



# THE OBSERVER

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Thursday, October 30, 1975

New York City

Volume XVIII

## Yosher Conference Stimulates Ethical Awareness

by Leeba Chana Weiner

On Sunday, Oct. 19, several hundred people decided to brave the rain and go to the first meeting of "Yosher" at Yeshiva University's Furst Hall.

Yosher is a newly formed committee on Jewish Ethics. This first seminar dealt with the subject of Ethics and the Jewish community. It was highlighted by an address from Rabbi Aaron Soloveichik-shlita, who spoke on "Justice, Righteousness and Generosity."

The program featured a panel discussion on the Ethics of Jewish leadership. Members of the panel included Rabbi Saul Berman, Nathan Lewin, Professor Marvin Schick, Rabbi Shlomo Riskin and Professor Michael Wynshograd.

Rabbi Berman expressed some very pertinent ideas regarding Jews and ethical awareness. Jews have always taken pride in being sensitive to communal needs. Justice, righteousness and generosity have been fundamental to the survival of Jewish communal life. Recently, however, we have been shocked and disillusioned at the lack of ethics which has resulted in nursing home scandals, land-lord arsons and misuse of government funds to the poor.

Jews supposedly have a higher standard of ethical behavior than the rest of the world. This high standard of ethical behavior must pertain to all members of a community; hence, the need for an organization which will generate discussion and action related to these ethical values. Hopefully Yosher will accomplish this goal.

The name Yosher comes from a familiar Hebrew word *yoshar*, which means "straight or upright." According to Rabbi Berman, one of the goals of Yosher is to generate discussion and concern regarding

communal and ethical issues. This will hopefully result in greater ethical sensitivity and the ability to call leaders to task regarding specific issues.

Secondly, Yosher will attempt to study specific problematic situations and to seek effective remedies. Professor Stephen Donshik and Rabbi Berman are acting co-chairmen of Yosher — and Margie Oavis is organizational director.

Discussion on ethical awareness within the community stressed the need for internal ethics. There have been many examples of failure to overcome unethical impulses within our own communal institutions. Certain schools and synagogues, for instance, have been involved in amoral and illegal practices.

Professor Shick concluded the following: 1) There should be more selectivity regarding honors given to unethical individuals (cheaters, imposters etc.) 2) Day schools and Rabbinical titles must be inspected more carefully 3) People should not be afraid to speak out against these problems.

Rabbi Berman concluded the (Continued on Page 6)

## Stern Girls Arrested in DC

by Sharon Yellin

Six SCW students were among the eighty-five arrested recently at a march in Washington D.C. Sponsored by the *Conference of Presidents of Major American Jewish Activist Organizations*, the march was held on October 5, the second anniversary of the 1973 Yom Kippur War.

The purpose of the march was to protest the sending of U.S. technicians to the Middle East. Such a proposition would, in effect, kill the Egypt-Israel peace pact, thus disclaiming the Ford-Kissinger Middle East policy.

Preceding the march to the White House was a rally on the Ellipse, across from the Washington Monument. Several prominent rabbis spoke, including Rabbi Shlomo Thaler, Executive Vice-President of the Conference. As the crowd of about eight hundred marched, they chanted,

"No Technicians, No Retreat!" "Bury Kissinger, not Israel!" and "Ford back to football; Henry back to Harvard!"

At the White House, fifteen persons handcuffed themselves to the iron fence surrounding the

Executive Mansion. Police found it necessary to use bolt cutters in order to free them and then proceeded to arrest the demonstrators.

Most of the demonstrators held a

Washington Post, and *The Yedioth Ahronot*, covered the Washington March. The demonstration also received national T.V. and radio coverage.



two-hour "sit-in" on the pavement in front of the White House before police arrested them. There was no violence however, and when police tapped the demonstrators on the shoulder, they rose peacefully as ordered. The police had to bring buses to accommodate the large number of those arrested. The protestors continued to chant as they boarded the buses.

Many prominent newspapers, among them *The New York Times*, *The New York Post*, *The*

## BA/MSW OFFERED

by Chaya Kleiberman

Stern students interested in pursuing a social work career are currently able to join a five year BA/MSW program involving Stern College and Wurzelweil School of Social Work. This arrangement, open to Freshmen, Sophomores and Juniors will enable students to complete their Bachelor of Arts and Masters in Social Work degrees within five years, instead of the customary six.

Requirements for entering the program include completing Stern's graduation requirements plus an additional five sociology courses. Also, an applicant must establish herself capable of performing graduate work, as indicated by achieving an undergraduate index of (at least) 3.2 and by demonstrating a personality suited for social work. The program does not impose any undergraduate major field of study requirements on its applicants.

Once admitted to the program, students will take courses at Wurzelweil during their senior year at Stern, and then attend Wurzelweil full time the following year. The summer in between the fourth and fifth years will be spent doing social work field work.

The coordinator of the program is Prof. Stephen Donshik of Wurzelweil School of Social Work. Ever since he publicized this addition to Stern's curriculum last term, many students have responded positively. Only 10 students will be admitted to the program annually, according to the professor. He suggests all interested students make appointments to speak with him. He is available at Stern every Wednesday from 3:00 to 5:00 or can be reached at Wurzelweil by calling 255-5600.

During the Spring semester, an Introduction to Social Work course will be taught by Prof. Donshik.

## SCW Senate Reconvenes Old and New Senators Discuss Various Important Issues

by Eva Skrande

The Stern College Senate, that political body which reviews academic policies, began the new year with its first meeting on October 13. With the Senators seeming to pay no attention to the four month interval between semesters, the meeting opened with the reading of the minutes from its

last meeting on May 28, 1975.

Among the issues discussed at the final meeting of the '74 - '75 academic year, was the institution of an introductory Science course for non-majors which would fulfill the basic Science requirement. The committee working on the issue announced the results of the poll it had circulated. Thirty one responses were received, all showing disapproval with the present Biology 1-2 course, suggesting that a new course for those not majoring in the field be introduced. A motion to table all committee work until the fall semester, was passed.

Elections were held with the following results: Helen Stark was elected Chairperson, Professor Bick was elected Secretary, Dr. Silver and Val Margolis joined these officers on the Agenda committee.

This year the student representatives are Syman Niderberg and Val Margolis from the Senior class; Helen Stark and Ivy Kaufman from the Junior class; Gerri Lasky from the Sophomore class; and Kaily Katz from the Freshman class.

Faculty representatives are Rabbi Berman, Professor Bick, Dr. Silver, Mrs. Hatvary, and Rabbi Metzger. At the Faculty Assembly on October 23, an election will be held to fill the

vacancy left by Mr. Altman's resignation.

Dean Mirsky or Mrs. Reich will represent the Office of the Dean with Mrs. Zuroff representing the Office of Student Services, and Miss Colodner, the Office of the Registrar. Rose Landowne is the alumnus senator.

Following the reading of the minutes, Chairperson Helen Stark reported on the academic calendar. She read a letter from the Office of the Dean which stated that the request for additional study days scheduled in mid-semester had not been approved. Instead, a reading period will substitute the last week of lectures.

The fall '75 agenda was presented. Issues to be discussed are those remaining from the spring '75 agenda. Those to be dealt with in the near future are the institution of an introductory course in Science, final examinations, the elimination of hyphenated courses, the introduction of an interdepartmental course on women, and the availability of records to students.

After announcing that Senate will meet on a bi-monthly basis, Chairperson Stark moved to close the meeting. The next senate meeting will be on November 5.

## Dawidowicz Details Underground Observance

by Barbara Goodstein

On Tuesday, October 21, Stern College had the privilege of hearing Professor Dawidowicz speak about traditional Jewish survival in the ghettos during the Nazi occupation of Poland. Concentrating specifically upon Halachic observance and education during this tragic era, she confuted several common conceptions regarding the piety of observant Jews. While she stressed the sincerity of Jewish adherence to Halacha, Professor Dawidowicz, nevertheless, juxtaposed this trend with the grueling everyday struggle for survival. By presenting Jewish tradition caught within the throes of the Nazi invasion, Professor Dawidowicz realistically portrayed the conflict

facing Jews within the ghettos.

