



# THE OBSERVER

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Vol. XXXIV

New York City

May 6, 1976

## Stern Students On Strike

Following lengthy discussion and consideration of other opinions, the Stern College Student Body voted at their Wednesday, April 28th meeting to enact a strike. The strike began at 10:00 a.m. Thursday, April 29, 1976 in order to force the University administration to meet the demands previously made by the students.

The demands of the students concern the threatened standards of academic excellence. The university has sent notification of non-reappointment to six full-time members of the faculty. This potential loss will mean the cancellation of vital courses in the

sciences, liberal arts and Judaic Studies curricula.

In order to avert this, the students demand:

- 1) rescission of previous notification of non-reappointment of full-time faculty
- 2) no substitution of other full-time faculty for these non-reappointments.

The other options considered in lieu of a strike were:

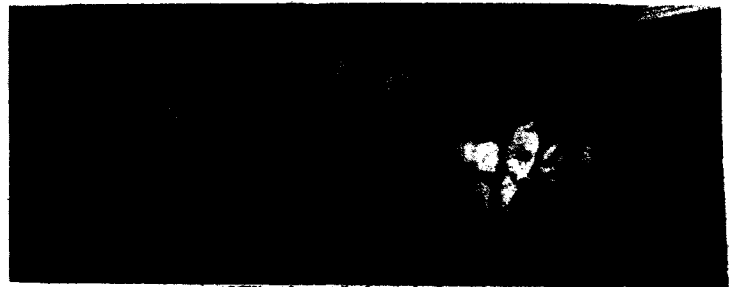
- 1) future student input regarding administrative decisions;
- 2) a call for continued negotiations between student representatives and administration.

These options were not deemed

effective alternatives to a strike during the discussion of the April 28th Student meeting.

representatives, yet, the administrators consistently refused to meet student demands. This

with student representatives, intensified the sentiment of the student body that their demands



SCW students strike for academic standards.

Prior to the Student meeting on April 29, administrators had met several times with student

refusal on the part of the administration to reach any type of settlement during negotiations

were not being considered seriously.

### Funeral Services Held For Dr. Belkin

On Tuesday, April 20, 1976, students, teachers and dignitaries attended funeral services for the President and Rosh Yeshiva of Y.U., Dr. Samuel Belkin, Z"L, at Lamport Auditorium. The Rav delivered the eulogy for Dr. Belkin.

The Rav asked the fundamental question, "Who was he?" It is not necessary to discuss the "Sefer HaGalut" or open book of Dr.

visioner. Dr. Belkin dreamt of material and spiritual things. The Rav mentioned that whenever he would enter Dr. Belkin's room unannounced, Dr. Belkin would have a glazed look in his eyes. What did Dr. Belkin dream about? He dreamt about a generation of young American Jews who would combine Torah education with scientific and technical knowledge.



Thousands gather to pay final respects to Dr. Belkin.

Belkin but one must never reveal Dr. Belkin's "Sefer Hachotum" or his closed and private book.

The Rav compared Dr. Belkin to Joseph, the dreamer and the en-

The question remained as to who would provide the *talmud chochom* with scientific training? Dr. Belkin, restless spirit that he had, had a bolder and even more daring dream.

(Continued on Page 4)

several times with student

refusal on the part of the administration to reach any type of settlement during negotiations

were not being considered seriously.

### A Philosophy of Purpose

*A Memorial Tribute to Dr. Samuel Belkin*

By Dr. Gerson Appel  
Professor of Jewish Philosophy  
and Chairman of the Philosophy Department

As President of Yeshiva University, Dr. Belkin, of blessed memory, was more directly known to his contemporaries as an outstanding educator. He was also, however, a great scholar, particularly in Jewish Law and in Jewish religious thought. As a former student I was privileged to benefit from his broad and profound scholarship in both the religious and secular fields. He was my teacher in Talmud, in Greek, and in the study of Philo and Biblical Law. This article is a brief, preliminary review and analysis of one aspect of Dr. Belkin's religious philosophy, based primarily upon his monograph of the same title, as well as a further development of the subject in his other works.

two approaches to a consideration of man and the world; on the one hand a philosophy of reason, primarily concerned with origins and causes, and on the other, hand a philosophy of purpose, whose concern is rather with meaning and purpose. The former is the way of the rationalistic philosophers who sought a rational explanation of creation. The latter is the way of Jewish tradition which sought to discover man's moral and spiritual purpose that gives meaning to his creation. Not the origin of creation, but the purpose of fulfilling the Law of G-d.

the joint declaration of the school of Shammai and the school of Hillel, recorded in the Baraita, (Erubin 13b) that it would have been better for man had he not been created, but since he has been created he must examine his actions and weigh the consequences of his deeds. The lesson to be drawn is that while man may never learn the cause of creation, he must strive to know the divine purpose in creation. In searching for the purpose of creation, the Rabbis developed a religious philosophy which resulted in a spiritual design for purposeful living and a faith based on the

(Continued from Page 9)

Dr. Belkin distinguishes between

### New Editorial Board Appointed

semester she was the Executive Editor.

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Sharon Yellin

Last week the *Observer* named the new governing board for 1976-77. The Editor-in-Chief will be Sharon Yellin, an Education major who will be graduating next year. Sharon has been on the *Observer* staff since her freshman year at Stern. As a sophomore and lower junior she occupied the position of assistant-to-the-editor. This past

### Simon Wiesenthal, Noted Nazi Hunter, Lectures on Need to Pursue WWII Criminals

by Sharon Yellin

Simon Wiesenthal, internationally famed investigator of Nazi War Criminals, founder and head of the Documentation Center in Vienna, addressed an audience filled to capacity, in Temple Israel of the City of New York on Wednesday evening, March 24th. Wiesenthal, who is responsible for the trials of eleven hundred top ranking Nazis, including Adolf Eichmann, received a warm reception.

Mr. Wiesenthal began his talk by

saying that many people feel that thirty years is enough time to forget and forgive. After all, they say, the Nazis, are by this time old and sick. But, he countered that a Jew is allowed to forgive those crimes committed against himself, but not those committed against others. Because we cannot forgive we are viewed as haters in the eyes of the non-Jews. In regard to forgetting—our people cannot forget history; we remember those who have helped us and those who have punished us.

Only in the first three years after

the war, from '45-'48 was the matter of justice, a matter for all the allies. In August 1948, the Berlin Blockade was created. With the onset of the Cold War, no action was taken against these criminals. The only winners of the Cold War were the Nazi War Criminals who were able to escape from many of the countries with the help of underground organizations like the Odessa and Spider.

A lot of mistakes were made during those years. Wiesenthal claims that he, for one, did not pay

# STRIKE ONE

The administration, in an effort to alleviate the financial crisis facing the University, has decided that one option would be the dismissal of several teachers of the Stern College faculty. Letters of notification of possible non-reappointment for Feb. '77 were therefore sent to six valuable Stern instructors. Without denying the serious financial state of the University, the very idea of faculty cutbacks at Stern is deplorable. Even more unacceptable, however, is the non-reappointment of these six individuals.

If carried out, the result will be a probable cutback in course offerings and a general lowering of academic standards. More significantly, these six candidates for non-reappointment are indispensable in their specific fields and as individuals. Each has contributed positively to Stern's reputation.

The minutes of meetings between student representatives and administrators indicated that negotiation had reached an impasse. Students were

left with no alternative but to strike. The demands addressed to the administration included:

- 1) rescission of previous notification of non-reappointment of full-time faculty and
- 2) no substitution of other full-time faculty for these non-reappointments.

Students and faculty are to be commended for their tireless efforts throughout the negotiations and during the strike. It is hoped that the undergraduate voice of Stern College will be taken more seriously in the future.

## Unequal pay = Dismay

As new dorm counselors have been designated for next fall, **The Observer** finds it necessary to raise the issue of dorm counselor salaries. There is an unwarranted discrepancy between the respective salaries of Stern dorm counselors and the floor counselors at Y.U. The fact is that the Yeshiva students get paid over twice as much as our dorm counselors do. Stern counselors receive payment equivalent to the year's dormitory tuition, whereas the Y.U. counselors receive half the dormitory fee plus much more. This additional sum alone is equivalent to nearly twice as much as the Stern counselor's total payment.

