australia — 366-508. If the embassy refuses the collect call, tell them politely, "OTPUSTI NAROD MOY" — "let my people go."

A Minority Within A Minority

by Milly Willner

"A minority within a minority" was the topic of a TAC lecture given on Tuesday night, November 5, 1974, by Rabbi Marc Angel of the Spanish and Portuguese Synagogue. Rabbi Angel attempted to present a clear picture of the history and the nature of Sephardic Jewry particularly in America. Throughout the lecture, Rabbi Angel likewise expressed his feelings concerning the future of this branch within Judaism.

Sephardic Jewry's roots in America date back to 1654, when a shipload of 23 Dutch Jews from Brazil landed in New Amsterdam. It was this group who founded the Spanish-Portuguese Synagogue, which was the only Jewish place of worship until the great influx of German Jews in the early 1800's. The early Sephardim were the cream of Dutch and Spanish society—sophisticated, cosmopolitan, educated and extremely conscious of the aristocratic status. In fact, the early Ashkanazim who arrived in America to find already established Sephardic communities preferred to integrate themselves with the Sephardim rather than to organize their own shuls and centers. Rabbi Angel interestingly noted that the Ashkanazim so wanted to be considered as fashionable as the Sephardim that they even had Spanish verses inscribed on their tombstones, in accordance with Sephardic practice. Even today the majority of the Spanish-Portuguese Synagogue members are Ashkanazim.

As noted above, this situation continued until the early 1800's. It was at this time that the Jewish immigration trend changed. Sephardic immigration greatly decreased, while the number of Ashkanazim, first from Germany, then from Europe and Russia, increased. Not only were new synagogues established, but at that time the Reform Movement was introduced and gained momentum. Recognizing the danger, the Sephardim, who had never had a split along religious lines into Orthodox, Conservative and Reform, strengthened their involvement. Rabbi Angel informed those at the lecture that it was a Sephardic Rabbi who

established the Union of Orthodox Jewish Congregation of America as well as the Jewish Theological Seminary, which was originally intended to be an Orthodox institution for the purpose of training English speaking rabbis.

During the early 1900's, the Sephardic immigration to America gained in number. However, these Sephardim were from such places as Turkey, the Middle East, and North Africa. Unlike the earlier Sephardic settlers, they were poor, mostly uneducated, and conditioned to a life within a tightly-knit Jewish community. Rabbi Angel's comment that there is no such entity as "The Sephardic Jew" is well taken when considering the different personalities. It is only a common Iberian or Arabic influence that ties these diverse types together.

The situation of the Sephardim today in America and Israel was the next area of discussion. Rabbi Angel first differentiated between America and Israel. While the Sephardim are definitely a minority among American Jewry, they constitute a majority in Israel. (However, the Ashkanazim are still the Israeli elite). There is friction between Ashkanazim and Sephardim, often due to Ashkanazic ignorance of Sephardic customs and even of Sephardic existence. As a result of a study done on American born Jews of Sephardic descent, published in the 1973 *American Jewish Yearbook*, Rabbi Angel believes that slowly this friction will disappear as the result of a merging of the two cultures. As Sephardic and Ashkanazic children both here and in Israel are raised in common atmospheres, it will be easier to merge. These children think of themselves as Americans and Israelis, not Sephardim or Ashkanazim. One should not, Rabbi Angel argued, and here he pointed out that his is a minority view, try to consciously preserve traditions, for this is artificiality. Rather, the Sephardim should seek to perpetuate their culture and traditions by infusing them into the mainstream of Ashkanazic Judaism.

Rabbi Angel concluded his lecture with an invitation to all to spend a Shabbos at the Spanish-Portuguese Synagogue. The synagogue is located on the West Side (70th Street and Central Park West).