According to Professor Dawidowicz, all Jews were neither martyrs nor were they willing to forsake their tradition. Both reactions of traditional Jews to their suppression are evident in this period, but Professor Dawidowicz concentrated on the second group. This latter "Marrana like" segment, who outwardly renounced their Judaism but who secretly were practicing Jews, clung to tradition developed a religious and educational underground to continue traditional Jewish practices in the ghetto. Synagogues and religious worship continued in the ghetto covertly in defiance of the external restrictions Nazism imposed.

# Aizehu Mechubad... Dr. Belkin

It is difficult to find words significant enough to express gratitude to the man who has been the backbone of Yeshiva University for the past thirty-two years. Dr. Belkin's accomplishments as president of the university are numerous. At a time when a college for women which combined religious and secular studies was unheard of, Dr. Belkin initiated the establishment of Stern College. Under Dr. Belkin's guidance, the first American medical school Jewish sponsorship, Albert Einstein College of Medicine, opened its doors in 1955. Other schools established by Dr. Belkin include graduate schools in social sciences, science, humanities and social work. One of Dr. Belkin's final achievements as president of the university is the new Benjamin N. Cordozo School of Law, which will open its doors in September, 1976. In addition to these noble efforts are Dr. Belkin's many works of scholarly nature, and his literary contributions to numerous publications.

## Food for Thought

One need only enter the cafeteria at dinner-time to notice the sharp decline in patronization. Its emptiness attests to the drastic fiscal problems which may necessitate closing the cafeteria. The fault does not lie solely within the University. If students do not patronize the cafeteria, prices must increase to meet rising costs of food and maintenance.

Means to alleviate this situation are being considered. Suggestions have been made to institute a meal plan whereby students would pay for meals on a weekly or monthly basis. Another alternative suggested was a plan to include food fees in the dormitory bill, thereby compelling students to eat in the cafeteria.

At this point, the option belongs to the students. It is incumbent upon the student to patronize the cafeteria so as to impede any unfavorable food programs.

## Stern-Dateless?

At the risk of sounding repetitious, *The Observer* board must once again stress its awareness of current budgetary problems. We believe it is important to cut unnecessary costs, but this action should not impinge on student awareness of school activities. The original copy of the school calendar has been modified more than once. There is no longer any room on it for new notices. The cost of printing new, readable calendars would be minimal and would save much misunderstanding on the part of students and faculty. We respectfully request the registrar to reconsider his position regarding the publication of a new calendar.

## Work, but Where?

When a student applies and is accepted for residency in a school dormitory, the resident is not merely assigned a room, and then expected to furnish it. The responsibility lies with Yeshiva University to provide the correct number of beds, desks and bureaus in each room. A year has passed since the original complaint was lodged with Rabbi Miller regarding twenty missing desks in the residence hall. It is unfair to ask those students who are missing desks to relinquish their right to them for an entire year. As a result of this ignored situation, many study halls are bereft of tables. The Editorial Board of *The Observer* deplores the negligence of the administration in this matter. At the same time, we urge all students who are directly affected to write to Rabbi Miller and to request a written response.

**The Observer** invites all interested students and faculty to submit material for a special literary supplement in memory of Dr. Morris Epstein, z"l. The deadline for copy is November 13. For more information, see Judy Frachter, room 4E.

The enormity of the task set before the search committee is recognized by us all. It will be difficult to find a successor who could ever replace Dr. Belkin. As he assumes his new position as chancellor, we wish Dr. Belkin a *Yashar Koach* for all his worthy accomplishments in our behalf, and in behalf of the entire Jewish community.

## Add, Don't Subtract

It is the purpose of any given liberal arts college to provide for its students an adequate number of courses both in elective and major areas of study. The purpose of a broad and diverse curriculum is to afford the student a most important aspect of his or her college career — the ability to choose a direction of study within a major field.

In this respect, it is indeed discouraging to glance at the schedule of courses which Stern offers for the '75-76 Academic year. Notwithstanding the fact that the course catalogue itself appears abated, the number of courses which have been cancelled due either to fiscal problems or to pre-registration statistics is appalling. Many of the courses which have been eliminated are crucial to a given field. It is unfair to give the student two choices within her major during a given semester. This severely limits the students, because the cancellation of other relevant courses curtails options which would otherwise be open.

Certain courses have been eliminated due to the lack of response during pre-registration. We regret that this seems to be a school procedure. Pre-registration alone is insufficient criterion for

*Judyism:*

*Keep the Faith Baby,  
But Keep It Alive* by Judy Frachter



After the last final in June, ending the 74-75 school year, many of us looked forward to a four-month summer interval. In actuality, the time span was approximately the duration of an entire semester! This realization, coupled with the natural anxiety for vacation was, indeed, quite satisfying to me. I finally had a length of time to think, to enjoy, and to learn without the pressures of school. I pretended I was on a leave of absence (something I had always considered taking anyway), and set out for discovery.

It was during my search for old friends, memories, and new perspectives, that a most disturbing religious question confronted me through unfortunate living examples: Is it possible to preserve one's religious integrity within a completely secular environment?

Permit me to elaborate. The frame of reference in this case consists of a group of five close friends of mine, three of whom are former Stern students. For various reasons, these girls chose a more secular education to Stern's dual Judaic-secular program. While some of these reasons for transferring were based upon financial considerations and major fields of study, two friends conceded that Stern's educational and social approach is "stifling," "narrow," and "one-sided." This corollary feeling was accompanied by such comments as: "Besides, it's healthy to test your faith. As part of a minority within a diversified setting, my religious observance would become a challenge. As a result, however, my faith might very well become the more strengthened. In any event, changing schools is perhaps the best way to determine my religious integrity. Right now, I feel confident and prepared to face that challenge." Theoretically, this line of reasoning may seem cogent. Practically, however, it is sadly unrealistic.

Admittedly, I must interject that it is unfair to overgeneralize about such subjective matters as these. Each person must, obviously, be evaluated individually. However, when I receive letters from this same group of friends revealing fears con-

## The observer

Published by Stern College, an undergraduate division of Yeshiva University  
First Class Rating. Printed by KC Automated Printing Systems, Inc.  
Published every two weeks—Subscription \$3.50 per year.

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cancelling courses. We sincerely hope that the Registrar's office is not playing the Neilsen rating game with us.

*The Observer* is aware of the school's fiscal problem. Yet, what financial distinction is there between a major course for which six students register and another course which has an enrolment of two but is not cancelled? In the best interests of the school and students, the Editorial Board of *The Observer* stresses the need to add these essential courses, rather than to eliminate them.

cerning interfaith dating and attending classes on Shabbat and holidays. I wonder how long the religious character can endure in an isolated setting. After visiting and hearing from these individuals, I was not especially optimistic.

One friend, a former Stern student, denied any affiliation with observant Judaism, aside from an occasional breakfast and service at Hillel. This is the same girl who, just two years ago, told me how eager she was to enroll in substantial Judaic Studies courses.

At another university, a close friend told me that she "manages," with some difficulty, to maintain her observant ties. In the very same breath, however, she mentioned that six of the ten guys from her school (a religious high school-yeshiva) had ceased wearing *kipot* and *tzitzit*. I dare say, it hence appears much easier to conform than to become a religious individualist.

Within Stern, there exists a similar kind of negative conformity in a rather different sense. A school which stresses and incorporates religious awareness should, logically, generate active religious involvement. In addition, with New York as our setting, Jewish consciousness should come easily. The sad truth is, however, that one can fall quickly into the "bathrobe" syndrome. In a matter of time, many Stern students become oblivious to the numerous rallies for Jewish causes, study groups and related activities.