The duties of a dorm counselor are more or less similar in both schools. One fact which may seem initially to justify the difference in salaries is the difference in number of students on each floor (for which the dorm counselor is responsible) in the two schools. This comes to a three-to-five ratio, but it is

### The Observer

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## Scranton or U.S. Policy?

U.S. Representative William Scranton's remark in the Security Council caused a ripple amongst a large segment of the American Jewish Community, when he stated that the future of Jerusalem would be determined by negotiations rather than one-sided action and what Jewish settlements in Israeli-occupied Arab territories were an obstacle in the search for peace between Israel and its neighbors.

While many have chosen to attribute the blame directly to Representative Scranton and to nostalgically refer to the better days of Pat Moynihan, it is important to remember that Mr. Scranton is a representative representing the U.S., and voicing the government position. Therefore, we should look, instead, to Washington. Even though in the final analysis, the U.S. vetoed the resolution

deploring Israeli policies in Jerusalem and the "occupied" areas on the West Bank, we must note with significance Representative Scranton's remarks in the Security Council. Mr. Scranton also stated that the Israeli occupation of territories in the 1967 War "was always seen by the world community to

be an abnormal state of affairs that would be brought to an end by a peace settlement."

The *Observer* feels that the U.S. settlement position outlined by Mr. Scranton a fortnight ago, may be indicative of a new trend in U.S.-Israeli relations. In view of this incident and the current situation in Israel, as well as Jewish history, *The Observer* would like to see some reaction by the American Jewish Community. Because it is an election year, our

voices may just make an impression on Mr. Ford and Mr. Kissinger.

Therefore, we call upon the American Jewish Establishment Organizations to take the lead in organizing action against the Ford-Kissinger pressure on Israel. Furthermore, we at Stern College, versed in the Torah, and Jewish history, must emphasize our Biblical and historical right to the liberated territories of Judea and Samaria.

It is time that Yeshiva University, and, at least, other American Religious Organizations express these sentiments to Mr. Ford.

The Oral Interpretation Festival will be held on Tuesday evening, May 11. This semester the theme will be the Bicentennial. Readings will be chosen from American authors of the last 200 years. Anyone who is still interested in reading for the program should contact Mrs. Schram or Ronnie Kamm. Everyone is cordially invited to attend.

## Judyism —



## Freedom of Religion or Freedom from Religion

By Judy Fruchter

Harry Brenner lives in a Jewish nursing home in Albany. He wears an American flag pin on his lapel and a *magen david* on his tie. He is proud of his heritage. Of which heritage is he most proud? Considering the fact that Mr. Brenner was born in New York, his ties as an American might well be stronger to him than are his Jewish birth and upbringing. Perhaps and perhaps not.

In the last 200 years of existence, America has inspired and protected many freedoms, among them religious freedom. Besides the ethic of equality, however, the constitution provides for something called "pursuit of happiness". Jewish observance has necessarily contended with these two subtly conflicting rights. Any sociologist will agree that definitions are subject to change. What happiness meant for Americans and for American Jews years ago may well differ from today's definition.

The general trend today among Americans is toward greater secularism, unaffiliation and pursuit of happiness. The pursuit has become visibly more commercial, competitive and hedonistic. For Jews, the consequences have been statistically significant in relationship to our number. The effects extend far beyond statistical calculation. They are deeply enmeshed in our lifestyle even, or especially as observant Jews. Proof of this point is found in Stern's own curriculum, as a greater demand for such courses as Modern Halachic Problems has arisen. Such issues as abortion and euthanasia, for example, were not as pronounced as they are today.

counterbalanced by the consequent personal attention which a Stern floor counselor can afford (and is therefore expected to give).

We want to make clear that we are not "jealous" of the Y.U. students nor do we want to take away money from their salaries in order to increase ours. We are, rather, pointing out a blatant discrepancy which disturbs us, as it seems indicative of a general tendency for the university to shortchange Stern students. We are not asking for a salary identical to that of the Y.U. student for our dorm counselors, but perhaps one that is more fairly proportional.

Thus, more freedom has led to abuse of it, forcing us as Jews and as Americans to reevaluate basic ethical criteria. On another level, the basic guaranteed freedom of speech has led to invasion of privacy, first revealed to the U.S. by the Nixon administration.

As a result of these historical and sociological phenomena, the American people have become even more self-reliant, and so have Jews. An article in *The Jewish Observer* of 1974 discusses the causative relationship of American values to Jewish leadership. Just as the U.S. has become more critical of its President and leaders, the author maintains that there is likewise greater criticism of our Jewish Rabbeim. This had led to mistrust and disunity among Jews. While challenging authority is important and even necessary in a democracy, it is dangerous. Whether or not it is dangerous for Americans is debatable. But Jews must be especially careful, for, challenging or condemning too many authorities might, G-d forbid, lead not only to disunity, but to questioning the Highest Authority — G-d Himself.

History has proven the diversity of Jewish thought and the power of cultural integration. As we celebrate the 200th anniversary of America's existence, let us also celebrate the survival of the Jewish people. The U.S. has truly granted us freedom of religion, but the contemporary Orthodox Jew has had to temper his commitment to Torah with the prevalent influence of conflicting American values. People like Harry Brenner may never discover where the roots begin. They will only remain proud.

# Letters to the Editor

## Aretz by any other name...

Dear Editor:

Let me bring to your attention a sentence which I noticed in the Purim issue of the *Observer*. "Hallel shouldn't be recited over a miracle that occurred outside of Palestine."

Now, just a minute. Taking that sentence by itself, it is rather innocent. I could praise the rest of the article and overlook it, chalk it up to "ad d'lo yada" or the influence of the Absurder-ities surrounding it, and avoid the risk of embarrassing the writer. The problem is that I have seen things like this more times than I can count, in articles and books by people who ought to know better. I think it's time to make a little noise and wake people up to this mistake, because it grows out of a very deeply rooted principle.

Let's get it straight: no miracle ever took place outside of Palestine. For that matter, no miracle ever took place in Palestine. There is no such entity as "Palestine" for miracles to occur inside or outside of. How many times have we said that at protests? Don't we believe it? Aren't we conscious of it?

"Palestine" is used to refer to Aretz before the independence of the modern state. This is how the name occurs in books by Jewish authors. But to me this is a denial, albeit an unwitting one, of the very basis of Jewish history, the very reason there are any Jews to have a history. We don't just bob along on an arbitrary current of time, we aren't some motley group of wanderers who came up a few decades ago. If we had been — there

wouldn't be any Jews left in the world today. But we are *am hanivchar*, led purposefully by HaShem's *hashgacha* in a history that winds its way toward the coming of Mashiach.

Eretz Yisrael — a name conferred by HaShem upon our *avot* as an indication of His sworn gift to us. Aretz — the land *par excellence*, the first place where HaShem's newly-created light shone.

Palestine. Even without recent political developments, the name would be objectionable. Palestine: a name conferred by the Romans, as they put their bloody fingers over *eretz hakodesh*, burned our Beit Mikdash, brought their *Avoda Zara* into Yerushalaim, forbade us to learn Torah, murdered our *chachamim*...

It is no accident that the *sones Yisrael* of our times have chosen this name. They have the same idea as the Romans had; the same idea that Pharaoh had when he changed the names of the Jewish midwives. The idea is to erase *havdalot* and make people forget, make them think that they are looking at just another country and just another troublesome people. The very name is a denial of *din* and *Dayan*, and of *hashgacha*. Miracles cannot take place in connection with "Palestine"; it is a contradiction in terms.

So, please, let's remember: not Palestine. Eretz Yisrael. Aretz. Ours.

Laurie Rosenstreich  
SCW '78 10B

## Alumnus Reaction

Dear Editor,

I would just like to register my extreme dismay over the possible firings of Rabbi Avraham Weiss and Rabbi Menachem Gordon, which I have just heard about.

