



# THE OBSERVER

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## Speech Arts Holds Oral Interpretation Festival

by Rachael Eckstein

On November 11, 1974, the Fall Oral Interpretation Festival took place. The co-ordinator of the festival and chairman of the Speech Arts Forum, Ruth Stemp, introduced the speakers. "We are here tonight to enjoy the magic of the spoken word. The participants will recreate the sights, sounds, moods and characters from short literary selections—enough to suit anyone's literary pallet." . . . and it did.

June Golden, a member of Stern's speech faculty, elaborated on what Oral Interpretation is. "Oral Interpretation is making literature live. It is analogous to inviting someone into your home—in the low of your own love—such as the people who will read are sharing their love of literature with you." He quoted Elie Wiesel saying "True tales are meant to be transmitted. To keep them to yourself could be to betray them."

Lily Alpern, the first speaker, read an excerpt from *Free to BE You and ME*, a story by Herb Gardner entitled, "How I Crossed the Street All By Myself for the First Time." She read in a most delightful, lively and entertaining manner.

The next reading was "Marcella" from Edgar Allan Poe read by Bonnie Kamm. It was a haunting story told in first person—a story in which the identity of the main character is concealed.

Pamela Fogel read from Rudyard Kipling's *Just So Stories*—designed to explain to children why the world is the way it is. "How the Whale Got

His Throat" is a pleasant and charming tale depicting the special innocence reserved for children.

Marcie Evans chose a selection from "The Necklace" by Guy de Maupassant. It is a touching story that teaches us the consequences of greed and jealousy.

Gerri Lasky selected an excerpt from Elie Wiesel's *Dawn*—a selection about Elisha (main character) trying to reconcile his existence during the British occupation of Palestine after the Shoah.

Shelly Roth continued with a selection from Mark Twain's *Huck Finn*. With a southern twang, she read a section about the government, which is very typical of Twain's humor.

Ellen Hiff followed with Wiesel's *Jews of Silence*. It is the stirring account of the Jews of Russia before their situation became a pressing issue. Ellen read a selection entitled "Solitude"—one filled with fear, courage, faith and conviction.

"The Telltale Heart," Edgar Allan Poe's famous suspense-filled story was read by Sherry Sampson. Sherry built the story up to a great climax with her dramatic narration. One could actually feel the suspense in the air.

The Festival concluded with Penninah Schram, a faculty member of the Speech Department, in her relating a delightful story about three wishes. Mrs. Schram is well acquainted with the art of storytelling, and she told her tale in a charming and delightful manner.

The entire program proved to be most enjoyable and worthwhile.

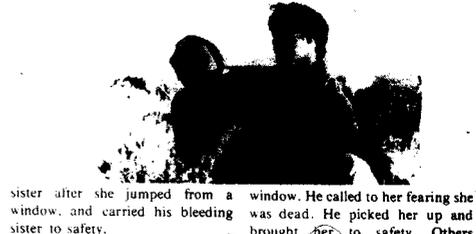
## Victims of Arab Terror Come to U.S. to Plead Israel's Case

The Conference of Presidents of Major American Jewish Organizations headed by Rabbi Israel Miller held a press conference for Dr. and Mrs. Benjamin Berger of Cleveland, Ohio, and Mordecai Zarenkin, Ziporah Maimon and Galil Maimon who recently arrived from Israel. These five people have come to New York to seek a meeting with United Nations Secretary General Kurt Waldheim to protest the presence of murderers at the United Nations.

David, son of Dr. and Mrs. Berger was a member of the Israeli Olympic Team at the Munich games in 1972. At the age of twenty-eight David was one of the eleven Israeli athletes seized at gun-point and killed by the Black September, an offshoot of the terrorist group El-Fatah led by Yasir Arafat. The Berbers recently donated a large amount of weight-lifting supplies to Orde-Wingate, Israel, in memory of their son.

Mr. Zarenkin arrived in Israel in 1948 at the age of four after he and his parents narrowly escaped the massacre of Jews at Babi Yar in the Ukraine. Emerging from hiding after VE day, they were detained in a British camp on Cyprus and made their way to Israel from there. During and after the Yom Kippur War, Mr. Zarenkin, a technician, served as a front line officer with the Israeli Defense forces for 200 days. On June 24, 1974, Mr. Zarenkin's wife and two children were among seven victims of a terrorist raid in Nahariya. The El-Fatah movement led by Yasir Arafat publicly claimed responsibility for the attack.

Ziporah Maimon was shot and wounded in the Ma'alot massacre last May, in which 24 Israeli school children were murdered and scores wounded by Arab terrorists. The victims had spent the night in the school building during a hiking trip. Galil, her brother, was on leave from the army at the time. Upon learning that terrorists had seized the school building in Ma'alot he went to the scene and rescued his



sister after she jumped from a window, and carried his bleeding sister to safety.