Attitudes Towards Transplants

(Continued from Page 6)

court ruling in California defining death as the absence of brain activity, **halachik** death is defined by the absence of respiration. Jewish sources see this activity as the cardinal sign of life and assume that if it has ceased the heart has stopped beating as well. As a result, many Jewish authorities, including Rabbi Jakobowitz and Rav Goren, agree that heart transplants are **halachikly** permitted provided the donor is definitely deceased. Rambam adds the precaution of waiting "a little while" after assumed death to be absolutely certain of death. According to Rav Moshe Feinstein, this waiting period should be one-half hour.

that in addition to the above pre-requisite, the doctor must secure the families consent. He, however, prohibits these operations until most of the patients undergoing this kind of operation survive.

Rav Moshe Feinstein and Rav Yaakov Yosef Weiss both agree that the doctor would be committing a double murder should he perform a heart transplant. Dr. Rosner ended his talk with a quote from **Ezekiel** 36:26, and in view of the evening's topic reminded us that it was not to be taken literally. "A new heart also will I give you... and I will take away the stony heart out of your flesh and I will give you a heart of flesh." So ended a most informative evening.

Rav Unterman agrees with others

South African Explains Her "Jungle"

by Judy Wallace

Esther Bronner, one of our new foreign students at Stern College, hails from Johannesburg, South Africa. In her uncanny English dialect, Esther enjoys relating her experiences as a Jewish South African. When comparing the Jewish communities of South Africa with those of the U.S.A., Esther sees many similarities, as well as differences.

In South Africa, according to Esther, Jews consider themselves to be either Reform or Modern Orthodox, which does not necessarily place them into American categories. Esther explained that Modern Orthodoxy in South Africa means more of a leaning toward Zionism than to religious observance, while in America, traditional observance is very important to orthodox Jews.

Education varies among the different South African Jews. The members of **Adat Yeshurun**, a closed community of German Jews, generally keep to themselves. They conduct a separate day school which caters specifically to the needs of their own children. For the other Jews, there are many more day schools in nearly every main city, and the main emphasis in all of these schools is on the Hebrew language. There is no **yeshiva** atmosphere in many of these schools, as is found in a large number of American **yeshivot**. Primarily, the South African **yeshivot** are Zionist in nature. There is a Kollat program which caters to university students who know very little about **Yahadut**, but are interested in learning. **Mizrachi** opened a Yeshiva College, which is an educational program including a co-ed nursery school, a primary school, and separate boys' and girls'

high schools, as well as a **Yeshiva Gedola** for men. A **Lubavitch** Movement has begun in South Africa as well.

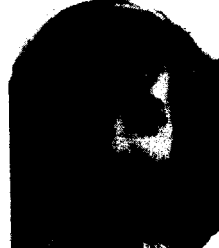
In South Africa, the largest Jewish youth movement is **Habonim**. The second largest one is **Bnei Akiva**, which Esther says has begun to start a religious revival among the Jewish youth, through summer camps and winter seminars. **Bnei Akiva** is active in sending many South African Jews on **Aliyah**. **Betar** is also a popular group in the country.

The South African Jews are, to some extent, involved in national politics. Many Jews are active in the present fight against the existing

Esther commented that the feeling of Jewish identity among South African Jews is "quite strong," and sees the South African Jews as being more sincerely Zionist than are their American colleagues. Esther says the reason for this is that "South African Jews haven't got as much going for them as American Jews." In South Africa there are no **kosher** restaurants, and the Jews there do not stage mass rallies comparable to those which Esther has seen in the U.S.A. The main event for most South African Jews is the yearly **Yom Haazmaut** celebration, where the Jews of each major city gather in huge stadiums. Here, fire crackers are displayed, and different Israeli celebrities make guest appearances.

Most South African Jews have a high standard of living. Esther herself lives in a big house with a garden, a swimming pool, and a number of servants. She explains that "... this is the normal middle class way of living." Many Jews can afford to send their children to expensive Jewish day schools, and some Jews send their children to private English day schools as well. The biggest Jewish appeal in South Africa is the Israeli United Appeal (I.U.A.), which has raised large sums of money for Israel. Every major city, such as Johannesburg, Port Elizabeth, Capetown, and Durban, has a Zionist Center where all of the Zionist groups can conduct meetings. Thus, Israel seems to have a good and valuable friend in the Jewish population of South Africa.