In the wake of the dubious religious integrity of Jewish students studying at larger secular colleges throughout the U.S., we must recognize our own boundless opportunities for involvement here at Stern in order to strengthen our religious identity. What could be a greater tragedy for SCW than for its students to forsake the religious and secular synthesis which has comprised and shaped our unique character as an institution? If what we seek is, indeed, a stronger religious self, we needn't go to an isolated impersonal campus. Chances are likely that we might never find our way back home from the clutches of an uncertified Hillel bagel.

# Student Council & Senate Speak Out

## Zucker Zucht:

## Involvement

By Chani Zucker

Into the dreaded depths of Stern College we entered, some of us very recently, others of us some time ago. Not knowing what to expect of this institution we would soon call "home," we were frightened by the thought of new experiences... meeting our roommates, fighting over the alcove and the biggest closet, and being closed out of courses at registration. Yet, somehow we all managed, and we are now older and more knowledgeable owing to our experience.

Not knowing where to turn for help we groped in darkness. A few weeks pass; we gain experience, we discover trial and error and we are all experts. No longer can anyone tell us what to do — we know.

Vague regarding our future plans, we fall into our schedules and our schoolwork. We meet new friends and strengthen old friendships during 3 A.M. discussions in the hallways. Before long, though, life settles into a more normal routine.

Only for self-fulfillment do we move from our rooms to explore the walls within Stern. We find ourselves becoming selfish, expecting things to be done for us.

Looking at announcements of meetings and programs is a chore. We are too busy or plainly not interested. But we complain that the school lacks social action, lacks outside educational programs, lacks athletic programs. All too soon the "why should I do it?" syndrome sets in and the burden falls upon the few willing volunteers.

Viewing the Stern scene as an outsider, it is simple to see we are missing out. Few programs are held because of lack of interest-making for a dull year. The "active" crowd grows smaller in number but close in their friendship which continues to grow.

Efforts to revive student interest fall on deaf ears and immobile bodies. True — school and homework come first but can we HONESTLY say we study all the time?

Must a situation such as ours exist? Certainly not. As a matter of fact there is no reason for a situation as serious as this to exist EVER.

Even as you read this article ask yourself, "Do I go to student council meetings? Do I voice my

opinions, offer suggestions or express my desires? Or may be I just sit in my room and expect someone else to carry out my responsibilities?"

Not everything can or will be improved upon at one time but with EVERYONE'S help we can have an active year with varied programs — something to

suit everyone's interests.

Time is running short. With each passing day the year grows shorter and the time for formulating ideas and laying plays is lessened. We need YOU. Get involved and help make this year beneficial for YOU.

## Senate Struggles On

by Helen Stark

In order for Senate to act as a viable force, both students and faculty members must exhibit cooperation. All senators are expected to attend every meeting, regardless of any other concurrent activity during Club Hour. In effect, there should not be any committee meetings held during Club Hour when Senate is in session. Cancelling meetings because the quorum cannot be met is an unnecessary occurrence, one which can be easily avoided if all fulfill their obligations and duties willingly.

Once these procedural difficulties are eliminated, Senate indeed has great potential. One need only witness the revisions of the Fall '75 Academic Calendar; they are the result of a Senate subcommittee formed last year. The committee proposed a 13 week semester which provided for an extended Thanksgiving-Chanuka recess and additional study days. The general sentiment among students and faculty was that these study days placed in the midsemester would alleviate the unusual burden of a straight 14 week block. After unanimous Senate approval, the proposal was passed by faculty in early May. It was assumed that the recommended calendar could go into effect Fall '75.

In the beginning of the present semester, the Executive Committee of Vice-Presidents met to make a final decision regarding the Academic Calendar. Although the initial principle of a 13 week semester was approved, Senate's specific revisions were totally ignored. Rather than extending the Thanksgiving-Chanuka recess; a reading week was

instituted in which no formal classes would be held. There seems to be somewhat of a paradox, however. Laboratories will meet during reading week in which formal classes are not meant to convene.

Respecting the decision of the Executive Committee, it is still somewhat difficult to understand why midsemester study days were deemed unfit. Both students and faculty agreed that those 3 days would be most academically beneficial at Thanksgiving time. Although Senate stimulated initial calendar revision its specific recommendations which were well regarded and supported by Faculty and Student Senators were totally ignored.

There seems to be a general sense of confusion in the Stern College community regarding the Fall '75 calendar. It is quite understandable when it is realized that the University Registrar never printed a new calendar, an activity which does not involve an extreme budgetary expenditure. Rather, it is as necessary for proper functioning of both student and faculty activities.

Thus, it can be seen that with proper cooperation from and participation of all involved, Senate can indeed be a potent force capable of initiating valuable change in academic policy.

Senate involvement need not be restricted to specific senators. Indeed, any student or faculty member is encouraged to help facilitate committee work. Likewise, Senate sessions are open to the entire faculty and student bodies. All are invited to attend the next meeting, Nov. 5th in Room 819.

## Class of 1979 Welcomed Warmly

by Rebecca Langer

Freshman Orientation week at Stern was filled with the usual atmosphere of anxiety, fear and excitement. The freshmen had to adapt themselves to a new type of life in new surroundings. Both the orientation ceremonies and registration went relatively smoothly.

The highlight of the week was the special Shabbat program designed to honor the Class of '79. Included in Friday evening's program was an interesting discussion of "Challenges to Being Religious."

moderated by Dale Eichenbaum. The first speaker was Arnold Roth from Melbourne, Australia. Mr. Roth has already earned his law degree and is currently studying at Yeshiva University. He discussed the problems confronting Jewish students on college campuses in Australia. Difficulties on these campuses had arisen as a result of a growing anti-Zionist movement.

Next, Rabbi Kenny Davis who works for the Community Service Division at Yeshiva University, continued the discussion. Rabbi Davis, originally from Silver Spring,

Md., is currently in charge of planning Yeshiva high school seminar programs. He spoke about various dilemmas which confront Yeshiva students in relating to their friends and home life.

Shabbat afternoon was highlighted by a visit to Sylvia Zaimonson, who was then in the last days of her hunger strike. She was protesting the refusal of the Russian Government to allow her to visit her husband in a Soviet jail. Over two hundred girls attended this vigil to show their solidarity with Sylvia.

A *Devor Torah* by Ruthi Stemp completed the Shabbat activities. A Rosh Chodesh *mesibah*, sponsored by joint S.C.W.-Y.U. student councils, culminated the week-end.

## Kahane Questions Jewish Silence

by Aviva Brugges

On October 1, just one-half hour out of jail, Rabbi Meir Kahane made a special unscheduled appearance at the Stern dormitory. He spoke of the situation in Israel during the last few weeks. He said that not a single Jew did not know of the brutal pressure upon Israel.

The reason that Israel gave up the territory in the Sinai was that the country simply had no other choice.

Kahane questioned the total silence on the part of American Jews. Before the signing of the Sinai Pact, there were no demonstrations in America. Kahane compared our silence to the "unforgivable sin" of the Holocaust. The youth of yesterday are now apathetic young adults, Kahane charged.

After the withdrawal in Sinai and the silence shown, why could it not happen in the Golan, Shomron or

Jerusalem?

Kahane wondered who will protest and show that they care if not Jewish students like us. He urged us to participate in the October 6 March in Washington.

Kahane reminded us to remember the Mitzvah "Do not stand on your brother's blood." We cannot afford to neglect the plight of fellow Jews.

## Letters to the Editor

Dear Editor,

I would like to comment on the trouble that I had registering for courses this fall. Since I was in Israel last year, I didn't receive registration materials till I came home in August. To my disappointment, I also received a long list of courses which had already been closed.

I had even more registration problems when I came to school in October, since the office wouldn't admit me to closed courses by mail. In the meantime, still more courses were closed during freshman registration. By the time I was allowed to register, I had wanted to take had already been closed. Luckily I was able to enter most of them, though not all of them.