In an interview with Jim Van Sickle which was taped on Friday, November 15, these five people clearly expressed their feelings about Arab terrorism and the United Nations.

Dr. Berger reacted the news of the invitation extended to the Palestinian Liberation Organization with intense chagrin and shock. The doctor would like to inform Kurt Waldheim that the PLO is leading the United Nations and the world to its downfall. If this precipitates another Mid-East war (G-d Forbid) we will not only be dealing with the fate of Israel, but the fate of all the countries. Dr. Berger then stated that when he sees a man like Yasir Arafat being treated on the caliber of a world leader he can only feel sorrow and disgust. Mrs. Berger agreed, saying that Arafat murdered many innocent people, and his punishment is world-wide acclaim and recognition. She spoke of her son, David. He went to Munich as an athlete to participate in games of sport. The Berbers heard that their son was taken hostage on a television bulletin. They learned of his death in the same way.

Mr. Van Sickle asked Galil Maimon to describe what happened at the school in Ma'alot. Galil was concerned about his English, but everyone present understood his message. As Galil neared the schoolhouse amid flying bullets, he heard the screams and cries of children. When his sister saw him nearing the building, she jumped from the

window. He called to her fearing she was dead. He picked her up and brought her to safety. Others followed Ziporah's action, but some were not as fortunate. When asked how he felt about Arafat, Galil stated that he is a liar. Although Arafat says he is concerned with the government of Israel, Galil continued, he has something against all Jews and he would kill them as Hitler did if given the opportunity. Galil cannot even look at Yasir Arafat. He feels Arafat is putting on an act. He says he has an olive branch in one hand and a freedom fighter's gun in the other. Galil said Arafat doesn't want peace — he wants to kill.

Ziporah Maimon does not speak English. Her statement was translated for the media by Yehuda Hellman, Executive Director of the Conference of Presidents. She was asked to describe how she felt in the school-house. She replied that she felt hatred towards the terrorists. She was afraid that she would be killed. When she saw her brother coming toward the school building, Ziporah instinctively jumped from the window and felt safe when she was carried away by him. She remembers nothing after that.

On Monday, November 19, three members of the Popular Democratic Front for the liberation of Palestine (an offshoot of the Palestinian Liberation Organization) raided an apartment in the Bet Shan. Four Israelis were killed and many wounded. A representative of the organization said this kind of terrorism can be expected to continue until the Arabs get their free Palestine state.

## Prof. Donshik Details BA-MSW

by Gwen Sack

June 1978. A girl graduates with a Bachelor's Degree from Stern College. Fantastic! But what is she going to do with it? Is she just going to become an overly-qualified secretary? Here is a chance to do more with your life than to get just a meaningless degree.

The field of Social Work gives one a chance to work directly with people. In Social Work, one gives of oneself and gets, a lot in return. Stern College has recently started a BA-MSW (Master of Social Work) program with Wurzwiler School of Social Work. The program is an excellent opportunity for students to get a BA-MSW within five years.

During the student's first three years of college, she attempts to complete her courses in Jewish studies, her major, and the courses for the joint program. The student is advised to take "Introduction to Social Work," in the Spring semester of her sophomore year. Three other courses are required: "Jews in America I & II, (Soc. 33-34) and Methods of Social Research

(Soc. 14). Application to the program is made in the spring of the junior year. Accepted, during the senior year, she takes courses at Wurzwiler. In addition, the student takes courses she may still have to complete at Stern. At the end of the fourth year, a Bachelor's Degree, with a shaped major in Social Work and another subject, will be awarded. The following summer, the student will work in a field placement. The fifth year, the student follows the regular second year Wurzwiler program.

If not accepted, the student may graduate from Stern as planned, and then apply to the regular Wurzwiler program. In addition, a shaped major in Social Work is available by taking courses at Finch College.

Professor Stephen Donshik, professor at the Wurzwiler School of Social Work, is the Stern adviser for these programs. For further information, he is available by appointment only, Wednesdays, in the Office of the Dean.

## Student Council Activities Outlined

The Senior Class is still selling candy and is planning an ice-skating party.

The Sophomore Class has scheduled its Blind Date Party for December 12, and tentatively planned for February is a weekend at Weiss' Farm. Nightshirts are still being sold, and Stern College notebooks will be sold in conjunction with Student Council. For more information, see Ziggy Levine. The Freshman Class is collecting clothes to send to the orphans in Israel. They are planning a blind date party and a stationery sale. Dates will be announced. For more information see Eva Skrande.

Queen's Jewish Center will be speaking on the Jews relationship to non-Jews in halacha, December 10. The *Bais Midrash* is now open and the *Chevrusa* program is underway. Speech Arts Forum is planning an International Festival for December 11 and is starting a Debating Team. For more information see Ruth Stemp.