I acknowledge the fact that Yeshiva University is facing a difficult period due to its financial crisis, but the possible dismissal of the two teachers named above undermines one of the very principles upon which Yeshiva, and Stern College was built.

I was always under the impression that Stern College was created as an institution for learning Judaic Studies for those of strong background as well as for those with weaker backgrounds in Judaica. I thought that Stern felt it important and as one of its "raison d'être" to provide for both types of students.

If Rabbi Weiss and Rabbi Gordon are released, the result will mean the loss of the teachers of the beginner and intermediate levels of *chumash*. Two professors, rebbeim, who reached out to their students, and who always had an open door for all students will be lost to the university, and this loss will be greater than that of just two teachers. Both teachers meant very much to the incoming students who had less knowledge in Jewish Studies.

The learning atmosphere which was created in their classes, their dedication and sincerity to the

teaching profession, and their ability to create a rapport with the students are qualities not easily found, nor duplicated. I regret that the administration of Stern College does not recognize the quality of these teachers, nor what these teachers mean to the incoming students less proficient in Judaica, as well as to the more advanced students.

I am sincerely dismayed that these notifications may be realized, as I feel they will change the nature of the school. I hope this action will be reconsidered and it was rescinded.

Randee Lerman - Stern Alumnus

## Sirry

## About That

Dear Ms. Marcus,

The *Observer* of 2. 20. '76, in your article on Sir Isaiah Berlin refers to him as, "Sir Berlin" (sic!). All I can say is, "Ouch."

If Sir Isaiah were elected a lord he would be Sir Lord Berlin or Sir Isaiah, but never Sir Berlin and/or Lord Isaiah. "Sir" is a form of honor appended before a given name; "Lord" is a rule and/or roster and refers to a family's power and/or property.

I read and receive *The Observer*

Dear Editor,

I was flipping through your March 25 issue and noticed the *OBSERVER's* annual pep-talk article, this year called "Professionally Speaking..." by E.J. Solomon. I say annual because I wrote a similar article four years ago (it was not even a new idea then) and the content has been repeated many times thereafter.

Since 1972 I have had many an occasion to eat those words (or at least chew them a bit). I disagree with Ms. Solomon's premise that "those who feel that a career conflicts with family obligations are laboring under a false impression."

Commitment to a career presents conflicts with any other major undertaking. A professional career demands boundless dedication. It is not a 9 to 5 job, where you can forget your work when you leave the office. A career can be totally

exhausting, demanding overtime work in the office and at home. Marriage demands the same unlimited devotion. Should the two conflict, which would you let drop to second place in priorities, Ms. Solomon?

Also, what about the *halachic* problems involved if a married professional woman must take her male client to dinner or for drinks? What if she is required to take a weekend business trip with her male co-worker? Similar conflicts arise when the husband's profession is very demanding. These problems should be explored.

I propose that Stern College, in addition to holding lectures about the job market in different professions, look up some of its recent graduates (from about nine years ago to three years ago) who are now professionals. Let them speak to the students about what their jobs

demand and what problems they encounter. This would not deter students from their career plans, but rather it would give them a realistic picture of what lies ahead.

Careers are not always as intellectually stimulating and rewarding as an idealistic student would think. They often involve hard work under extreme pressure for little or no acknowledgment.

I believe a woman can work and keep a marriage healthy, but there is a big difference between a "job" and a "career." A "job" can be forgotten after-hours and it makes different demands.

Perhaps certain careers are not overly demanding or problematic. I encourage Stern to contact its younger graduate professionals to find out the real demands involved in various careers.

Sincerely,  
Anita Gittelman 1974

## Senate May Table Science Issue

April 29, 1976

Practically every Senate meeting this year has begun with a report from the science committee. This committee is investigating possible alternatives to the current science requirement. Its members have considered several possibilities, but all have serious drawbacks. At this point the committee is ready to recommend that the issue be tabled unless there are strong objections from the student body. Below are descriptions of one year lab science courses which would fulfill the science requirement. (Note: Bio. 1-2, Chem 1-2, Chem 1.1-1.2, Physics 1-2 would still fulfill the requirement.)

- 1) Bio. for non-bio majors — a conceptual, less-detailed approach to biology.
- 2) General science — an overview of the basic principles of all of the sciences.
- 3) Selected topics within two of the three basic sciences — bio, chem, physics.
- 4) Geology or ecology or oceanography or astronomy.
- 5) Two out of three of the following — Bio 1, Bio 2, Chem 1, Physics 1.

Except for the last option, none of the courses would fulfill credit requirements towards a major in science. Also, the faculty members of the science departments are not enthusiastic about any of the above options.

If you have strong feelings about the issue, please contact any Senate representative as soon as possible.

## On Racing Through Life

Dear Editor:

As the year gradually comes to a close, seniors look forward to graduation and future lives while underclassmen anxiously anticipate "moving up the ladder." In his or her rush-rush, daily city and school life, the college student has little time to stop and really think about the future. Busily cramming, studying, writing term papers, and taking care of daily needs, the student does not take the time to know herself and her true interests. Perhaps we have been pushed by our advanced technological system and highly-developed society. Or perhaps we want to grow up too fast.

It is often shocking to note that a graduating senior from college may be as young as 18 or 19 years old. Is the average person actually ready to start his or her independent life and family at this time? All too often, college students are tormented because of insecurity, instability and because he or she is not sure about goals in life.

Students who enter college at an early age, in most cases, could not have done so without eliminating elective courses that their high school may have offered. Is it really such a terrible crime to relax a little and not "jump the gun" just to "beat the world" so early in life? As a freshman here at Stern, I look back with gratitude to those who strongly advised me to take the traditional four years of high school. All my high school requirements, except one English course were taken care of by the time had finished my junior year. You may

infrequently, and bumps and bruises must be avoided. Also! Sir Isaiah is an old prof. of familiarity.

Good luck in your future writings.

Yours,  
J.J. Steinberg

Not only does the senior year of high school allow one to learn more academically; it also allows one to develop and mature. Looking back on my first few traumatic months of independence in college, I realize that had I entered college a year earlier, I might not have been ready to adjust to the exceedingly challenging independent, college life.

Growing up is a difficult process and takes us longer than we realize. Why not stop rushing and start thinking? Why not allow yourself to enjoy the beautiful life that G-d has given you? Think about it — I know it takes time, but really, what is your hurry?

Hannah  
Frucher

## Strike!

(Continued from Page 1)

During the April 29 student meeting, student representatives clearly presented the minutes of their meetings with the administration. The unwillingness of the administrators to compromise or negotiate with student representatives was echoed clearly throughout the minutes of their meetings.

Before the students voted on the issue of whether to strike or not, the pros and cons regarding the consequences of a strike were discussed and evaluated. Following this discussion a vote was taken as to whether the Stern College Student Body should strike as of 10 a.m. Thursday, April 29, 1976.

The vote resulted in a majority of the students supporting a strike. Another vote was taken to determine the nature of the strike. Three options were presented concerning the type of strike that would be carried out:

These options were not deemed effective alternatives to a strike, during the discussion at the April

representatives, yet, the administrators consistently refused to meet student demands. This refusal on the part of the administration to reach any type of settlement during negotiations with student representatives intensified the



sentiment of the student body that their demands were not being considered seriously.

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- 1) picketing only
- 2) students only studying and learning
- 3) both picketing and learning.

The majority vote supported the third option. It was thus decided that 15-20 students would march with pickets while the majority of students would study or learn in front of the school building.

Immediately following the meeting, student action committees began dealing with the pragmatic aspects of the strike. Posters were designed, press releases were written and dispatched, along with letters announcing the strike, which were sent to the Vice-Presidents of the university. The initiation of the

strike was due largely to the efforts of dedicated student volunteers.