We welcome Esther to Stern College and hope her experiences with American Jewry prove to be most valuable.



Esther Bronner, imported from South Africa.

apartheid system in South Africa. The leader of the Progressive Party, which advocated more benefits for black people, is a Jewess by the name of Helen Suzman. On college campuses, many Jews are also involved in various activities of support for the party, such as lecturing and handing out pamphlets. As one of its activities, a group of women's organizations collected money to build schools for black children.

Yavneh Activities Accelerate

by Chani Zucher

On any college campus where there is a Yavneh chapter, a typical sign announcing the membership drive may include such unique opportunities as Kosher food, learning sessions, and services. There is nothing unusual about this since the purpose of Yavneh is to make available these very facilities to religious students. If this is so, what is the purpose of Yavneh on the Stern—Y.U. campus and why should people join?

Another purpose of Yavneh is its social integration. Yavneh enables religious students from one campus to meet religious students from other campuses and discuss common problems, solutions, and ideas. On Stern's campus this purpose is as essential as anywhere else and programs are being planned to carry this out. These ideas include **chagigot**, dinners, and inter-chapter functions.

This is not to say that Stern Yavneh isn't concerned with the educational aspects of programs. On the contrary, it is more important here since Stern sets an

example for religious students. The foundations are put forth during the day in classes and the ideas must be applied to daily life. This may be learned through different study sessions and various lectures. These are planned for this year again with various chapters and with interesting speakers. "**Sheurim**" are planned and can be effective through student participation.

Conventions are planned on a regional level and dues enable students to attend them at a discount. A Yavneh member also receives **KOL YAVNEH**, the organization paper, discounts on magazines and programs, information on a Chug Aliyah being started by Yavneh, and participation in a "Kiruv" program, a recent institution.

Dues are \$5.00 and the membership drive is being held now. For information see Chani (14E), Laurie (4B) or Vicki (7H). Yavneh can only be an effective and non-dormant organization through active members. With the help of our students this year can be one of Yavneh's best.

Where?

(Continued from Page 3)

available specifically in their major. Five girls complained that there are too many requirements, three said that the academic level was not to their liking and one person mentioned financial problems.

Those young girls have certainly gone.

What will stop them from going? The fact remains that tuition cannot be lowered. However as far as the academic sphere is concerned, change may be possible.

Dean Mirsky should be given credit for the various programs he has put into effect, increasing the number of majors at Stern College. His most recent accomplishment, the Stern-Finch program, is a major breakthrough. A nursing program for instance has still not been instituted though it was promised a few years back and what about an occupational therapy program?

Educational guidance should be made available and regular guidance more accessible so that a student can overcome difficulties. Unfortunately as of yet, this has not really been accomplished.

It is important that Stern College be more progressive in the academic sphere. Education is not meant to be stagnant. It is more beneficial for the school to be on the move, than for the students to be on the move.

TESOL—Tips for T'chiya

by Chaya Kleinerman

At the October 30th Club Hour, the Stern chapter of T'chiya sponsored a lecture by Leah Becker Wolf, a Stern alumna, on how volunteers can assist Russian immigrants here in New York City. T'chiya, an organization whose function is to facilitate Russian Jews in adapting to their new environment through religious and cultural programs, invited Leah to share her knowledge as a TESOL (Teacher of English to Speakers of Other Languages) by suggesting practical tips on teaching the Russians the American way of speaking.

Until, newly arrived Russian immigrants find permanent residences, NYANA (New York Association for New Americans) places them at hotels which happen to be within close proximity of Stern. Therefore, T'chiya has taken the initiative to organize a "head start" program in which Stern students tutor the nearby Russians. Leah's lecture marked the start of the program.