There will be polling going on throughout the school about getting a Stern College sign in the subway stations and also regarding the extension of library hours.

A proposal was made to re-evaluate the semester and possibly shortening it to 14 weeks with 1

week of study days. A career night is being planned.

**Jewish Arts Festival**  
Abba Eban will speak Wednesday December 4th at Stern. His topic will be "The Future of Israeli Society." Tickets will be available at Mrs. Winters desk soon. There will be an ongoing art exhibit featured in the cafeteria. Other speakers for the festival include different performers of the arts and media. Anyone interested in helping see Barbara Cohen 16E and Debbie Muschel 16F.

## Keep It Up!

The past few weeks have witnessed a number of rallies in which Stern has proudly demonstrated its power. On Tuesday, November 13, the New York Times featured a picture of Stern students and faculty members protesting the recognition and honor given to P.L.O. representatives. The following week marked the arrival of Yasir Arafat and subsequent demonstrations against him. Stern students were at the forefront of all these activities appearing in surprisingly large numbers.

For such actions the student body of Stern should be lauded. Yet, at the same time one must remember that these rallies have not ended. The United Nations is voting this week on the admittance of a P.L.O. representative to the United Nations. It is of the utmost importance that collegiates attend upcoming rallies and continue their support. If we do not stand up for ourselves, we can hardly expect anyone else to do it.

## Non-Major Concern

In order to graduate from Stern College, students are required to take a year of either chemistry or Biology.

The Chemistry Department is structured in such a way that a student who has not had chemistry in high school can fulfill her requirement in a class separate from those students who previously had chemistry. This arrangement insures that a student will be in a class that is geared to her level.

In contrast to this, it has been the policy of the Biology Department to offer the same elementary Biology course to all students. The rationale for this policy is, that most girls have had Biology in high school. More important, the Biology Department feels that every student should have the necessary background should she later decide to major in Biology.

The argument of the Biology Department has some validity, except there are a significant number of students who take Biology who know they will not major in it. These students either do not like science or they are Juniors and Seniors who are presently involved in their own major area of study. It is too late for them to switch their major even if they so desired.

We feel that these students should have the option to take a Biology course which is not designed for those who are going to major in the subject. These students would rather study Biology on a level that is more suited to their needs. We ask the Biology Department to seriously consider this proposal and we hope that one section of elementary Biology for non majors will be offered soon.

## Identity Crisis

In the grand tradition of bureaucracies, Stern College has shown ineptness in providing the students with new I.D. cards. This problem has been lingering

on for well over two months, and as of yet, the I.D. cards are nowhere in sight.

The I.D. cards serve the students and faculty not merely as use for identification, but in other important aspects of day to day life as well. Without benefit of the I.D. card, the student is unable to attend movies at half price, receive a reduction at Y.U. cafeterias, or take out books from the Y.U. libraries. This results in an inconvenience for the student as well as a pecuniary loss.

It is with utmost concern that we urge those responsible to expedite the processing of the I.D. cards. Whatever the reasons are for the current delay with regard to the distribution of the cards, we hope that all the difficulties will be overcome as soon as possible. If we can not identify ourselves, who will be able to identify us?

## Letters to the Editor

Dear Editor,

We, as American Jews, are finding ourselves living at a crucial time in Jewish history. We must form a continuously keen awareness of all political trends and surfacing of opinions related directly or indirectly to our basic survival as Jews and most important, as a nation.

Last week American Jewry staged a massive protest against the invitation to the P.L.O. and their arrival at the U.N., with our hope that certain nations would be awakened by our protests to the urgency of Israel's present situation.

Although last Monday's rally of close to two hundred thousand people was massive, it was not as effective as it should have been. There is now a need for American Jewry to realistically consider the effects of all possible actions. As stated by Marvin Schick in the *Jewish Press*, a rally should have a definite purpose. The Soviet Jewry rallies which were staged in the U.S. in the past, often expressed support for the Jackson Amendment. But so far, rallies against the P.L.O. have merely been expressions of opinion, indignation, and even outrage. Marvin Schick suggested one possible goal of further protest rallies against the P.L.O. and its supporters. If the need compels us in the future, Schick says we can ask the U.S. to stop supporting the United Nations financially, since it "... has come to represent prejudice, immorality, and hypocrisy." I believe we should direct our future protests, if necessary, toward asking the government of the U.S. to re-affirm its previously expressed stand in support of the preservation of Israel. The U.S. should be asked to clarify this stand for the world by stating the government's strong opposition to the establishment of a Palestinian state under the leadership of the P.L.O., whose declared purpose would be the destruction of Israel. The U.S. government must begin to realize that Israel is its only true ally in the Middle East, and that if given the opportunity, the P.L.O. can turn the entire Middle East into a communist satellite of Russia, or even a communist entity independent of Russia itself.