I would like to suggest to the Registrar's Office that they send registration kits to their students abroad at the same time that all other students receive them — i.e., in the spring. It would make it much easier for leave-of-absence students to return to Stern with a clear mind and positive attitude.

Aviva Rapoport

2080 Barnes Avenue  
Bronx, New York 10462  
September 1975

An Open Letter to the Faculty and Students of Stern College

Dear Colleagues and Students:

I wish to thank you all for your gifts and good wishes for my studies in medicine. It has been a pleasure being associated with you over the past years and I hope to meet many of you again (non-professionally).

I wish you all success in your personal endeavors and the very best for a happy and healthy New Year.

R.D. Victor

Come Daven!

Mincha:

Mon & Wed Afternoons at 3:50  
Tues. & Thurs. Afternoons at 1:20

In the School Beit Medresh  
— Room 319

Masiv:

Every night at 10:00 in the dorm. Beit Medresh — Room 2C (Please bring your own siddur.)



## Con

The proposed Equal Rights Amendment (E.R.A.) seems innocuous enough at first glance — "Equality of rights under the law shall not be denied or abridged by the State of New York, or any subdivision thereof on account of sex." This statement, however, has the potential to change a woman's life drastically, and to challenge every other sex-related issue in this society. Because the language of the ERA is very vague, it will be up to the courts to decide exactly what this statement means? The following controversial situations could potentially erupt if this amendment is passed:

The ERA will negate the rights of privacy between the sexes. This means that separate facilities in hospitals, prisons, schools or in any public accommodation may become unlawful. Yeshiva University is a state-financed institution with distinct men's and women's divisions; under the ERA, this division of sexes could quite possibly become unlawful, causing the state to withdraw its financial support from the institution.

A husband may presumably be forced to pay double social security taxes for a wife, even though she is not employed outside the home, because of her "earnings" as a housewife. Husbands will no longer be responsible for support of their wives, as is now required under state law. The stability of families may be threatened by this alleviation of the husband's duty.

The ERA might also render obsolete those state laws which exempt a wife from her husband's debts if the husband deserts her and she has children to support.

Special insurance rates based on a higher life expectancy for women may become unlawful, as the figures for these studies are based on "sex discrimination."

Another possible repercussion of the passage of the ERA is that homosexuality may no longer be considered unlawful, and thus single sex couples could marry and adopt children.

Since the amendment places women on an equal footing with men, registration for the draft would ostensibly become compulsory for 18 year old females as well, and females could become liable for military service.

The ERA will not give women "equal pay for equal work" since laws insuring this ideal are already in effect, such as the Equal Employment Opportunity Act of 1972, among others.

Again, not all of these drastic changes will occur immediately after the passage of the ERA. But, according to an article by Aaron Reichel, a former President of Yavneh, experts from Harvard and Yale Law Schools admit that the ERA contains the potential to enforce all these drastic changes, which seem to be to the detriment of women and to the role of the family in our society.

Any woman who wants to lead a "liberated" lifestyle may do so under existing laws, without forcing other women and their families to comply with their liberated standards.

## Equal Rights Amendment

### Pro

Those who are against equality and raise the specter of rape orgies, women dying on battlefields, bathrooms without doors, women driven forcibly from their homes, etc. are using arguments contrary to fact and designed to pander to hysterical fears.

Those who say that the ERA will force shuls to do away with Mechitzot or ordain women rabbis, should remember that the first amendment preserves freedom of religion. Despite the fact that the government gives equal rights to Blacks, no Mormon church has ever ordained a Black minister and we should not worry that the government will interfere with organized religion.

The reason we need the Equal Rights Amendment is because right now the 14th amendment does not give women all the rights they need. It was passed in 1868 and stated that no person should be deprived of equal protection under the law. It was intended to give equal rights to Blacks. How successful this amendment was is obvious when we look at the battle for Civil Rights that we had in the sixties. It took almost another 100 years for the equality to materialize and an additional 50 years to give women the right to vote under the nineteenth amendment.

ERA is needed to take the place of a patchwork of contradictory and

discriminatory laws. For example, in 36 states working hours for women are regulated and in 20 of these states, where they are expressly prohibited from working more than eight hours a day, they are thus "protected" from the opportunity of earning any substantial overtime pay or promotion to jobs requiring overtime. In 26 states women are not permitted to enter certain occupations or industries. In four states a wife's earnings are under the complete control of her husband. In California, Pennsylvania, Florida and Nevada, special court approval and, in some cases, her husband's consent, are required before a wife may legally open her own business.

Wage discrimination is a well-established fact. Although the average annual budget established by the Bureau of Labor Statistics for a family of four headed by a skilled worker was \$10,664 in 1970, a figure judged to allow a "shabby but respectable life," 89% of working women, many of whom are heads of family, earned less than \$5,000. This is partly because women hold nearly 75% of clerical, sales, domestic and other low paying jobs, which are traditionally the jobs generally opened to women.

Women are often simply not hired for the better paying jobs, even when qualified. Only one-tenth of 1% of U.S. women earn an income of \$15,000 a year, but some 25% of men make above this amount.

New York's anti-discrimination laws do not cover women in the areas of housing, education and public accommodations. Our Fair Employment Practices Law does not apply to the promotion of working women.

In the professions women have a pitifully small representation — 6% of the scientists, 3% of the lawyers, 1% of the federal judges and only a handful in significant political positions. In education, men hold approximately 90% of the policy-making and administrative positions in the country schools, on the Board of Education and even in the unions.

These are only some of the ways in which women face discrimination. The fourteenth amendment did not do what white racists feared. Neither will the ERA do what sexists fear. What it will do is attempt to give women legal parity as human beings. Once this is attained, we may hopefully begin to have a much enriched and an intelligently based appreciation of the differences between men and women and an increased mutual respect.

## Sylva Aided by SSSJ and Others

On September 23, 1975, Sylva Zalmanson launched a hunger strike at the Isaiah Wall, opposite the U.N. Headquarters. Sixteen days later, she was taken to Beth Israel Hospital in a severely weakened state.

Sylva Zalmanson was fasting in order to draw attention to the plight of her husband and all prisoners of conscience in the Soviet Union.

In 1970, nine Jews, among them Sylva Zalmanson and her husband Edward Kuznetsov, were tried in Leningrad for attempting to hijack a plane out of Russia. Sylva was sentenced to ten years in a Soviet labor camp; Edward was sentenced for life. After world wide protest on their behalf, Edward's sentence was committed to fifteen years. Sylva was allowed to leave Russia last year after serving only nine years of her term, and she went to Israel where she worked as an engineer. Then Sylva applied to visit her husband in a Soviet prison, but she was denied permission by the Soviet authority

delegations of Stern girls. Communiques were sent to Sylva by Betty Ford, Henry Jackson, Jacob Javits and many others.

A congressional letter of concern for Sylva was initiated by Congressman James Schewer to Anatoly Dobrinin, Soviet Ambassador. The letter, supported by many Congressmen called upon the Soviet government to free Edward Kuznetsov, Wolf and Israel Zalmanson (two of Sylva's brothers currently serving sentences in Soviet prisons), and all prisoners of conscience. In the letter, Congressman Schewer wrote "We urge you to adhere to the spirit as well as the letter of the recent Helsinki accord... and let them emigrate to Israel."

5 Articles about Sylva's hunger strike appeared in major newspapers throughout the world. A petition to allow Sylva to visit her husband was initiated by the Student Struggle for Soviet Jewry. SSSJ representative was with Sylva



with no explanation. (According to Soviet law, prisoners are allowed one extended visit each year from close relatives.)