Leah began her talk by discussing the backgrounds and personalities of the Russian immigrants whom the T'chiya volunteers will be assisting. She explained that many of them, originating from intellectual circles, will be highly motivated towards mastering the English language, yet might be antagonistic and unresponsive towards learning about religion. Commenting that many of the Russian Jews have come to the United States in order to attain a better life style than they feel is

possible to achieve in Russia or Israel, Leah warned that the American Jewish Community must not resent this tendency. She added that Russian Jews in the United States should not be scorned for failing to make *aliyah* while the majority of American Jewry has not done so either. Leah further emphasized that the Russian immigrants are no different from other people. "The sooner we realize they're human beings, the sooner we'll be able to love them and appreciate them," she stressed.

Leah then proceeded to offer tips on teaching English. She suggested that the volunteers work with two or three Russians at the same time. Leah further instructed that the tutor should ask her Russian students simple and practical questions, making sure the students comprehend and responds since, as Leah explained, the learning process will be expedited if the students have the opportunity to speak English. Once progress is achieved, the tutor can continue to more difficult questions and answers.

In addition to formally tutoring English, Leah suggested that the volunteers entertain their Russian students with audio-visual aids. She felt they would benefit educationally from movies, museums and plays, while at the same time, enjoying them. "They love to laugh," Leah reminded her audience.

Besides problems with the English language, Leah briefly discussed the Russian Jews' housing, job-hunting, and financial difficulties. She stressed that the

volunteers should keep in mind that despite the tribulations the new immigrants undergo, it is fortunate that at least they are here and out of the Soviet Union. "Who would have thought five years ago that Jews from behind the Iron Curtain would

(Continued on Page 11)

A Teacher Returns to School

by Ellen Lieberman



Ms. Isabella Bick, who is in her third year of teaching sociology at SCW, has recently returned to school. She is taking courses at the National Psychological Association for Psychoanalysis. Unlike the courses she has taken at Columbia University until now, these small required seminars have undertones of orthodox undergraduate class orientation. As a result, Ms. Bick has "become more sensitized to the role of the student."

This sensitization is in terms of "the games students play, to either impress the teacher, or so as not to get caught for being unprepared." It has also brought about a recognition of the kind of panic students feel after having done an assignment without understanding it in its entirety.

Ms. Bick realized the difficulty in admitting one doesn't understand an idea in the competitive classroom situations which exist in most schools. "Impressing the professor often becomes over emphasized." As a result, the very meaning and purpose of education in a classroom situation (which Ms. Bick expressed as "the exchange and clarification of ideas through questions and discussion") is totally eliminated.

A number of changes may evolve in Ms. Bick's teaching style as a result of her renewed role as a student. Her approach will be "tighter," with less rambling—a

Ms. Bick reflects on her renewed structured course work, common pitfall of sociology teachers. She has been made aware of the importance of a teacher and the use of every classroom minute. This realization will be reflected in her teaching style. Ms. Bick stated that "Students' time is valuable and their money precious," so they resent teachers who "ramble on but don't get anywhere." She will be more lenient when students say they're behind, realizing the lack of time one has when studying in a busy city such as N.Y. Lastly, Ms. Bick will try harder to listen to the questions of her students, because "Every question is a 'good question.'"

Though Ms. Bick's time will be more occupied now as a result of her extensive studies, her return to school may prove through the changes in both her viewpoint and her teaching style, to be a great benefit to her students.

The Junior Class Weekend will take place on Nov. 15-16
Guest Speaker: Dr. F. Plotkin
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Program begins at 7:30...
For more information, contact: Deena 12A Gail 8B

News Briefs

A hearty Mazal Tov to the following students who were recently named to **Who's Who in American Colleges and Universities**: Karen Chayt, Evelyn Kraut, Randee Lerman, Roberta Pruslin, Deina Shapiro, Rachel Shapiro, Rachel Stern, Jennifer Rudin, and Judy Yager.

The English department faculty will be hosting a tea Club hour, November 20. Students are invited to attend. Innovative suggestions for new courses will be heard at that time.

On December 3, T'chiya will sponsor a Chanuka party at Stern College. All recent Russian immigrants will be invited.

Abba Eban, former Foreign Minister of the State of Israel will address the Stern College student body December 5. Admission will be by ticket only.