The strike began at 10 a.m. Thursday morning when students gathered in front of the school building. Faculty members showed their support for the student strike by remaining outside the building and not crossing the picket lines. Police barricades were set up along the sidewalk and street, while student marshalls supervised the entrance of the building. One policeman commented that this "student demonstration" was the most peaceful and cooperative one he'd ever witnessed. Tear gas or riot-weapons were not utilized throughout the course of the day due to the calm atmosphere that prevailed.

Press releases were sent to all major newspapers and media. The *Village Voice* and *New York Post* both sent reporters to cover the strike. Friday morning the *Post* published a picture and brief summary of the details of the strike.

The Yeshiva University *Commentator* sent down reporters who took pictures and interviewed student representatives. Student morale remained high even though the administration refused to acknowledge the existence of the strike. When the students disbanded Thursday at 5 p.m. no communication had been received from the administration.

Friday morning students gathered once more to picket and to learn outside the building. No statement seemed to be forthcoming from the administration. Plans were thus made for continuing the strike on Monday. At 2:10 Friday afternoon, student representatives were contacted that administrators would begin negotiations on Monday afternoon, the first communication

on the part of administration concerning the strike.

On Monday evening, May 3, another student council meeting convened in the gold lounge. A report of further negotiations during that day was given. Accordu, 9 the representatives, Vice Presidents Mirsky and Socol refused to revoke the six letters of possible non-reappointment. Vice-President Mirsky agreed to allow student input in four areas: 1) teacher dismissals, 2) faculty promotions, 3) tenure and 4) selection of a new dean.

As Dean of Stern, he would consider student input provided that some viable mechanism for evaluation would be formed. The highpoint of the negotiations was the agreement to finalize reappointments before September 7, before the end of the Spring semester. Based on the level of registration and a projection of the incoming freshman class, students, together with department heads and the Dean, would help determine reappointments. No monetary figures were given throughout the meeting.

Following the summary of the negotiations, discussion followed concerning the pros and cons of continued striking, as well as alternatives. The final vote at 105 for and 92 against continuance of the strike resulted in further organization and sub-committees. There were 17 abstentions. At the close of the meeting, Student Council president Cham Zuckler announced her resignation from negotiations. Judy Fruchter, Editor-in-Chief of *The Observer*, had previously withdrawn from negotiations. [As we go to press, the strike continues.]



28th Student meeting.

Prior to the Student meeting on April 29, administrators had met several times with student

representatives with student representatives was echoed clearly throughout the minutes of their meetings.

## Faculty Letter

After much debate and deliberation, the Faculty of SCW has decided to communicate the following message to you:

In letters postmarked in the P. M. of Tuesday, April 13, which were received on Thursday, the first day of Pesach, you notified six full-time faculty members of SCW that their appointments were terminated as of the end of the calendar year 1976.

We cannot accept these decisions, for the following reasons:

1. It is our opinion that full implementation of this 20% cut in our full-time faculty strength, coming on top of additional cuts in part-time faculty, will have disastrous effects on the academic quality of individual departments and the College as a whole. Our current student population, projected to be approximately the same next year, could not adequately be served while maintaining proper academic standards.

2. Customary academic procedures, including prior consultation with department chairmen, were not observed in this instance, preventing proper full evaluation of impact prior to decisions being made.

3. The nature of the notice, terminating people's employment in the middle of an academic year is both academically irregular and ethically improper. People who have served the University for as long as eleven and in one instance even sixteen years, deserve at least the

consideration of not being terminated in such a way as to make other employment difficult, if not impossible.

4. We recognize the possibility of a number of illegalities in this entire procedure. Firstly, it is possible, under current University regulations that at least two of the six people in fact have tenure. Secondly, the date of the notification may not meet the terms of the University's own regulation requiring one full year of notice of termination after many years of service. We also note an apparent redefinition of the term "academic year".

5. With the determination of the University to appoint a successor to Dr. Belkin as early as this coming summer, it seems to us extremely inappropriate for decisions to be made during the interim which affect the viability of the College. We have already in similar vein indicated our opposition to the unilateral increase of the teaching load by 25%, which we hereby reaffirm.

Our longstanding and well demonstrated commitment to the existence, growth and academic excellence of Stern College now moves us to help avoid the deleterious consequences of these decisions, and of the student strike which has resulted from them. We are particularly concerned with preventing the further loss of teaching time. We would also hope to avoid the interminable litigation as well as the moral stain which the

University could suffer with the full implementation of these decisions. Finally we hope to prevent continued injury to the morale and academic self-respect of our unique and vital academic setting.

We are therefore moved to propose the following compromise both to the Administration and to the Student Body.

1. Notices of termination of employment already sent to these six faculty members should be immediately withdrawn.

2. Customary academic procedures, including full consultation with faculty and department chairmen, be initiated as to any future administrative action affecting the academic quality of the College.

3. Consultation with students on such matters be assured through appropriate academic channels.

The faculty affirms its commitment to aid in all possible ways to alleviate the current financial crisis faced by Yeshiva University, within the perimeters of the maintenance of academic quality and proper academic procedures.

We request your immediate consideration of this proposal for compromise. Given the urgency of the circumstances we request a meeting with you within twenty-four hours, at which point the faculty will meet to consider further action.

Welfare Committee  
Stern College for  
Women  
Copies to The Board of Trustees

## Y.U. Mourns Loss of Dr. Belkin

(Continued from Page 1)

He wanted to prove that an Orthodox Jew could establish a scientific establishment. A Jewish internations surgeon said that the idea of this establishment was arrogant. However, this restless dreamer was tough and arrogant. The arrogance was interpreted into reality.

This restless, arrogant student from Lithuania dreamt of heaven and earth combined. This envisions was also a Rosh Yeshiva and this was not mentioned in his *Sefer Hagolui*. The Rav said that it was a source of pleasure to him to teach those students who had studied with Dr. Belkin for the previous two years. Dr. Belkin's disciples in the words of the Rav were "The best trained boys."

Dr. Belkin, continued The Rav, was a great scholar. The Rav's father, Z'L, said "You have to know everything to teach something." Dr. Belkin hated sophistry. He always moved along a straight line but his thinking was two dimensional. The fact that he was an excellent teacher indicates something else. Dr. Belkin was devoted to the Torah with his whole heart and soul. A teacher who is not involved with Torah will never succeed.

The Rav related the story of Marshall Foche, Commander in Chief of the Allies during World War I, was asked whether he could take credit for the victory. He said that he didn't know if he could take

credit for victory but he would have to take blame for a loss. Dr. Belkin was this type of man but all the credit is due him. He was a man with a rich personality who possessed loving kindness.

Dr. Belkin, in addition to his claim and charisma, practiced *Gemiluth Chasadim*. He lent money to students and if it were not for his helping hand, these students would not have been able to finish their studies. Dr. Belkin never expected people to reciprocate. He was an unappreciated kind person in the world and more important he was a saintly person. He knew the importance of money but had no desire for money personally. The Rav's wife, Z'L, would rebuke him for his complete disregard of money for himself. Dr. Belkin often promised to mend his ways but he died a poor man because he was a saintly man. His needs were few and there wasn't a particle of hedonism in him.

Dr. Belkin lived to create, serve, sacrifice and die on the altar of G-d. He possessed a dignified speech which was clean and pure. He never said anything about enemies who said nothing to destroy him. He suffered with dignity as did Aaron. A great man says nothing.

The Rav concluded by saying that the Rosheh Yeshiva will feel very lonely. Dr. Belkin will no longer whisper into his ear. The Rav added that he can't imagine the Yeshiva without Dr. Belkin. The Rav said, "We simply refused to accept the prognosis."

# Special Bicentennial Section

## Considerable Growth of Young Orthodox Families into 1980's Traced to Problems of Modern American Life

Sociologist Dr. Egon Mayer Cites Formal, Rather Than Family Education, Educational and Income Rise, Mobility, As Factors

Resurgence of Orthodox Presented in Paper at Midyear Conference of Rabbi Isaac Elchanan Theological Seminary-Alummi

The problems of modern American society, including the erosion of family life and the abandonment of old institutions and neighborhoods, are contributing to the resurgence of Orthodox Judaism in the 20th century, according to sociologist Dr. Egon Mayer. Dr. Mayer, also citing a significant rise in day school enrollments and in educational and occupational achievements among the Orthodox, foresees a considerable growth in the numbers of young Orthodox families into at least the 1980's.