So in September, 1975, Sylva arrived in N.Y. financed by her own money. She came in order to stage a hunger strike at the Isaiah Wall. As a result of her hunger strike, Y. Galishnikov, Chief of the Consular Section at the Soviet Embassy, responded to a letter from Congresswoman Elizabeth Holtzman that Sylva was no longer a Russian citizen and therefore had no legal rights to visit her husband.

Soviet citizenship is not, however, a requirement for visiting a prisoner in the Soviet prison.

Sylva's cause has been taken up by many individuals. The Greater N.Y. Conference on Soviet Jewry, and various Jewish and humanitarian organizations throughout the world.

Among those that came to see Sylva during her hunger strike at the Isaiah Wall were Shlomo Carlbach, Yigal Allon, Meir Kahane, Valerie and Galina Panov, and several

constantly.

Sylva held a press conference at the Beth Israel Hospital. She announced her plans to speak with Betty Ford and various leaders in Washington before returning to Israel on October 23.

Israel Fridman, Special Projects Coordinator of the SSSJ, urged students of Yeshiva University to write or cable Nikoli Shechelev, Minister of the Interior, 6 Ogarev Street, Moscow, U.S.S.R., on Sylva's behalf. In addition, he voiced the desire to see a Soviet Jewry Club started at Stern and Yeshiva College, and he asks anyone with some free time to help in the SSSJ office.

Glenn Richter, the National Coordinator stated in a special message to students of Stern, that Stern students should be more aware of the miracle that has brought about the revival of Soviet Jews. Having been deprived of any Jewish background and of leaving Russia, she feels that students should do all they possibly can to help Sylva Zalmanson as well as all Prisoners of Conscience.

## Rav Aaron Soloveichik, Shlita, Explores Jewish Ethics

by Ivy Kaufman

On October 19, 1975, Rav Aharon Soloveitchik addressed the first Yosher seminar. The following is a synopsis of his *shiur* which was entitled "Justice, Righteousness, and Generosity."

Torah ethics consists of three concepts — *Mishpat*, *Zedek*, and *Zedakah*. Any discussion of these three concepts must begin with a definition of terms. *Mishpat* connotes justice. Though *Zedek* is often translated as justice, its real meaning is righteousness. What then is *Zedakah*? Many are tempted to equate *Zedakah* with *Zedek*. Indeed, they derive from the same root, *Zedek* being the masculine form and *Zedakah* being the feminine form. There is, however, a

fundamental difference between the two words. The Gaon of Vilna points out that there are no synonyms in the Hebrew language. He implies that when there is a masculine and feminine construct of the same root, the feminine word represents a more sublime form of the concept. If *Zedek* is righteousness, then we can translate *Zedakah* as generosity. (Note: *Zedek* is not charity, for charity implies a voluntary act of grace and *Zedakah* is clearly obligatory.)

All three terms are mentioned in the Torah. *Mishpat* and *Zedakah* appear in the same verse — "For I have known (i.e. loved) him (Abraham) so that he will command his children and his household after him that they shall keep the way of

the Lord to do generously and justice that the Lord may bring upon Abraham that which He has spoken of Him." (Gen. 18:19) *Zedek* is mentioned in Deut. 17:20, "Righteousness, righteousness shalt thou follow so that thou may live and have possession of the land which the Lord thy G-d giveth thee." These verses indicate that *Mishpat*, *Zedek* and *Zedakah* are the unique contributions of Israel to the world. Furthermore, their pursuit by the Jewish people is a necessary precondition of Israel's existence as a nation and its possession of *Eretz Yisrael*.

While the above verses are the places where *Mishpat*, *Zedek* and *Zedakah* are explicitly mentioned by name, they emanate from two verses

from two verses from story of the creation of man. *Zedek* and *Mishpat* are linked in that they emanate from the same verse. "So G-d created man in his (man's own) image; in the image of G-d created He them..." (Gen. 1:27) Every human being is expected to be unique. At the same time man's individual image must be harnessed within the framework of the image of G-d. Herein lies the basis for all individual human rights; *Mishpat* and *Zedek* are the ethical-halachic expressions of these rights.

There is, however, a fundamental difference between *Mishpat* and *Zedek*, justice and righteousness. To understand just what this difference is, we turn to a *gemara* in *Bava*

*Kama* (17). There is a *halacha* recorded in *Parshat Mishpatim* which states that the owner of an ox who gores a person for the first time (*Shor Tam*) is liable for half of the damage the ox causes. Rav Papa maintains that the monetary payment or compensation for the damages incurred. Pure justice maintains that the owner compensate for all the damage since he should assume that an ox (even one with no previous record of going) is a vicious animal and must therefore be carefully watched. The Torah, however, had compassion for the owner of a *Shor Tam*, and thus made him liable for only half of the damage. Rav Huna B'Rebbe Yesho-

(Continued on Page 8)

## Morality and the CIA

by Ellen Cherrick

After Vietnam and Watergate we all had hoped that the air was finally cleared and that there would be no more alarming revelations about the unorthodox affairs of the American government. But as it has turned out our hopes were in vain. We are continuously hearing what appears to be an endless string of tales about the true nature of the clandestine activities of our intelligence agencies, in particular the CIA. The CIA, an agency representing a government that is supposedly democracy's most ardent supporter, is now charged with allegedly subverting the very process of democracy in various corners of the globe. Their alleged mode of operation is not complicated; either overthrowing governments the CIA does not care for by inciting revolutions or if that is too tedious then by simply assassinating the leader. The CIA's philosophy seems to be based on the notion that America knows what is best for the rest of the world. And since we are gifted with this special insight it is our duty to put it in practice—at any cost, no matter how many institutions and individuals are destroyed in the process.

But, one does not even have to look abroad for evidence of such behavior. There is a very tragic example of the CIA's manipulation of events that occurred 22 years ago in Nov. 1953 right here in N.Y. City. This was the incident now commonly known as the Olson Case.

Frank Olson was a first rate research biochemist working at Fort Detrick, Maryland at a top secret germ warfare lab. Around Thanksgiving 1953, while working

on a special project for the CIA it appeared to his friends that something had suddenly snapped in him. He left for N.Y. for psychiatric attention but before he could receive the necessary care he leaped to his death from the 10th story window of his hotel room.

A "work related accident" was the official classification for his death. This enabled his widow, Alice, and their 3 children to receive the customary benefits. A "work related accident" is a CIA euphemism for what in reality once could call manslaughter, if not murder. While Frank Olson was experimenting in the lab with some of the most lethal micro-organisms in the world, he and three other scientists became the subjects of experimentation themselves. In an effort to learn whether LSD could be used to force an agent in to disclosure the CIA slipped LSD into Olson and his three fellow scientists' drinks one evening. This little experiment of the CIA was not made public until the Rockefeller commission report on domestic CIA activities was released in June 1975. In the account no names were mentioned, just a simple statement of the facts—that one CIA project involved the testing of LSD on unsuspecting human beings. The report continued by saying that one of the human beings developed "serious side effects" and as a result committed suicide. The dates and details matched those of Frank Olson's story. The identity of the individual was indeed Frank Olson as confirmed by the man who kept this ugly secret from Olson's family

for 22 years, his one time supervisor, Vincent Rumeit.

The scope of this crime is wide ranging. First there was the initial crime of using a human being as a guinea pig, and more importantly not informing the party he had been so chosen. This was a fatal error in this case as Richard Ashley explains in the article entitled "The Other Side of LSD" in the N.Y. Times Magazine—10/19/75.

"...dosing"—which in the language of the underground means giving someone a powerful psychedelic substance without his knowledge—is an irresponsible and highly dangerous act. It is so dangerous, in fact, that in the psychedelic subculture, it has consistently been considered unwarranted and unjustifiable. Among professional researchers as well as in the world of illicit drugs, it is widely understood that, with a drug as potent as LSD, the better one is prepared for the experience of taking it, the better one's chances of avoiding unpleasant reactions."