Ashes & Sparks, Stern's literary magazine, will be published during the Spring semester. All students are invited to contribute original works.

Esther Jungreis, founder of the Hineni *klubb* program, will address the Stern College student body club hour, Nov. 20.

The Student Council has invited Dr. Belkin, President of Yeshiva University to address the Stern College student body in celebration of its twentieth anniversary.

SC will attempt to make arrangements with the Yeshiva University Museum that will allow for articles not on exhibit at the museum to be brought down to Stern. This will allow Stern College students to benefit from the exhibits without the inconvenience of traveling uptown.

New Chairman

For New Department

by Sherry Levy

Among the recent additions to the faculty at Stern College is Dr. Ira Belmont, the new chairman of the department of behavioral sciences, psychology and sociology. Dr. Belmont has not only had a very interesting and rewarding past, but is busy planning for a promising future in which Stern students will play an important role.

Dr. Belmont received his undergraduate degree from Brooklyn College, his Masters from City College, and his Doctorate from New York University. His first field of interest was clinical psychology. In this area, Dr. Belmont worked with both the mentally ill and physically disabled helping them to readjust to normal life.

For a complete list of the Jewish Prisoners of Conscience and how to help them; a list of Soviet embassies throughout the world; and information on "adopting" a Russian Jewish family, contact—

Student Struggle for Soviet Jewry
Brooklyn Office
1118 Avenue J
Brooklyn, N.Y. 11230
253-1800

After ten years of clinical psychology, Dr. Belmont switched to experimental work. The main purpose of his work here was to try and get the source of various psychological problems. Among the various countries in which Dr. Belmont worked are Scotland and Jamaica. In Scotland Dr. Belmont probed the problems of breeding. In Jamaica, he studied the long term effects of infant malnutrition on intellectual and educational development.

In 1969 Dr. Belmont established and became the director of the Center of Learning Disabilities, which is associated with the Einstein Medical College. Dr. Belmont has been able to continue this work by

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The Starvation Disease

by Jean Seligman

When Janet entered her sophomore year of high school, she decided, like many of her classmates, that she was too fat. In fact, she weighed 135 pounds, only about 5 pounds more than average for her height. Her parents were delighted when Janet decided to go on a diet and encouraged her determined pursuit of slenderness. But when Janet reached her proper weight, she went right on depriving herself of food, insisting that she was still much too fat. Eight months later she entered the hospital weighing 74 pounds, the pathetic victim of her own self-inflicted starvation.

Janet's bizarre affliction is known as anorexia nervosa, an emotional disorder that already affects thousands of young women during the high-school and college years and appears to be increasing rapidly in both the U.S. and Great Britain. The disturbance is often found in girls from affluent, well-educated families who are particularly concerned with being slim. "In many good boarding schools," says Dr. Hilde Bruch, a Houston psychiatrist who has treated more than 100 anorexic patients, "you'll find two or three cases in every class." The illness is rare in boys, who come down with only one-tenth as many cases as girls, and seldom strikes older people.

Bruch, who is professor of psychiatry at Baylor College of Medicine, believes that the current national preoccupation with dieting and slimmness plays a part in anorexia nervosa, but the condition is far too complex to be defined simply as diet-consciousness carried to extreme lengths. A patient's refusal to eat, followed by grotesque emaciation—some sink below 65 pounds—is only the most dramatic physical symptom of a far more wide-ranging psychological disturbance.

Cheerio: Indeed, most girls who develop anorexia nervosa start out

at about normal weight. Throughout the illness, anorexics maintain a distorted personal picture of how they look, insisting that their wasted thighs and pitifully shrunken bellies are actually immense and must be further reduced. Many deny feeling any hunger, despite the fact that they may be subsisting on a scanty 200 calories a day. One patient, asked if he had eaten breakfast, replied: "Of course, I had my Cheerio." Anorexics also refuse to acknowledge fatigue, and even in the advanced stages of emaciation they rush about in a frenzy of hyperactivity, which of course accelerates their weight loss.