Dr. Mayer's paper, "Jewish Orthodoxy in America: Towards the Year 2000," was delivered at the Midyear Conference of the Alumni of the Rabbi Isaac Elchanan Theological Seminary held at Yeshiva University's Main Center in Manhattan. The Seminary is an affiliate of the University, and its alumni, more than 1,300, constitute the largest rabbinic body of its kind.

Dr. Mayer, assistant professor of sociology at Brooklyn College and a pioneer in the scientific study of the Orthodox community, contends that a number of long range ten-

dencies in American society "have clearly facilitated the evolution of American Orthodoxy and will probably continue as important undercurrents in Orthodox life." These tendencies, he said, "include the diminishing influence of the family in transmitting skills and values to the next generation, the flight from the family by most members of the household for purposes of both work and leisure, the increasing involvement of all segments of the community (including women and children) in bureaucratically organized activities, the general willingness to abandon old institutions and neighborhoods when they've outlived their usefulness, and the general willingness to develop new institutions when there is a recognized need for them."

In citing examples, he said that while people decry the erosion of family life, "If we look at the religious and secular educational accomplishments of the masses of immigrants who are the parents and grandparents of the current generation of America's Orthodox Jewry, we could hardly prefer that it should have been the family which transmits Jewish education as opposed to the *yeshiva* and day schools which have cropped up during the past two decades.

Similarly, if we look at the economic and occupational achievements of our parents and grandparents, I suspect most of us are thankful that we did not follow in their footsteps. So what may have been bad for the family as a social institution has, in fact, been good for Jews in general and Orthodoxy in particular."

He also said that opportunities for work and leisure for both men and women outside the home, the liberation from the drudgeries of home life, the *shuirim* and *musar* lectures in countless communities where the Orthodox may be found have had "a salutary influence on the quality of Orthodox life in America."

Dr. Mayer also gave as examples a number of "consciousness-raising" events as important factors. These include the New York City teachers' strike of 1968 which, he said, "served to make the entire Jewish community more militant about its own interests," the wars in Israel, the issue of Soviet Jewry, and federal legislation of the 1960's "which extended both the rights of minorities and provided public monies for programs which legitimately found their way into Orthodox institutions."

Dr. Mayer's paper also made a number of points concerning the Orthodox make-up. He noted that

in a 1968 study by Goldstein and Goldsneider, it was found "there is a small difference in family size between Orthodox, Reform and Conservative." Contemporary Jewish fertility, he said, "seems to level off a just about 'replacement level,' considered to be about 2.1 children. He quoted a study of eight young Israel synagogues by Rabbi Bertram Leff, assistant director of development at Yeshiva University, which found the average number of children to be 2.5.

Dr. Mayer said that "conventional wisdom" about the Orthodox is "due for serious revision" regarding the pursuit of higher secular education and upward mobility. In his own study of a particularly tight knit Orthodox community in Boro Park, Brooklyn, he found that "the vast majority of the parents of students enrolled in *yeshiva* and day schools expect their children to become professionals." He said the children seem to be obliging their parents by attending colleges and universities. He noted that Rabbi Leff, in his study of Young Israelis, found that about 20% of school-age respondents had obtained a master's degree and another three percent had either obtained or were working towards a Ph.D.

So far as occupational patterns

are concerned, he said Orthodox Jews have moved up into law, medicine, accounting and the bureaucratic and civil service professions. "Poor Jews notwithstanding, the Orthodox community today is solidly middle class," he said.

Also participating in the session were Dr. Chaim Waxman, assistant professor of sociology, Rutgers, Rabbi Steven Riskin, Yeshiva University faculty, Rabbi Bertram Leff, chairman, Rabbi Max N. Schreiber, spiritual leader of the Avenue N Jewish Center, Brooklyn, N.Y., conference chairman, and Rabbi Gedalia Schwartz, rabbi of the Young Israel Synagogue of Boro Park.

The conference also featured a luncheon at which Dr. Sheldon E. Socol, vice president for business affairs of Yeshiva University, was honored. Rabbi Schreiber, Dr. Israel Miller, chairman of the Executive Committee for University Affairs, Yeshiva University's governing body until a new president is elected, and the school's vice president for student affairs, Rabbi Fabian Schonfeld, president, Rabbinical Council of America, and spiritual leader, Young Israel of Kew Gardens Hills, N.Y., and Rabbi Myron Rakowitz, spiritual leader of the Sephardic Jewish Center of Canarsie, Brooklyn, N.Y., conference co-chairman, also participated.

## A Bicentennial Feature

BENJAMIN N. CARDOZO

One of the Great Personalities  
in American Jewish History

"The Significance of His Contributions Will Endure So Long as the Record of a Consecrated Spirit Has Power to Move the Lives of

Men, and Law Will Continue to be the Ruling Authority of Our Nation." The Bar of the U.S. Supreme Court, 1938.

Fifty years ago, Benjamin Nathan Cardozo, a shy, reticent, solitary scholar who thought of himself as a "plodding mediocrity," was elected Chief Judge of the New York State Court of Appeals, the highest court in the State. Six years later, in 1932, Justice Cardozo, descendant of a Sephardic Jewish family traced to before the American Revolution, was appointed Associate Justice of the United States Supreme Court where, in a short period of time, he left an enduring impression on the constitutional history of the nation.

Justice Cardozo, who sought neither office nor fame, won such high esteem among the public and his peers, that his elevation first to the highest court in the State and then to the highest in the nation was virtually by public acclamation. On his appointment to the Supreme Court, the entire country rejoiced. On his death he was mourned throughout the land.

Chief Justice of the U.S. Supreme Court Charles Evans Hughes described Justice Cardozo as a "combination of grace and power." Justice Oliver Wendell Holmes, whom Justice Cardozo succeeded on the bench, called him "a great and beautiful spirit." In a eulogy in 1938, Judge Irving Lehman of the New York Court of Appeals said that "Justice Cardozo could not compromise where principle was involved. He could not abandon his

standards of right; he could not reject what he believed to be true. He loved America with a surpassing love because he believed that her institutions are founded upon the divine commands that men shall love their neighbors and their God."

Benjamin Cardozo died at the age of 68 at the home of Judge Lehman in Portchester, N.Y., just six years after his appointment to the U.S. Supreme Court. A great career had ended, a great American had left the scene, and the nation mourned a man who had earned the title "the just judge."

Justice Cardozo was one of the great personalities in American Jewish history. A distinguished American, he was proud and conscious of his Jewish heritage. And while he sought no personal fame, he blazed new paths for judicial decisions, his legacy of a lifetime of devotion to law, justice, and democratic ideals. Nearly forgotten in the whirlwind of the past forty years, he is being memorialized through the naming of the new Benjamin N. Cardozo School of Law at Yeshiva University.

The Benjamin Cardozo legend is linked to the pride and heritage of America's early Sephardic Jewish settlers who fled to the New World to escape religious persecution in Spain, Portugal, South America and The Middle East. On both sides

of his family were descendants who had been connected with the nation's oldest Jewish congregation, Shearith Israel, the Spanish and Portuguese Synagogue founded in New York City in 1655. The wealth of many of these families was greatly tempered by a religious zeal which echoed forebears who had gone to the stake during the Spanish Inquisition.

There was also an innate sense of success through hard work, as reflected by the Cardozo family's hiring of Horatio Alger as a tutor for the young Benjamin at their home in New York City. And while Benjamin is reported to have said "(Alger) did not do so much for me as he did with the careers of his newboys," he did instill in the youth a lifelong love of poetry and a fascination for the English language which later manifested itself in his writings from the bench.