Automatically this gross act of negligence on the CIA's part should have caused criminal charges to be brought. Such was not the case. Instead it was called "a work related accident." That is where the second crime began, covering up the circumstances of his death, perhaps in some ways a worse act than the first. Beyond the burden of raising a family alone, Alice Olson and her children had to live with all the problems that are bound to rise after such a tragic event. How can one possibly measure the traumatic effect that Frank Olson's suicide must have had on his family? The pain caused by unanswered questions, the self doubts, and the guilt feelings that the family has had to live with for over two decades is almost impossible to imagine. Is there a court in the world today composed of human judges that could possibly assess this crime with all its ramifications and issue a just and fitting sentence?

I think not. Yet one should not despair. Perhaps all the uproar caused by this and the other revelations will focus attention on the CIA and force a reexamination of its system of operation.

No one is denying the fact that the CIA has a vital role to play in our society. It is imperative that we have a top notch intelligence agency, especially in this, the nuclear age. But guidelines that would be strictly enforced must be set up by either the various congressional committees on Intelligence or by the CIA itself. Perhaps the establishment of guidelines that reinstate the values and ideals of the founding fathers will serve as much needed comfort to the Olson family as well as to the American people at large.

## Yearning to Learn or Learning to Yawn

by Gail Epstein

When a teacher refers to Joyce in the course of a discussion on *Ulysses*, and a fellow student remarks, "I didn't know *Ulysses* was written by a woman," or when a teacher mentions Eliot's *The Waste Land*, and a student asks, "Eliot who?", it is then that one begins to question the value of a college education.

Upon considering where we have all been for the past few years while our parents have been paying tuition for a college education, the answer becomes immediately apparent. We have all been taking Art 1, English 1.1, French 1, History 1, and onward down the alphabet, taking all the required introductory courses and stopping there. No one seems to bother to look beyond the first line of the course listings in any category other than her major field of study. The student therefore learns a little about everything, and of course remembers much less. I am not denying the need or importance of such introductory courses, for it is through them that a student can learn where her interests lie and decide which areas to pursue in her studies. It is in the advanced, specialized courses, however, that a student really begins to learn. Unfortunately, the majority of our student body never gets beyond the introductory courses.

The average student, instead, proceeds to complain that there are not enough good courses to take here. Although there is some truth in that statement, it is nevertheless unduly exaggerated. I have found that the courses are here, or at least they were once here. Like stores without customers, however, our courses have simply gone out of business. This is evidenced by the large number of advanced courses that were cancelled this summer as a result of lack of student registration.

Another factor that is a major cause of the lack of knowledge among our students is the Dean's List Syndrome. Many students are so anxious to maintain a Dean's List index that they repeatedly take certain (unmentionable) courses given by the same (unmentionable) teachers who would be embarrassed if any of their students got anything less than an A. In the same way, students refrain from taking those courses with teachers who have reputations of not giving very many grades above C. I know students who have dropped out of courses after hearing rumors that their teachers were "low markers." The knowledge gained from such an approach to learning is negligible.

Students should be encouraged to take courses in areas which interest them. The knowledge gained from these courses is far more important than the self-respect gained from a 3.4 index. (And if it's the Dean's List Luncheon which appeals to you, you can always crash. No one asks your name, class rank, or grade-point index when you arrive).

In conclusion, I suggest that students register for the courses offered at Stern, rather than complain about them. Perhaps they should form their schedules more according to their interest than to their grades. It is my opinion that if Stern College is going to take four years and \$10,000 from you, you ought to devote them to a fulfilling education.

(Continued from Page 1)

panel discussion with three basic points: 1) Why do these problems exist? Because we don't withstand the pressures of outside society. We are therefore obligated to affirm the totality of our *M'sora* (tradition) and *halacha* (Jewish law). We cannot accept a total affirmation of ritual law without consideration of *halacha* in its entirety. 2) Do we have the right to demand of our leaders a higher standard of ethical awareness and performances? 3) How do we implement or standardize ethical awareness and behavior in the community?

Rabbi Berman added that we are obligated to deal with the reality of the situation and to be aware of Jewish problems without having to read about them first in the *New York Times*.

### We Need Your Help

The newspaper is a means of communication. Its success depends upon the coordination of a dedicated staff. *The Observer* encourages all students to assist in the publication of your newspaper. As a special feature, we invite anyone, including faculty, to submit a "guest column," wherein is expressed an individual opinion concerning any issue in the school.

In addition, we appeal to all those wishing to work on the newspaper on other levels. These include typing, production, news, features, art and business. For more information, see the staff box for the respective editors.

The Governing Board of the *Observer* extends condolences to Hedy Schtampf upon the loss of her father, Frank Schtampf, z"l. May you be comforted among the mourners of Zion.

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# THE SCALE OF JUSTICE



by E.J. Solomon

Jackie Gleason did it. Shelly Winters did it. Valerie Harper did it. Even Mahatma Gandhi did it. I do it. The Torah prescribes it and many best sellers deal with this ever-increasing problem. Fat's not where it's at, and millions of Americans are faced with the "heavy" dilemma of weight reduction. These warriors at the Battle of the Bulge can choose from a myriad of grounds on which to wage their battles — Weight Watchers, Diet Control, Lean Control, Lean Line, Atkins, Stillman, Why Weight?, Overeater Anonymous, Weight of Life, and Weight Control Centers, to mention a few. The health spa-goers who are successful in losing pounds are the ones most affected. Unfortunately, more often than not, those unwanted pounds return . . . and your money? (and, speaking of spas, Elaine Powers Figure Salon is not owned by Max Stern!) Some advertise "pleasurable exercise" (what an oxymoron!) Cleopatra wraps, hypnosis, acupuncture, ear-staples, and wired jaws are among the more unconventional means to achieving a small end. Kelp-leucin-B6 tablets are available as well as appetite-control amphetamines — but dieting doesn't always have to be such a pull. For the energetic out-of-shapers there are dancer size classes ("a complete workout from head to toe"), aesthetic massotherapy, and ways to "remove excess fatty tissue methodically by special methods" (knives, perhaps?) "If your figure isn't becoming to you, you should be coming to us," a well known salon advertises.

continued from p. 1

In spite of the abominable ghetto conditions, many Jews tried to maintain the laws of Kashruth. Thus, observant Jews had to decide between starving or eating the meager portions of horsemeat which the Nazis allotted them. Several tried their best to observe the Sabbath, yet such efforts were usually futile. Education of the young became a prime objective of a faction of ghetto Jews who established underground Yeshivot where young boys could continue to study. Similar to the synagogues, such schools ran the constant risk of detection by Nazis and subsequent annihilation.

Not all the Jews, however, participated in these underground activities or even supported them in theory. Several maintained that both worship and education were meaningless, thus resenting all efforts in these fields.

Pious Jewish existence in the ghettos of Poland cannot be described in unilateral terms. Rather, Jewish religious and educational life, on the whole, was a conglomeration of both rebellion and acquiescence.

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With products such as Weigh of Life, Thinny Thin, Light and Lively or Slimmy Slim, you can pacify that sweet-tooth and stay within your limits at the same time. Whichever diet and/or exercise plan you choose to follow, remember: "Haste will not make a waist. Take it one day at a time and you will see positive results as you climb down the scale to great heights! Hope to be seeing less of you!"

## Rings 'n' Things

Cher Andrews '75 to David Edelstein '72  
Eve Bullman '75 to Jay Jacobs  
Marion Dere '75 to Bernard Muller  
Marilyn Eckstein '75-76 to Moshe Levi  
Harriet Felberman '77 to Elliot Jacobs '75  
Linda Fried '77 to Allen Ashkenazi  
Mindy Ganz '74 to David Ribner  
Martha Gluck '75 to Michael Davidovich  
Jennie Greenberg '78 to Paul Claman '76  
Debbie Kalb '77 to Label Sharfman  
Penina Pollack '75 to Nussy Of-fenberg  
Debbie Schwartz '77 to Zvi Gold  
Sharon Sitrin '75 to Phil Lerner '75  
Linda Slomowicz '75 to Joey Steiner '74

## Marriages

Arlene Pianko '74 to Jonathan Groner

## Births

Dr. Doris Shores — a boy  
Dr. Jessica Grant — a girl  
Renee Singer — a boy

The Observer announces the addition of a "Classified Ads" column. Anyone wishing to buy, sell or to convey a message may submit the written request to Sharon Yellin, room 3D. The cost is 50¢ per column line. Ads must be submitted one week before publication date.