The symptoms of anorexia typically begin during adolescence. Most psychiatrists agree that the illness seems to reflect an intense fear of inadequacy about meeting the new demands imposed by maturity and by new situations, such as going away to summer camp or to college. The anorexic is obsessed with the need to be in control of everything in her life, observes Dr. C. Philip Wilson, a psychiatrist at Brooklyn's Downstate Medical Center, and she has a particular terror of losing control over her body. Some patients do go on wild eating binges during their illness, consuming perhaps a gallon of ice cream, and then force themselves to vomit afterward.

Perfectionists: While vigilantly controlling her own impulses, the anorexic also manipulates her family and her doctors—if they let her—by the worrisome, life-threatening nature of her precipitous weight loss. Psychiatrists believe that the child is taking an unconscious stand against parents who may have exerted such firm control over her during childhood that she has developed no sense of separate identity and no confidence in her ability to make decisions for herself. Parents of such children have usually discouraged the tendency to be perfectionistic over-

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 achievers. "These girls," says Downstate's Wilson, "are the kind of students who get up at 4:30 a.m. to check over their homework. Behind it all is a strict, cruel conscience."

In the past, about one in ten anorexics actually died of starvation, but now, with proper diagnosis and treatment, Bruch says, the illness is completely curable. Most psychiatrists agree that the cure is twofold: putting back the weight, usually in a hospital, to get the patient out of immediate medical danger, and reaching the underlying emotional problems through psychotherapy.

One experimental approach to the treatment of anorexia nervosa, now being explored at several U.S. medical centers, is behavior modification. At Stanford University, Dr. W. Stewart Agras first negotiates a "contract" with the patient, spelling out the rules of the treatment plan. Initially, each patient if confined to a bare room and is permitted only minimal contact with staff and relatives. If she eats well and gains weight, she is rewarded by gradually increased privileges, such as access to television, permission to smoke and visits with other patients and her family.

Bruch disagrees with the behavior-modification approach; she believes that patients who are "tricked" into gaining weight will quickly take it off again. In her own practice, Bruch works closely with an internist who supervises the patient's gradual weight gain for about a year. At the same time, the patient receives psychotherapy. There is usually an immediate response to treatment, reports Bruch, especially if the onset of illness is recent. "The patient learns that she has a separate identity from her family," she says, "and a right to respect herself. Usually within a few months, we're no longer concerned with eating problems—we're just dealing with human problems of personal development."

Rolling Stones at the Astro

by E.J. Solomon

If you like rock, you'll love the Astro Minerals Gallery of Gems. The Gallery is owned by Julio Tarjiloff, a South American mine owner, better known as J.T. of the Astro's advertisement. Mr. Tarjiloff is a world traveler and, interestingly, one of the first Americans to be allowed into Red China. His personal interest in and love of gems led him to establish the Mineral Gallery seven years ago. Since then, the Gallery has grown considerably, with imported jewels and gems arriving weekly from over forty countries.

These are found in what is known as the "Manhattan Schist," a rock of slaty structure exposed when streets are uncovered. Aquamarine was found at the site of Gimbel's on 86th Street (and you thought *Obach's* has bargained!).

*The prices in the Gallery range from fifty cents to thousands of dollars. It is a haven for unusual gifts and extraordinary blouterle. There are beautiful boxed stones for \$1.00 and \$2.00, pendants for \$1.50, rock specimens for \$5.00 and exotic shell necklaces for a mere \$1.50. Beautiful mineral eggs, agate ashtrays and black amber-sterling



Gallery displays various gems.

The Museum hardly needs electricity for the brilliance of the stones. Not only are there precious and semi-precious stones, rare gems, corals and shells, but also surrealist and graphic works of art. The engraved pictures inlaid in copper, gold, and silver are outstanding.