The young Cardozo was a brilliant student. He graduated from Columbia College at the age of 19 and while he spent two years at Columbia Law School, he was admitted to the New York State Bar without ever receiving his LLB degree. In the following years he moved rapidly upward through recognition of his integrity, hard work and sense of honor. In 1913 he was elected a justice of the New York State Supreme Court. In 1917, as a candidate of both major

parties, he was elected a Judge of the N.Y. State Court of Appeals for a 14 year term. In 1926 he was elected Chief Judge of that Court. In 1932 he was appointed by President Hoover to the U.S. Supreme Court. He served until his death in 1938.

Justice Cardozo, with a single-minded love and devotion to his profession, brought to the bench a sense of justice which early in his career, championed the plight of the common man against what appeared to be the uncaring mechanisms of urban society.

A case often referred to occurred in 1916, involving consumer redress against a manufacturer. The buyer of a car was suing an automobile company for injuries incurred due to a defective wheel on the car. The manufacturer argued that since it had not sold him the car directly it was not responsible for the accident. The manufacturer also claimed there was no proof of knowledge of the defect, even though the car collapsed while it was being driven at eight miles an hour.

The lower court upholding the manufacturer, the case was brought to the Court of Appeals where Justice Cardozo overturned the ruling. He wrote, in part, that the automobile was designed to go 50 miles an hour, and unless its wheels were sound and strong, injury was almost certain. He also said that since the manufacturer obviously

knew that when it supplied its cars to dealers they would ultimately be sold to motorists, any claim to the contrary was "inconsequential."

Justice Cardozo is also regarded as one of the first American jurists to clarify legal wrongs as against moral wrongs. He sought methods of clarifying laws which might be too vague and approached his subject matter in a lucid, chaste style which was sympathetic, understanding and comprehensive. In 1925 he recommended that a permanent agency be established in New York State to function between the courts and the legislature to consider proper administration of justice in a changing civilization. It formed the basis of legislation which led to the creation of the Judicial Council of the State of New York and the Law Revision Commission.

His attitudes on the relation of law to life were expressed in the classic *Nature of the Judicial Process, The Growth of Law and Law and Literature*, written between 1921 and 1931. On the U.S. Supreme Court he, together with Justices Holmes and Brandeis, laid the foundation for later broad interpretations of federal powers. He recognized changing social needs, issuing decisions which expressed evolutionary applications of legal principles. In landmark cases he further clarified the accountability of third parties for

## Asarah Mi Yodea?

by Dr. Meir Havazelet

(In memory of Dr. Donald K. Adler, z"l, a great lover of Zion & Am Yisroel.)

1. The Mayflower Pilgrims established a commonwealth consciously modeled on the theocracy of ancient Israel . . .

2. The patriot preachers during the American Revolution compared George the Third to Pharoah and George Washington to Moses . . . Benjamin Franklin proposed that the Great Seal of the U.S. should depict Israel crossing the Red Sea . . .

3. Hebrew studies were widely cultivated in early New England. Writers, poets, and preachers were versed in the holy language.

4. The Puritan Sabbath, in imitation of Jewish usage, was observed from evening to evening . . . The Seventh Day Baptists and the Seventh Day Adventists reverted to the historical Hebrew Sabbath.

5. King David, in his great wisdom, chose a neutral place to become the capitol of Israel. According to a rabbinic tradition, he collected sums of money from the various tribes to purchase the area so that no tribe can claim ownership of the capitol. The United States adopted King David's idea. Like Jerusalem, Washington, D.C. did not belong to one state but to a few (Maryland, Delaware and Virginia).

6. King Solomon in his great wisdom abolished the division of the Israeli people into tribes. Instead he divided them geographically in order to overcome the friction and fragmentation between the Hebrews. Likewise, the American people divided themselves not in accordance with the various minorities, but geographically in various states, each one combined of

the various minorities.

7. The Americans today, like the early Hebrews, courageously challenged the rules of tyrants. The independent spirit of the prophets, with criticism against their king and their temple, imbued the American press and people to challenge their own president and establishment. There is a straight line between the prophet Elijah's challenge of King Ahab and the American press challenging President Nixon and the Watergate story.

8. The Americans, like the Jewish people, have the deep recognition of a chosen people; chosen not to be a privileged nation but for more responsibility and commitment to morals and to the human race.

9. The American people, like the Jews, carry a dream with them about the better times for the world and its peoples. A sense of optimism and hope for better days that will finally come prevails in the spirits of the two nations.

The most dramatic illustration of the impact of the Hebrews and Jews is furnished by the Negro spirituals. Like the Jews who were persecuted and tortured, the Negro slaves, kidnapped from the African jungle and carried off to servitude in the New World, voiced their yearning for freedom. The Jews marching in toward the crematoriums sang "I do believe" in the same spirit the negroes marching in Alabama sang "I do believe." Songs like "Go Down Moses" and chants about Daniel and Joshua expressed that deep hope "we shall overcome." Black-American poetry has very few references to the Congo, but very many to the River Jordan.

## Buy-Centennial

In this, our 200th year our country has come alive. Patriotism has run rampant. We are witness to "Bi-centennial Minutes" on television. Red, White, and Blue are exhibited everywhere. Behind the mask of patriotism, though, America's true colors show through.

Members of the business world used the Bi-centennial theme to capitalize business for themselves. The whole theme has been greatly overused. They have worked the idea to death. This has been the common trend in America. There have been many good ideas that have been "capitalized" to death. For example, the ideas of Mother's Day and Father's Day originally were days on which mom and dad were honored. Now these days are days when businessmen get fat from the money received from gift buyers.

Unfortunately, Jews have picked up this practice. They have turned some of their holidays into a profit-making venture. Chanukah gifts are more known to many Jewish children than are the Hasmoaneans. Jewish New Year Cards are more important to many Jews than hearing the Shofar. Most Bar-Mitzvah Boys think more of their lavish parties and their gifts than their new responsibility as a Jewish adult.

America is basically a good

we compare it with life in other countries. America has been an especially prosperous country for Jews. The Jewish community here has, in less than a century, planted Yeshivot and community centers throughout the country. This is the only country besides Israel in which a medical school and a law school can exist under Jewish auspices. Jews should be very grateful to America. But, America innately has cultivated some bad habits such as greed, in the last two hundred years. It would be nice if we as Jews would not pick up such habits. It would be nice if we could appreciate the good without having to partake in the bad.

## A Night in the City

by Susie Levine

Laughing she chases a fluorescent butterfly.  
That appears and disappears in the sky.  
As she moves her gown flows in a river of color.  
Cloaked beneath its black velvet cover.  
Peaking out upon her bare pavement so white.  
Glistens a necklace of diamond streetlight.  
Sure of her charms like an all-knowing queen,  
She pauses to preen.

And then up above flickers a star.  
That a pretty hand-mirror just made for her.  
She steps on her towers reaching to steal,  
like a spoiled child she stamps her high heel.  
Not even the tip of its light can she feel!  
Tears of rain splash on her gown  
The colors melt into pools on the ground.  
She watches the star; her eyes glaring bright  
blinking her windows from darkness to light.

## Who's Who in American Jewish History

It all began with Christopher Columbus. We Jews are under the impression that Christopher Columbus was a Marano because of the following facts:

1. His true name was Colon; this particular family in Italy was one of the leading Jewish families. Rabbi Joseph Colon was one of the great 'Poskim'. Columbus was born in Genoa, Italy.

2. Columbus was able to speak Spanish much better than Italian. This points out the fact that his parents came to Italy from Spain after "GERUSH SEPARAD" in 1492 as "ANUSIM".

3. Haym Solomon: Came to America from Poland in 1772 and became a businessman in N.Y. He helped raise the money to finance the American Revolution. He also advanced money to delegates to the Continental Congress. The government never paid back its debt to the Solomon family. In 1941 a memorial to Haym Solomon was erected in Chicago.

4. Judah Touro (1775-1854) was born in Newport, Rhode Island. Later he moved to New Orleans, Louisiana while it still was a French territory. Here he started an importing business. He bought merchandise in New England and sold them in Louisiana. At the age of forty he joined the ranks of General Andrew Jackson in defense of New Orleans against the British. He gave \$10,000 to help build the Bunker Hill monument to heroes of the Revolutionary War.