Signed,

A Concerned Stern Student  
11-17-74

## the observer

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## Letters

To the Editor,

Recently I was mailed a copy of the Stern newspaper, *The Observer*. There was an article on the front page entitled "Dean Mirsky Discusses Various Academic Programs" in the course of the article, it was mentioned that plans were underway for undergraduate work in fields such as management and administration, and in basic health sciences, such as physical therapy, occupational therapy and speech pathology.

Two years ago, I left Stern College to pursue a career in Foods and Nutrition. I am now enrolled in a program entitled "Clinical Dietetics" at the University of Connecticut. If there had been an arrangement with another school in N.Y.C. for a comparable program, I would have endeavored to remain at Stern.

Nutrition is a field that is often bypassed when one thinks of health professions. Let me assure you that the field of Dietetics is a growing field and the number of dietitians and nutritionists needed keep increasing. I would strongly urge Stern College to investigate the field of nutrition and dietetics when planning joint programs in undergraduate and graduate work. Perhaps future students (unlike me) would then be able to continue their Jewish education while attaining a degree in the field of their choice.

Sincerely,  
Madelyn Harris  
University of Connecticut

To the Editor:

An analysis of a most serious problem at Stern was made in the article "Where Have All the Girls Gone?" (*Observer*, November 14, 1974). Unfortunately, it illustrated the weakness of statistical surveys in general, and the confusion of purpose which often mars thinking at Stern.

Any attempt to discover the cause for the high dropout rate at Stern must begin by analyzing the reasons for girls coming in the first place. I think it is abundantly clear that it is religious considerations and not the choice of majors or even the quality of college courses which attracts girls to Stern. When religious needs are not met, then the girls start to question courses and worry about available majors.

If we want to reduce attrition while simultaneously dramatically improving the situation for those who stay, let us focus our attention on the lack of a religious guidance program and on the hodgepodge of Jewish studies courses, both insufficient in quantity and not leading to any cumulative goal of accomplishment.

It is beyond the scope of a letter to go into further details. Hopefully, this note will help spur a serious study of the needs and goals of the students at Stern in Jewish studies and religious development.

Sincerely,  
Rabbi Yosef Blau  
Lecturer in Jewish Studies



*Hail to the chief*

## Action is Our Only Solution

by Jennifer Rudin

Atlantic City — vacation time, summer breezes, and salt water taffy are a few associations that pop into our minds when this resort town is mentioned. Atlantic City, however, does not close up when the vacationers go home; on the contrary this city maintains a vital year-round population with a very large Jewish community. The estimated Jewish population is 10,000 and their impact on the social, economic and political aspects of the city can be seen clearly by simply gazing through the yellow pages of a nearby phone book. But a problem exists, as throughout the entire U.S., one of assimilation and lack of religious commitment in potentially vibrant communities.

Why? Many answers have been offered but I feel the fundamental one is an overwhelming dearth of Jewish leadership and consequently Jewish Education. There is a more glaring defect though—the use and manipulation of Halakha as a fulcrum for establishing community relationships. The excuse that Halakha must bend arbitrarily with each community's demands is totally invalid and its misuse is dangerous.

The demand for qualified Jewish educators is evident, especially in communities outside New York City. However, our lack of responsibility to our fellow Jews is embarrassing

and to a greater extent distressing. Certainly the 2.5 million Jews in NYC need our help, but how can we forget the other 3.5 million scattered throughout the states? Does our responsibility to teach extend only as far as the boundaries of Long Island and Brooklyn? What about the rest of us outside NYC? Left to become another statistic of assimilation?

At Yeshiva University we have a resident department, the Youth Bureau, whose sole purpose is the furtherance of Jewish awareness through programmed Shabbatonim and week-long seminars, along with sending individuals to farout communities (Atlantic City) hoping to affect and "pull back" other Jews. The need is great and can be only fulfilled through continued programs of Jewish Education outside the metropolitan area. Programs like Torah Leadership Seminar, Yeshiva Seminar and Torah Tours have originated at the Youth Bureau. The lack is not one of ideas or materials but rather that of "people power". We must take it upon ourselves to donate sometime in an attempt to forestall the distressing state of Jewish awareness. For if we do not, our denial of our own heritage will grant to Hitler posthumously the victory he so desired — destruction of the Jewish people. Get in touch with the Youth Bureau today; action is our only solution.

# Rabbi Schoenfeld Underlines Problem of European Jewry

by Amy Hershkovitz

Is European Jewry poised on the edge of another catastrophe? What is the current attitude of the average European vis-a-vis the Arab oil question? Rabbi Fabian Schoenfeld, President of the Rabbinical Council of America and a member of our Judaic Studies Department, gave some shocking and disturbing answers to these questions after his return from a conference of European Rabbis in Belgium. This conference takes place every two years and is attended by fifty Rabbis from all over Europe, plus key representatives of American Jewry.