Wherever there's a mine, there's Astro. From the opulent mines of India the Museum extracts beggar beads, polishes them in their workshop, strings them on nylon thread, and sells the finished product for a reasonable ten dollars. Malachite is imported from Mexico, the Congo and Russia. This secondary ore of copper comprises the greenish colored statues which can be seen in New York City. Some of the amethyst, jade and garnets in the gallery come surprisingly from our Fair City.

silver pins are available for a minimal fee. For the home that has everything an unusual addition might be a coffee table formed from minerals and inlaid in lucite. For the avid chess player, a chess set of rhodochrosite and onyx can be purchased at \$395.00. (Astro will even accept a check, mate, if they can pawn this set off on you.)

A recent advertisement in the New York Times claimed "Julio's Fountain is always spritzing, and you will enjoy roving from our Lower Gallery to the Necklace Bar, to our Fine Jewelry Department, to the lovely shells alcove, to the Goodies Corner where we show delightful arts and crafts from Nature's own materials." If you are a browser, a buyer or a bargain hunter, visit the Astro on 34th between Lexington and Third. You'll have a gem of a time!

Dr. Belmont

(Continued from Page 10)
 transferring this center to the Ferkauf Graduate School where he has been teaching since 1964. He hopes to one day include Educational psychology majors from Stern in this program.

Aside from these activities, Dr. Belmont is presently working with the Dean on a B.A.-M.A. program in conjunction with Ferkauf. A proposal has already been written and will be acted upon shortly.

In addition, Dr. Belmont is working on several shaped major programs for those students who have overlapping fields of interest. Among the shaped majors being discussed are psychology and sociology, psychology and education, and psychology and biology.

Dr. Belmont also feels the need for, and would like to arrange a meeting of psych students. First it would enable everyone to meet as well as promote cooperation in the department. It would likewise

provide an opportunity for the discussion of graduate schools and career possibilities.

What has been done recently in the area of psychology and what developments can we expect in the near future? In the past ten to fifteen years we have witnessed an explosion of knowledge in this field. Dr. Belmont feels that precluding economic difficulties there will be a major conceptual breakthrough in psychology. Although it is impossible to predict the exact nature of this discovery, Dr. Belmont feels that it will be a "bridging of the mental and physical parts of life; the final concrete resolution of the mind-body problem, which will lie at the heart of the breakthrough."

To achieve such accomplishments, however, dedicated individuals or groups are needed. Such an individual is Dr. Belmont, whom we are proud to have on the faculty and to welcome to Stern.

Interested in spending a semester in Israel doing religious social work with immigrants and earning college credit at the same time?
 Graduating in January and looking for a meaningful experience?
 T'CHIYA's seven month sherot L'am program may be for you!
 Applications available soon.
 For information see Judy Kleinerman 9E

Sylva

(Continued from Page 3)
 their release and a prayer for the future.

Jennifer Rudin, President of the Student Council, spoke after Sylva, expressing the difficulty we find in relating to this great woman whom until now, we have known only as a picture on a poster. Jenny posed the question of whether we would be strong enough to fight as Sylva did, knowing as she did that we probably would not succeed. Finally, Jenny presented a medallion bearing the name Sylva Zalkmanson, which had

been worn by someone who had been waiting so long for Sylva's release. She pointed out that there are many more medallions with many more names that must continue to be worn.

The program concluded with the recitation of *tehillim* and the singing of *Hatikva*, and a final plea made by Rabbi Berman that we do not forget the Russian Jews. The students immediately broke out in song and dance, together with Sylva, ending the program most appropriately.

T'chiya

(Continued from Page 10)
 be able to make it?" she asked.

The Stern T'chiya volunteer program is currently in progress at the Collingwood Hotel on W. 35th St., near 6th Ave. According to Judy Kleinerman, Stern T'chiya coordinator, girls have so far expressed great satisfaction in working with the Russian Jews. Because of the enthusiastic response to the program, it is hoped that a similar one at another nearby hotel can be arranged.

The Editor in Chief and the Governing Board of The Observer wish to extend their sincerest condolences to Dr. Bernstein upon the loss of his father. May you and your family be comforted among the mourners of Zion and Jerusalem.



SYLVA

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