When Palestine was in shambles and its Jewish inhabitants in poverty, Judah Touro sent financial aid to that country for the purpose of establishing colonies and settlements in the Holy Land.

5. Mordechai M. Noah (1785-1851) was the American consul to Tunis. He also was sheriff and a judge in New York City. An outraged political opponent complained that since Noah was the new sheriff, it would be a pity that "Christians are to be hung by a Jew." Noah quickly replied, "What a pity that Christians should be so evil that they should have to be hung!" In 1825 Noah wanted to create a Jewish homeland. Therefore purchasing the Grand Island on the Niagara River, opposite the city of Buffalo, he called this site "Ararat." His dream never became a reality because Jews never would relinquish their hope of regaining possession of our ancient heritage.

6. Commander A.P. Levy (1792-1862). The first Jew who obtained such a high position in the U.S. Navy. He fought in the battle of 1812 against England. He also abolished harsh punishments to sailors.

7. Rebecca Gratz (1781-1869) was the founder of the first Sunday School in Philadelphia. Some also believe that she was the model for Rebecca, the daughter of Isaac of York, in Sir Walter Scott's *Ivanhoe*.

8. Rabbi Morris J. Raphael was Rabbi in New York City where he preached a sermon in favor of slavery. Actually, the rabbi distinguished between the attitude of the Bible and the system of the South which reduces a slave to a thing. Later he was received by President Lincoln.

9. Judah P. Benjamin was a Sephardic Jew who was born in the West Indies. He became Senator from Louisiana. He was appointed by Jefferson Davis, the President of the Confederacy as Attorney General and later he was elevated to Secretary of War and finally to Secretary of State. In 1865 Benjamin was forced to flee the country. While living in England, he was one of the most brilliant members of the legal profession.

10. Isaac Luzzar was Rabbi of the Sephardic congregation, Mikvah Israel in Philadelphia. He tried to form a school for Rabbis where they could be trained and then go out to the various communities and preach in English so that everyone can understand the Torah and its teachings.

11. Issac M. Wise: The most important Reform Rabbi of those early days. He came from Bohemia in 1819. He organized the first Reform Temple in Albany, N.Y. In

1854 he settled in Cincinnati, the fourth largest Jewish community in the nation. There he founded the Hebrew Union College.

11. Emma Lazarus (1849-1887) She was of Sephardic ancestry and until the time of the persecution of the Russian Jews had no interests in Judaism. Not until she saw the weary Jews arrive at these shores did she change her outlook and decide to learn about her faith. When a gift from the people of France, The Statue of Liberty, was anchored in New York harbor, Emma Lazarus' inspired sonnet "The New Colossus" was cast in bronze and placed at its base.

13. Samuel Gompers was an English Jew who in 1886 organized labor and formed the American Federation of Labor.

14. Oscar Strauss (1850-1926) A well known lawyer who served Presidents Cleveland, McKinley and Taft. He was our ambassador in Turkey and he represented our country at The International Court of Hague.

15. Louis Brandeis: President Wilson appointed him to the Supreme Court of the U.S. Brandeis became very active in Zionism and he believed, "That to be a good American, we must be better Jews. And to be a better Jew we must become Zionists."

16. Dr. Bernard Revel was founder of the first Jewish College — Y.U. in 1928. Under his administration as President of RIETS, the first Jewish High School and the first Jewish College privileged to award the degree of B.A. and B.S. had been founded.

17. Solomon Schechter was the leader of Conservative Judaism and head of the Jewish Theological Seminary.

## Cardozo

(Continued from Page 5)

negligent misrepresentation. His opinion of the Social Security cases of 1937 reaffirmed the Constitution as an efficient instrument in meeting critical and broad social needs. His energies throughout his years on the bench were devoted not to agitating disputes on the Court, but to the continuing principles of the Constitution.

His love of the law and his rise to international fame did, not, however, detract from his sense of duty to family and community. Around the turn of the century, Justice Cardozo, still a young lawyer, was instrumental in helping heal a rift between members of the Shearith Israel Congregation, some of whom wished to "modernize" the facility and its rituals. He said that nothing must be allowed to change the Sephardic ritual, arguing that the very name of the synagogue, which translated into "Remnant of Israel," indicated there were values worth holding to at any cost. His speech was viewed by many at the time as the effective measure by which the congregation held secure to its ancient traditions. During his lifetime he remained a member of several organizations and agencies concerned with the benefit of the Jewish community.

In 1925, in a commencement address delivered at Albany Law School, his closing words to graduates were: "You will study the

wisdom of the past, for in a wilderness of conflicting counsels a trail has been blazed. You will study the life of mankind, for this is the life you must order, and to order with wisdom, must know. You will study the precepts of justice, for these are the truths that through you shall come to their hour of triumph."

U.S. Supreme Court Chief Justice Charles Evans Hughes, at Justice Cardozo's death, said that "No judge ever came to this Court more fully equipped by learning, acumen, dialectical skill and disinterested purpose. He came to us in the full maturity of his extraordinary intellectual power, and no one on this bench has ever served with more untiring industry or more enlightened outlook. The memory of that service and its brilliant achievements will ever be one of the most prized traditions of this tribunal."

Justice Cardozo was honored by many institutions throughout his lifetime. He was awarded an honorary doctoral degree by Yeshiva College at one of its early commencements in 1935.

In September Yeshiva University will open its new Benjamin N. Cardozo School of Law, in tribute to the memory of the "just judge" whose tradition may be carried forward from generation to generation.

# Ethnic Aspects of American Literature

by Charles Angoff

The following is a condensed version of a paper delivered by Dr. Angoff at a lecture in Washington, D.C.

If a literature is the best mirror of a nation, American Literature is a strangely corrugated mirror. For the modern period, at least since the turn of the century, it has reflected a deep European and middle Eastern subsoil of attitudes, propulsions, religious predilections. Since 1900, American Literature has predominantly been a hyphenated literature: Irish-American, Italian-American, German-American, Norwegian-American, Armenian-American, Jewish-American, black American. Each of these literatures has been a crucible of influences, harking back to the Thirty Years' War, Kishinev Pogrom, The Armenian Massacres. The Prussianism of Frederick the Great and all his successors, but also harking back to the Boston Tea Party, the shot heard round the world, Remember The Maine, Tippecanoe and Tyler, too, The Rough Riders, The New Freedom, and Give-Em-Hell. Harry, I am making no value judgment. I am only describing what seems to be a significant fact that hasn't always been altogether clear in our literary annals. The literary historian of the United States thus encounters problems of ethnicity that the literary historian of other countries doesn't have to struggle with, except, perhaps, the literary historian of modern Israel, that has managed to acquire in thirty years as many ethnic problems as the United States has in 200 years. But that is a special field of study.

There has not been a American Literature as there have been an English Literature or a Russian or a French Literature. It has been chiefly an ethnic literature, except — and this is an important exception — in the years roughly between 1815 and 1890, and — in only one section of the country, New England. Of course, I refer to the New England Golden Age. The reasons for this seem obvious, but they are really still mysterious. Oscar Handlin, in *Adventure In Freedom*, points out that while the Revolution was a national struggle to break the bonds of dependence on England, "the men of 1776 had not construed nationality in any narrow sense. Their cause, they had said, was the cause of all mankind." They didn't want to limit their gains, only to residents. Dr. Handlin continues "On the contrary, following the Revolution, for a long time thereafter, Americans intended to welcome any newcomers who chose to come, confident that anyone by coming, could transform himself into an American." But very few came. "Actually, not many immigrants made the crossing between 1790 and 1815. The French Revolution had so upset the international economy of most European countries, that travel of any kind, even from country to country, was hazardous, and travelling to the still forbidden new world was almost totally out of the question."