Rabbi Schoenfeld feels that American Jewry is far too unaware of the severe problems within the small and relatively unknown Jewish communities in Europe (especially in Scandinavia). Two issues, of primary concern to all Rabbis, are the universal problem of assimilation and intermarriage and the growing anti-semitism in Europe today. Both are more prevalent in Europe than in America simply because America has millions of Jews, whereas the European Jewish communities are very small. For example, in Switzerland there are 18,000 Jews and in Denmark, only 6,000.

Rabbi Schoenfeld pointed out that anti-semitism is more widespread in the common market countries as a direct result of the Arab-Israeli conflict. "If they had to make a choice between Arab oil and the extermination of Israel," he emphasized, "they would opt for the elimination of the State of Israel." Their anti-semitism is not a racial one, but rather a pragmatic one,

based on their dire need for oil. This point of view is exemplified by an incident that occurred to the Rabbi in a cab in Brussels. The cab driver began talking to him about the shortage of oil and commented that if it ever came to a choice between the acquisition of badly needed oil and the institution of an anti-Israel policy, it would be "too bad for the Jews." This popular demand for oil is reflected in the governmental policies of the European countries. Consequently, Jews justifiably fear that a change in the oil situation would affect legislative anti-semitism in Europe.

The threat of widespread anti-semitism has aroused European Jewry to two types of action. The older generation of Jews are now giving more money to Israel. But this is where their support ends. The European established Jew is worried and afraid to speak out openly through mass demonstrations in support of Israel. He feels he is part of a small, unimpressive group which has no strength at all. Furthermore, he shows signs of fearing a second *shoah* which could occur if another embargo were instituted. On the other hand, the younger generation has reacted in a more active and positive manner by leaving in large numbers on *aliyah*. Rabbi Schoenfeld pointed out that the younger European Jews are much more *aliyah* conscious and more dedicated to Israel than American youth on college campuses today. This is due to the rising anti-semitism in European communities. He remarked that their vigorous support for Israel is a very encouraging sign.

Yet, aside from physical threats, the European Jews are faced with a spiritual threat. What their small communities need most are religious leaders possessing wisdom combined with a Torah *haskafah* to provide support and guidance for them and their children. They are "crying out" for help, he told me. The rate of assimilation and intermarriage is rising steadily as there is no one to teach *Yiddishkeit* to European youngsters. In large cities, such as Oslo, Norway and Helsinki, Finland there are no Rabbis.

Rabbi Schoenfeld has issued a desperate appeal on behalf of European Jewry for young *musmaches* and dedicated married couples to go to these cities for a few years to help educate and edify these Jews. The need, especially in Scandinavian countries, is a pressing one. Rabbi Schoenfeld cited Rabbi Aryeh Linsker as an example of one such spiritual pioneer. Rabbi Linsker, a graduate of Y.U. and a *moshach* of Keren B'Yavneh, has settled in Stockholm, Sweden, and is doing a tremendous job in building up the Jewish community there. Despite the fact that Stockholm has no *shoetiv* or *milkevah*, the city's Jewish community is being strengthened. Although Rabbi Linsker has made progress, one man's efforts are not enough. He needs an additional four or five young couples to help him. The task is a challenging but gratifying one. Above all, it is a *mitzvah*. The question is: Are we, as young, educated Jews ready to take on this challenge?

# Grading, Minors and Finals Among Senate Issues

by Sally Steinberg

This week the Senete meeting discussed topics ranging from the grading system to the effectiveness of freshman counselling.

A poll was taken by the Senate to determine the students' attitude toward the present grading system. The present grading system is as follows: A = 4.0; A- = 3.67; B+ = 3.33; B = 3.0; B- = 2.67; C+ = 2.33; C = 2.0; C- = 1.67; D+ = 1.33; D = 1.0; D- = 0.67; F = 0.0

The questions on the poll were:  
1. Do you feel that the use of pluses and minuses enables teachers to give a better evaluation of your work? On this question 77% said yes.

2. Are you satisfied with the present grading system as stated above? On this 57% said yes and 42% said no.

3. Would you prefer the institution of the block grading system? (A, B, C, D, F)? On this 88% said no.

4. Would you prefer the institution of a grading system with pluses but not minuses (A, B+, B, C+, C, D+, D, F)? On this 50% said no.

There were very few comments. Only 118 responded. Since very few participated, Helen Stark, head of the committee to look into the grading system, recommended that the grading system remain the same.

Mr. Altman has been working on a revision of the Biology 1-3 curriculum. First he wants to

modernize the course, basing it primarily on the human body and relating all other animals to man. He does not want to dilute the course, but hopes to meet the needs of both a student majoring in Bio and a student taking a course only as a requirement. Since no conclusion was reached, Dr. Rosoff suggested creating a committee to investigate the matter. The committee should include Biology majors, students uninterested in science, other science majors and a teacher from the department.