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# MONTY'S MIRTH

by Helen Goldkorn

Does your humor border on the ridiculous? Does total absurdity crack you up? Does absolute stupidity evoke from you a peal of laughter? If your answers to the above questions are affirmative, please read on. If, however, your answer is negative, I must caution you against the detrimental side-effects of reading this article. I strongly suggest that those of you who are rational transfer your attention to one of the many other noteworthy columns in this issue.

"Monty Python and the Holy Grail" centers around the plight of a silly, gullible King Arthur and his cowardly knights, who search in vain for the "holy grail." The curtain rises on a group of strangely clad men who are clanging coconuts together and galloping about, in the belief that they are actually riding atop real horses.

Our hero, King Arthur, is commanded by Merles to seek out the holy grail. In order to achieve this goal, Arthur gathers together knights for his sacred mission. To his humiliation, however, many decline his offer, thus inflicting insult and injury upon our hero. One witty obscenity-screaming and weapon-hurling French man is exceptionally versatile in tearing the poor English knights both physically and verbally.

The "brave coconut clanking knights continue their journey undergoing many a trial and tribulation in their never ending search for the grail. Sir Robert is mocked in song by his minstrel companions, while poor Sir Gallahad wanders into the perilous kingdom of Neice, inhabited only by women. The knights are finally reunited in their ridiculous search, as they overcome the forces of Neek, the murderous white rabbit, the perilous bridge, and the witty hostility of the Frenchman. As our hero stands at the head of a mighty group of men, ready to give the advancing command to the hidden holy grail, a twentieth century police car drives up and totes him away. Despite our heroic king's previous

The English Dept. is sponsoring a tea on Wed. Nov. 12th at 3:00 (club hour). Guest speaker will be Dr. Charles Angoff who will discuss American Literature in the '20's. Everyone is cordially invited.

At the Jewish Museum, from October 16 - January 25, there will be an exhibit on *Jewish Experience in the Art of the Twentieth Century*. This exhibition will examine artistic responses to the monumental events which have shaped Jewish life in this century. Themes explored by the exhibition include: traditional religious life, the Holocaust, waves of migration and new settlements throughout the world.

The museum is located at 1109 Fifth Avenue and is under the auspices of the Jewish Theological Seminary of America. The new admission will be Adults \$1.50; Children (6 - 16) and students with I.D. cards \$.50. The museum hours are: Monday - Thursday 12:00 noon - 5:00 p.m., Closed on Friday and Shabbat, and open on Sunday 11:00 a.m. - 6:00 p.m.

A new *Brookdale Residence Hall Handbook* has been published by S.C.W. Student Council. The handbook includes descriptions of the dormitory accommodations, the dormitory staff and its rules, as well as information concerning student life at Stern.

The Women's Branch of WOJA is sponsoring a series of lectures to be held at S.C.W. on the following dates:

Thurs. Nov. 20 — Prof. Lucy Davidowicz

Wed. Dec. 17 — Prof. Martin Gordon

Thurs. Jan. 15 — Prof. Gerson Appel

Students will be admitted free of charge.

Yeshiva University Women's Organization Manhattan Division is sponsoring on Saturday evening, Nov. 8, 1975 at 8:00 p.m., a benefit performance, "Manon Lescaut," at Lincoln Center. For information and tickets, call Mrs. Bergson at 255-5820, Ext. 355.

The Junior class will sponsor an Ice-Cream Social on Thurs. Nov. 6, in conjunction with the Mesibat Rosh Chodesh Kislev. Your favorite flavors as well as all toppings will be served. The tickets for the ice-cream party will be available prior to the Mesibah. Chairmen for this even are Karen Lewinter and Aviva Broiges.

— On November 16th, "Life of the Old Jewish Shtetl," an exhibit of paintings and silver by Ilya Schor, opens at the Yeshiva University Museum. The exhibit will run through January, 1976.

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victories, he is unable to cope with the forces of modern day police brutality. And on this final note, we move on to something completely different.

Our next Python movie, "And Now for Something Completely Different" compared to the quality of "The Holy Grail," could aptly be renamed, "Python's Plunder." It is totally lacking in plot and is rescued from absolute failure by several witty scenes dispersed throughout the show.

One humorous scene is that of the vicious "granny gang," in which the traditional image of the mild-mannered granny is substituted by an aggressive senior delinquent. Hardened thugs on the street as well as respectable citizens cover in terror of the notorious pocket-book swinging, white haired "granny gang" which storms down the streets. They heave a sigh of relief as these female hurricanes jump onto motorcycles and roar away.

For more humor, stay tuned to "Monty Python's Flying Circus," which is on channel 13 once a week.

## Gemer Schedule

The following are dates when the Comprehensive examinations (Gemmers) are scheduled to be given.

Bible I — Tuesday, December 2  
Bible II — Monday, February 2  
Bible III — Wednesday, March 17

Hebrew Literature — Monday, April 26

History or Philo — Monday, May 17

Any questions relating to these examinations are to be directed to Dr. S. Eidelberg, Chairman of the Hebrew Studies Department. Please note that a chance is offered of either Jewish History or Philo Gemmer — preference must be reported by April 1 to Dr. Eidelberg.

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# Lines on Wine

by R. Corbin Houchins  
E & J Gallo Winery

## THE WINE SNOB DEBUNKED

**You Can't Taste While Talking**  
Benjamin Franklin said, "Wine is constant proof that God loves us and loves to see us happy."

Unfortunately, some people aren't happy with wine unless they can reduce its appreciation to arguments akin to the number of angels that can be accommodated on the head of a pin.

To be sure, the glories of the grape are many and various. The last thing we need, however, is another self-proclaimed pundit swirling a glass and talking about the Gay-Lussac equation while claiming to perceive Gregorian chants and the Rites of Dionysius in the wine.

Just as one need not be a botanist to appreciate a rose or a meteorologist to delight in a sunset, you need not be an enologist to enjoy a glass of wine.

It may be that wine snobs exist because table wine, the kind of wine that increases the pleasure of food (and hence the most important category from an aesthetic standpoint), is relatively new to America. For a long time, the pleasures of table wine have been taken for granted by American families with strong European heritages and by the upper class.

But until relatively recently, only a minority of wines shipped in America were table wines. Only in 1969 did table wines make up the majority of shipments. Since then, the category has grown steadily both absolutely and relative to other types.

One of the by-products of the new popularity of fine wine was the wine snob, ready to dictate, pontificate, and obfuscate. There were special glasses to consider, the appropriate wine with each dish, not to mention correct temperatures and serving procedures. And the wines themselves had to be from places with strange and confusing names.

Fortunately, the consumer has discovered that enjoyment of table wine is not complicated. In the marketplace, if a wine is priced right, looks good, smells good, and tastes good, that is sufficient cause to buy it.

What some wine drinkers haven't realized is that straightforward standards of what looks, smells, and tastes good are applicable to all wines. There is no compendium of tasting secrets known only to people who can say Grand Echézeaux five times fast. When the fundamentals are known, with a little practice you will discover that wines disdained by the snobs may stand very comfortably beside those famous European names. More importantly, you will find you are comfortable enough with good wines to share Ben Franklin's relaxed attitude — and that is the most important step toward real appreciation.

In my next three columns, we'll take a close look at tasting techniques.