A discussion on minors being placed on the transcripts was postponed because members of the committee were ill.

As far as advisement for freshmen is concerned, a committee on this found that for personal advisement there is an adequate staff. However, in regard to career and course advisement, most students complain that they don't know where to go for help. A solution to all of this was proposed, but still no action was taken.

A committee was formed to look into the possibilities of no finals for second semester seniors. Also a committee was set up to extend the study day period for finals. At the next Senete meeting the Dean will discuss and clarify the shaped major program. You don't have to be a Senator to come to the meeting. They'll be meeting again Nov. 27.

# Student Admission Society Organizes Program

by Beth Dauber

This Wednesday marked the first of this year's Student Admissions Society meetings, attended by several students and headed by Sema Krieger, Paul Glasser, one of those chosen to decide on student admissions, spoke at the meeting and conveyed his desire for meeting regularly and students becoming involved in the admissions work.

The meeting was basically an informal discussion, touching on such various topics as the cost of catalogues, the concept of all-female education and possible competition from Touro.

Mr. Glasser discussed the need to familiarize out-of-town communities with the program Stern has to offer for those with limited Jewish backgrounds. They also have to be made aware of financial aid opportunities within the university. Many states and corporations additionally offer grants to college students to assist in the paying of tuition and dorming.

Mr. Glasser also mentioned the interviewing of girls in the hope of discovering their true motives for wanting to attend Stern. Some of the aspects considered are based on the attitude of the individual girl

TAC is coordinating 2 new learning programs. There will be a program for those needing help in Jewish Studies and one for those wishing to learn in Chevrusa. Anyone wishing to be helped in Jewish Studies, tutor, or learn in Chevrusa please see Shari Kenner in 10D.

Work study girls who tutor may get paid.

The hours are entirely flexible — we will simply be getting you a learning partner.

towards *mitzvot* and *shabbat* and how receptive she'll be to new *halachic* ideas. The Admissions Office must be careful not to reject girls randomly, for unlike State and City colleges, Stern must consider the alternatives open to the girls if Stern says "no." If a girl is lacking the desire to become *mitzvot*, the Admission Office will recommend her to an organization as a stepping stone before attending Stern.

One of the hardest problems for those who come in contact with Stern through Y.U. seminars and NCSY is the realization that college is not a seminar or a *kumtitz*. The double program is often too radical a change from the relatively easy public high school senior year. The contact with a religious background often places students in a tug-of-war between their non-religious homes and the atmosphere at Stern. All these factors must be overcome in order for the student to enjoy her college experience, and not merely her academic learning.

As to what we can do as Stern students, the following ideas were suggested:

1. A coordinated effort to have prospective students spend a day touring Stern.
2. A Shabbaton for applicants.
3. Interviewing of applicants by seniors.
4. A compilation of the various extra-curricular activities Stern has to offer for reference by various organizations and schools.

In conclusion, Mr. Glasser stressed that "Stern has a lot to offer" in many ways, both academically and religiously, and potential students must be made aware of the benefits inherent in attending Stern.

## A shande and a charge

# Where is Yiddish at Stern?

by Phyllis Boekhil

What can one say about a thousand-year-old language which painfully, yet patiently, awaits its end? Somehow it survives to tell the tragedies and victories of a dispersed people and in its letters, words and phrases it continues to reflect a most artistic and sensitive culture. That this tongue must now face its death is a *shande* and a *charge*—a pitiful shame!

The source of *Yiddish* is thirteenth century Germany. Here it was hard to be a Jew, struggling to earn a livelihood. The only practical option to this life of toil was emigration which, in fact, many *goyim* chose to do. Jews however, always remained separate—not only in life style, but also in their language that was never forgotten.

As a treasured possession, *Yiddish* was handed down from generation to generation and with the passage of time underwent modification.

Consequently, there are today three basic divisions in modern-day *Yiddish* characterized by the influences of the Polish, Russian, and Hungarian languages. These divisions may further differ depending on the region one is from and the local jargon used there. In Israel, for example, *Yiddish*, which is basically a mixture of German and Hebrew, acquired additional Hebrew words,

while in America, English additions were made. Also, many expressions from various countries were mixed into the language.

This cherished tongue is being preserved by many groups. In *Meah Shearim*, for instance, some *Chasidim* have proclaimed *Yiddish* their national language and use *laashon hakodesh* only in a holy context. At Y.I.V.O., here in New York, researchers in Jewish studies are also trying desperately to rejuvenate *Yiddish*. Although Jewish culture can be discovered through other languages, many feel a special closeness to *Yiddish*. With its Hebrew letters and many Hebrew words, *Yiddish* has become a cherished language of Jews world over.

Is it any surprise, then, that girls at Stern also want to learn this age-old tongue? Whether for practical reasons (talking to *Bubble* or surprising the book dealer in *Meah She'arim*) or for cultural purposes, Stern students should be given the opportunity to become acquainted with *Yiddish*. A petition concerning this issue is now before the Senate, and if passed, Stern will join the ranks of many universities already offering *Yiddish* courses. Hopefully, Stern will take this step forward and show that it, too, wants to preserve the language and culture of *Yiddish*.

## Eng. Dept.

# Sponsors Tea

by Sharon Yellin

The annual Stern College English Tea was held Wednesday, November 20th, during the club hour. A group of twenty-five students who are English majors, perspective majors, or just interested spectators gathered together to drink tea, and to speak with instructors of the English Department: Dr. Plotkin, Dr. Doris Shores, Dr. Carol Silver, Mrs. Laurel Hatvary and Mrs. Ross hosted the tea.

The atmosphere was friendly and informal. Dr. Plotkin and the other teachers answered the students' questions pertaining to the opportunities and fields open to English graduates. Dr. Plotkin commented that many fields such as social work, law, and medicine often prefer graduates who have a degree in English. Concerning employment, he noted that the Hebrew Day School movement is in need of competent English teachers. The teaching of English as a second language in both the U.S. and Israel is another possibility. Today, because of equal opportunity for women, more jobs are opening up for females in the publishing, and in the commercial spheres.

Towards the end of the tea it was announced that students will shortly elect English majors as representatives, who will participate in all English Department meetings. This will allow the students themselves to have a say in all matters relating to the English major.

# Talking Turkey

by Rachel Shaprio

Today we accept the fact that a turkey is a kosher bird. Such however, was not always the case. The following fictitious story illustrates the issues raised in the eating of Thanksgiving dinner.



Rabbi Haim Isaac Karigal, a resident of Newport, Rhode Island in the late 1700's, was respected by the congregants of the Touro Synagogue who frequently turned to him with problems they faced in this New Land. One such question was raised Thanksgiving time by a newly arrived French immigrant.

"Rabbi," the man began one crisp morning on the way home from shul. "Rabbi, I've come across a strange custom here in America, and I can't seem to reconcile it with Jewish law. There is a holiday here known as Thanksgiving on which people thank God for the bounty of America by eating turkey dinner."

"Well," interrupted the rabbi. "What is your problem?"

"Rabbi, I think it's wonderful to celebrate such an occasion, but what worries me is the way it is celebrated. I never saw a turkey before I came to this land, and I certainly never ate one. How do I know this strange Thanksgiving bird is Kosher?"

The rabbi sighed. The stranger had posed a perplexing problem. For although Jewish law specifies certain physical and behavioral signs a kosher bird must have, Jewish custom ordains that these signs are not enough. In order to avert misinterpretation of behavior or faulty perception, the **Ramah** (Rav Moshe Isserles—15th century) added an additional precaution, namely that kosher birds must be sanctioned by **mesorah** (a knowledge passed down from generations that the said bird is kosher). Did such a **mesorah** exist for turkey?

After much thought the rabbi replied. "Sir, you may go home and eat your turkey dinner with no qualms."

"But, Rabbi, I don't understand. I, myself, have no **mesorah** that the turkey is a permissible bird. Could you kindly explain your reasoning to me?"

The rabbi smiled. The immigrant, although polite, obviously doubted the wisdom behind the rabbi's answer. Rabbi Karigal was accustomed to this attitude from his new adherents and patiently proceeded to explain.

"First of all you must understand that your community had no **mesorah** concerning turkey because turkey did not exist there. As a result, people in France never observed turkey and did not know if it was a praying bird (which would make it **treif**) or if it had the proper physical signs. Now that you are living in a community which has had the opportunity to observe turkeys and does know they have the proper

signs, you can accept this community's decision that turkeys are kosher."

"Rabbi, I'm still confused about one point. When the Jewish community first started in America, they had no **mesorah** about turkeys, and without a **mesorah** they could not accept the turkey as being kosher. How did they first justify their eating turkey?"

"Well, this issue is a bit complicated," observed the rabbi, "but listen closely and I'll explain. There are four possibilities to consider. The first possibility is that the colonists who accepted the turkey as a kosher bird did not accept the **Ramah's** criteria of **mesorah**. They saw that the turkey had the appropriate **halachic** signs and therefore ate it. Once a turkey was accepted as kosher, that decision cannot be rescinded because of lack of **mesorah**.

A second possibility is that Jews in another land introduced turkey to their dinner table before the **Ramah** added his criteria of **mesorah**. So, the acceptance of turkey as a kosher bird preceded this **chumrah**.

A third possibility is that turkey may be included under the **mesorah** of chicken since both turkey and chicken are in the same family.