# Clip and Save: Important National Testing Schedule

**Many graduate and professional schools require transcripts on certain national examinations as a prerequisite of admission. The following testing calendar should therefore be of interest to members of the senior and junior classes and to certain graduate students:**

1) **Management** — The Graduate Management Admission Test is a requirement for admission to many graduate business schools or divisions. For Sabbath-observing students, the test will be given this year on the following days, all Mondays: November 3, 1975, February 2, March 29, and July 12, 1976. The test center number for Yeshiva University is 3609. Application blanks for this test are to be secured from Educational Testing Service, Box 966, Princeton, N.Y. 08540, and must be in their hands no later than 3 weeks before the test.\*

2) **Law** — All law schools in the United States either require or recommend that applicants submit scores of the Law School Admission Test. The test will be given for Sabbath-observing students this year on the following days, all Mondays: October 13, December 8, 1975; February 9, April 12 and July 26, 1976. The test center number for Yeshiva University is 3650. Application blanks for this test are to be secured from Educational Testing Service, Box 944, Princeton, New Jersey, 08540, and must be in their hands no later than 3 weeks before the test.\*

3) **Teaching** — Certain school systems in the U.S. require applicants for teaching positions to take the National Teachers Examinations. The test for Sabbath-observing students this year will be given on the following days, all Mondays: November 10, 1975; February 23 and July 19, 1976. The test center number for Yeshiva University is 3695. Application blanks for this test are to be secured from Educational Testing Service, Box 911, Princeton, New Jersey 08540, and must be in their hands no later than 3 weeks before the

test.\*

4) **Medicine** — All medical schools in the U.S. require applicants for admission to take the Medical College Admission Test. The test for Sabbath-observing students next year will be given on Sunday, September 29, 1975; May 2, 1976. Application blanks for this test may be secured from Dr. Saul Wischnitzer, room 485 Riets Hall, Uptown campus, or directly from American College Testing Program, P.O. Box 414, Iowa City, Iowa 52240.

5) **Dentistry** — All dental schools in the United States require applicants for admission to take the Dental Aptitude Test. The test will be given at Yeshiva University for Sabbath-observing students next year on the following days, all Sundays: October 5, 1975; January 11 and April 25, 1976. Application blanks for this test are to be secured from the Division of Educational Measurements, American Dental Association, 211 East Chicago Avenue, Chicago, Illinois 60611, and must be in their hands well before the test.

6) **Graduate Record** — There are two types of Graduate Record Examinations: Aptitude and Advanced. One or both of these tests may be required or recommended for admission by many graduate schools. You must learn from the graduate school of your choice which test, if any, they require or recommend. These tests are administered in two different programs:

a) **National Program**: The Uptown campus of Yeshiva University will serve as a testing center for the administration of the *Aptitude and Advanced Tests of the Graduate Record Examinations* on the following days, all Mondays: October 20 and December 15, 1975; January 12, April 26, and June 14, 1976. The test center number for Yeshiva University is 3699. Application blanks for these tests are to be secured from the Educational Testing Service, Box 955, Princeton,

New Jersey 08540, and must be in their hands no later than 3 weeks before the test.\*

b) **New York City Program**: Special administrations of the Graduate Record Examinations are given every month in New York City, on Mondays and Tuesdays. For information and application blanks write to Fordham University Counseling Center, Dealy Hall, Bronx, New York 10458.

7) **Optometry** — The Optometry College Admission Test is a requirement for admission to many schools and colleges of optometry. For Sabbath-observing students, the test will be given this year on the following dates, all Sundays: November 2, 1975; January 18 and March 21, 1976. Applications blanks may be secured from the Psychological Corporation, 304 East 45 Street, New York, N.Y. 10017, and must be in their hands no later than 5 weeks before the test.\*

8) **Pharmacy** — The Pharmacy College Admission Test is a requirement for admission to many schools and colleges of pharmacy. For Sabbath-observing students, the test will be given this year on the following dates, all Sundays: November 9, 1975; February 15 and May 23, 1976. Application blanks may be secured from the Psychological Corporation, 304 East 45 Street, New York, N.Y. 10017, and must be in their hands no later than 5 weeks before the test.\*

\*Before returning the application form secure a copy of Form M45 in the office of the Registrar certifying that your religion does not permit you to take a test on Saturday. Uptown see Mrs. Fernandez in room F125; Midtown see Mrs. Rosenthal in room 110; at the Graduate Center see Mrs. Dworkin in room 1616. These secretaries have supplies of some of the application forms.

#Previously called the Admission Test for Graduate Study in Business.

## continued from p. 5

shua, on the other hand, holds that an ordinary ox is presumed to be harmless. Really then, the owner should not be liable at all. A fine was imposed, however, to induce the owners of such oxen to take special precautions in order to insure the safety of the community.

Rav Papa and Rav Huna B' Rabbi Yehoshua differs as to what the law should have been, but they both agree that the law should have been something else. Isn't this rather presumptuous on the part of these *Amoraim*? Torah is the ultimate authority. The law is what the Torah says it is. Actually, the Torah itself operates on two levels, *Zedek* and *Mishpat*, both of which are based on the premise that man is endowed by his Creator with certain inalienable rights. *Mishpat*, strict justice, takes cognizance only of the rights of the plaintiff. *Zedek*, righteousness, considers the hardships that the sentence may impose on the defendant and the needs of the community at large as well. Both *Amoraim* quoted in *Bava Kama* understood that the *halacha* regarding *Shor Tam* was based on *Zedek*, not *Mishpat*.

Again, the concept of *Zedek* and *Mishpat* emanate from Genesis 1:27. *Mishpat* derives from the phrase — "In the image of G-d created he them." The general pattern of the image of G-d is in every person. There is a certain uniformity in the human species and Jews, there is a uniform law, *Mishpat*, that can be applied to all. On the other, G-d created each man in his own image. Each individual and each circumstance is unique. A different kind of law, *Zedek*, therefore allows for flexibility so that the defendant as well as the plaintiff and the community as well as the

individual are taken into consideration.

There are so many instances where the Torah deflects *Mishpat*, pure justice, for *Zedek*, righteousness. For example, in all instances of *Kofer*, monetary redemption, it is *Zedek* which is operating, not *Mishpat*. *Mishpat* demands that the principle of *Midah Kineged Midah* be applied absolutely. The debtor must pay exactly what he owes — no more, no less. No substitute form of payment is sufficient. It is only once the yardstick of *Zedek* is applied, once we start considering the circumstances, the welfare of all those involved, that redemption becomes operative.

So much for *Zedek* and *Mishpat*, but what about *Zedakah*? How does this third ethical concept fit into the *halachic* system? The obligatory nature of *Zedakah*, generosity, is unique to Jewish law. Secular civil law is based only on the concept of human rights and these rights do not include an individual's right that another act generously towards him. It is only the *halachic* system that one has legal right that another help him if he is in distress. From where does this concept emanate?

"Then the Lord G-d formed the man of dust of the ground, and breathed into his nostrils the breath of life; and man became a *Nefesh Chaya*." (Gen. 2:7) Ounkelos translates *Nefesh Chaya* as speaking soul. Man was created for the purpose of being a speaking, communicating soul. This is why he is duty-bound to help and act generously with his fellow man. Yes, man who is his own and in G-d's image has certain human rights which give rise to certain duties. These are part of the realms of *Mishpat* and *Zedek*. But, in his existence as a communicating

soul, man also has separate and independent duties which give rise to certain rights. This is the realm of *Zedek*. Thus, in the *halachic* system, (Ran in Ketubot) if one strikes his duty and refuses to give *Zedakah*, the *Beit Din* has the legal responsibility to take away his money.

These, then, are Torah ethics — *Mishpat*, *Zedek* and *Zedakah*. It is the responsibility of the entire Jewish Community to serve as a model for the rest of the world by implanting these lofty concepts.

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