Finally, it is feasible that even the **Ramah** would make an exception to his **chumrah** in the case of the turkey. This might be so because turkeys can be raised in large quantities, enabling one to observe them daily thus averting the possibility of faulty interpretations.

In short, there is no doubt that, today, turkeys can be eaten by Jews—even those who emigrate from communities lacking **mesorah**. And now, if you'll excuse me I must get home to **shecht** my own turkey."

"Thank you so much," returned the immigrant with admiration. And in his eye was a twinkle attesting to the fact that the rabbi had won yet another adherent.

Everyone is invited to the Stern College Senior Class Skating Party, Thursday eve, December 5, 1974 8:30 PM.  
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## Contributing

### An Emotional

### Approach

by Chaya Hilsenrath

In the course of the past few weeks, many rallies, concerning an important Jewish cause, have been held. At first they were held daily, but slowly they have dwindled down to one or two, and now they are far and few between. The large crowds at the first rallies were quite impressive. As a Jew I was glad to see that my fellow Jews (although not quite enough) were not sitting back waiting for others to rally for them. Jews have suffered too much to wait for others to take action for them.

Many wonder if we need to attend these rallies. It is clear to me that rallies, such as we have been attending, do invoke inner strength and morale. Even if one might not feel or understand the emotional tie, it is important to be present and accounted for. (Yes, the media is often impressed by numbers.)

Next time there is a rally, attend it, because it is a matter of priorities. Judaism should be everyone's first priority. Perhaps—once you attend, the feeling of inner moral strength will seep in, and you will understand the importance of your presence.

Is the general public impressed by our rally cries? This is extremely difficult to determine. Therefore one should never assume the ineffectiveness of a rally. Often people are impressed and are willing to take action because they realize the importance of the issue. There are those, also, who won't concern themselves, but they need to learn to listen and understand.

Many feel that rallies take away from the time of learning, specifically Torah learning. However, many teachers, particularly those at Stern College and Y.U., have brought the learning to the rallies. Teachers, such as Rabbi Weiss, Rabbi Riskin and Rabbi Reichman understood the need to combine both.

My approach to this issue may be emotional. I find no other way to impress upon you, as Jews, my attitude concerning this important issue. I often hear Jews express their lackadaisical attitude towards rallies concerning the Jewish people. One should feel sorry for those with this attitude. The Holocaust is a prime example of those people who knew of the issue, but didn't care.

## YU Drama Presents

### "That Championship Season"

The Yeshiva College Dramatics Society proudly presents the 1974 Fall Production of "That Championship Season" by Jason Miller.

Yeshiva College is the only University Theatre in the country, semi-professional or professional organization given permission to produce this rare play since it has closed on Broadway last season.

This Pulitzer Prize award winning play is a deeply-moving, crude, and anti-Semitic play revealing the morally corrupt double standard that exists in America.

It is for these reasons that the Yeshiva College Dramatics Society Board of Directors and Artistic Director, Dr. Anthony S. Beukas, feel so strongly about presenting this mature, award winning play.

"That Championship Season" is a highly moral play revealing the

unquestionable immorality prevalent in such areas as politics, sports, the Christian religion, and American middle class family relationships.

The production will be performed on December 7, 1974, Saturday night at 8:30 PM; on December 8, 1974, Sunday matinee at 2:00 PM; on December 8, 1974, Sunday evening at 8:30 PM; and on December 9, 1974, Monday night at 9:30 PM.

Tickets are only \$2.50 and are on a first-come, first-served basis. There is no reserved seating. Nobody will be seated after the curtain has gone up until after the first scene has ended. For more information at Stern, please see either Chani Zucker in 14-E or Cheryl Lebetkin in 4-E.

## Options for Aid

The following possibilities are open.

1. **Rusk Institute** — 34th St. & 1st Ave. — Mrs. Leer, Director of Vol. 679-3200

Physical and occupational therapy, work in playroom with children. Friendly visiting.

2. **Beth-Israel** — 17th St. & 1st Ave. — Mrs. Ross 673-3000 Ext. 2442

Working with certified social worker in outpatient clinic, teach English, geriatrics, pediatrics, many new and interesting projects.

3. **Jewish Guild for the Blind** — 62nd & 8th Ave — Mrs. Steinfeld 595-2000

Work with blind people individually, in their school and classroom and under teachers supervision, or work with arts and craft, dance or music.

4. **Jewish Home for the Aged** — West 106th St. — Mrs. Reich 666-2000

Geriatrics, occupational therapy, physical therapy, friendly visits.

5. **Adam School** — East 31st St. & Park Ave. — Director of Volunteers 689-1506

Will train you to teach remedial reading to brain injured and emotionally disturbed children of all ages. Excellent experience for Special Ed majors.

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### Corrections

Teechya Chanuka party for Russians will be held December 8.

Abba Eban will speak December 4.

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