There was one group, however, that did manage to come over here, in small numbers, to be sure, but persistently and with a great love for what the nation stood for, something that offered greater hope for them than they could find in any

land of Europe, especially after the spirit of the Spanish Inquisition had entered virtually every corner of that continent. Again to quote Dr. Handlin, the chief authority on immigration at Harvard, "Among those who did come through, there continued to be a scattering of Jews, enough to increase their numbers into the United States to perhaps five thousand by 1820 as compared with the total population that year of almost ten million." This scattering became a tremendous ethnic movement toward the end of the century. And by the second decade of the new century, it already was making a historic impact on virtually every aspect of American culture — and it is still to be observed all about us.

This is precisely the way it was in the New World. The starving Irish became the writing Irish. F. Scott Fitzgerald and James T. Farrell and, of course, Eugene O'Neill and George Kelly, to mention only names that come to mind at once, have added glory to American belles lettres. And the German pioneers, in as little time, blossomed forth in Theodore Dreiser, John Steinbeck, Conrad Richter, Joseph Hergesheimer, Ruth Suckow, James Gibbon Huneker. And the Jews — one need only mention such names as Abraham Cahan, Henry Roth, Ben Hecht, Nathanael West, Oscar Hammerstein, S.M. Behrman, Sidney Howard, Irwin Shaw, Clifford Odets, Lillian Hellman, Ludwig Lewisohn, George Jean Nathan, The Norwegians have Martha Ostenso, the Swedes have Carl Sandburg, and the Armenians have Saroyan and Surnelian, to mention only names that are

familiar to every common reader. John Dos Passos, is, of course, a product of the Spanish tradition as well as the American tradition. In the case of black Americans, perhaps our largest ethnic group, there are many names that come to the minds of all who keep abreast of literary events: James Weldon Johnson, Richard Wright, James Baldwin, Langston Hughes, Countee Cullen, Gwendolyn Brooks. It would not be difficult to bring up the names of equal eminence of Italian-American writers, Dutch-American writers, and Slavic-American writers.

Soon it will probably be inaccurate to speak of ethnic minorities, for these minorities have mingled with the so-called real Americans, so that, as Professor Arthur M. Schlesinger, Senior, has pointed out, in the United States today "nearly half of the white inhabitants are descended from post-colonial foreign stock. These later arrivals introduced differences of outlook and culture which greatly modified the basic Anglo-Saxon heritage and the whole pattern of American life. As a result, the old-stock American as well as the new, found himself in the Melting pot." And Dr. Hansen says, "It will not be long, if the time has not already come, until a majority of the new blood of the United States will owe its origin to ancestors who were never subjects of the British Crown."

What of the future? The new melting pot that is a-churning in the United States will probably bring forth a new homogeneity of population. The heritage of English life and culture that has for so long moulded our *mores* and morals, will

probably vanish as a significant influence, and in its place will come — what? An Italian influence? A French influence? A Slavic influence? Or an amalgam of the influences of various heritages? Or will there emerge, for the first time in our annals, a truly American heritage? If so, what will be the characteristics of that heritage? Will Puritanism of Increase and Cotton Mather or the Puritanism of Thomas Morton, and, say, Ralph Waldo Emerson? There is also the question of whether in the age of the Boeing 747 and the SST Concord, it is possible for a national heritage to remain so to speak, pure and unadulterated.

The new homogeneity, if it comes, will be the second in our history. The first one, of course, was in 1815-1885, the period often referred to as the New England Golden Age. It did produce a way of life and a

literature that still holds much appeal, but what about its quality? Was it doomed because of what some have called the inner rot of the dullness of sameness? The question immediately stimulates another question: Was Theodore Dreiser a greater novelist than Herman Melville? Was Edna St. Vincent Millay a greater poet than Emily Dickinson? And could a continuing homogeneous New England have produced a Eugene O'Neill? A final question: since the various ethnic components of modern American life have contributed so much to our general culture and certainly to our *belle lettre*, and this ethnicity appears to be vanishing in the new melting pot, should we repeal the Immigration Act of 1920 and once more open the door to all who wish to come here? *E pluribus unum* may be a worthy political goal, but is it a good cultural guideline?

## American Jewish Literature — Contributions to American Democracy

By Jules Chametzky

The unprecedented and major role played by Jewish writers in American literary life since the 1950's has produced a whole field of scholarship and critical study devoted to the apparently newly discovered phenomenon of an American Jewish literature. The bibliography on the subject is vast. In this kind of article one can only recommend a few works that will provide a useful overview and suggest material for further independent investigations; for example, Allen Guttman's *The Jewish Writer in America: Assimilation and the Crisis of Identity* [Oxford, 1971]. Despite its occasionally schematic view of the basic alternatives available to the American Jewish writer, it is the most thorough study presently available; while Theodore L. Gross' *The Literature of American Jews* (Free Press, 29'3) is the most satisfactory anthology.

My subject for the rest of this piece is the contribution of American Jewish writers to American democracy, defined as essentially liberal, pluralistic and egalitarian. As a people and as individuals, Jews have, of course, benefited from societies so conceived and have made great contributions to them. As a frequently persecuted minority, Jews can support anti-democratic tendencies only at their great peril. If we consider American democracy in this light then almost all of this many Jewish writers over the last hundred years have made their contributions, even those who have been critical of American life—whether for its intolerance, its economic cruelty, or its spiritual emptiness (all themes present in the ideas of one Jewish writer or another)—do so from the perspective of measuring its ideals against a debased practice. Such a stance is consonant with the venerable tradition of the writer and intellectual; so is America, or any culture, best served.

One begins with Emma Lazarus, that fine and even yet too little appreciated writer. She is best

known for "The New Colossus," that marvelously compassionate poem whose rhetoric and mood so well express the loftiest and best of America's promise in its most hopeful phase. The welcome to the "huddled masses" yearning to breathe free may sound paternalistic to some ears, but that its speaker is a woman—Liberty—and not a Colossus brutally striding across lands is too often overlooked. Emma Lazarus began as a transcendentalist disciple of Ralph Waldo Emerson and became in her later work—as a result of her horror at Christian anti-Semitism—an ardent Jew and early spiritual Zionist. That she was a wealthy and all but assimilated Sephardic Jew descended from the first Jews to come to America, who nevertheless shared an experience common to later American Jews emphasizes the continuities in Jewish life.

Other work in the period before 1920 represented first the early nineteenth century Jewish immigration from German-speaking lands and then, of course the immensely large and, ultimately decisive immigration from Eastern Europe after 1880. Among the work of German Jews in this period that of Isaac Mayer Wise might be singled out, since he was the founder of Hebrew Union College and one of the most important spokesmen for the thorough Americanization of Judaism (see his *Reminiscences*, 1901). Later, the work of Ludwig Lewisohn, another German Jew, reverses Wise's emphasis, sharpening the issue of assimilation vs. national identification. Lewisohn tells (in *Upstream*, 1922) of his sudden realization of his forgotten Jewishness when he finds he cannot receive an academic appointment in English literature because of anti-Semitism. In an almost classic reaction he becomes an ardent nationalist and Zionist.

It was difficult for a Jew to choose from such alternatives as the bland "melting pot" in which all individual ethnic characteristics would be erased; or assimilation to (Continued on Page 8)

## Incentive for Unity

The United States of America ... we started out as thirteen dependent colonies of Great Britain ... dependent of every type of assistance one can imagine. Each colony was sovereign to its own people, distant and aloof to the rest of the colonies.

The only determining factor that has made America what she is today is the idea of true freedom — not freedom to do what one wants, but rather, what one ought to do, that ideal of freedom not to be associated with selfishness, but with sacredness. In a country, not a lesser but a higher discipline is demanded than in a dependent state. This ideal spells out responsibility for each and every individual. This freedom is to be shared by each and every one, for each and every one, and with each and every one.

This type of ideal which America fought and won for, can be closely associated with the ideals of freedom at Stern College. We are at time of crisis when faculty, students and administration, together must strive to achieve the goals that "Stern College was founded on ... where students from varied backgrounds, varied interests and abilities can study at the only accredited Jewish Orthodox Women's College in the country. This ideal of freedom means to choose Stern over other colleges, to overlook hindering factors like finances, course selections, and

campus life, to be more at home with what one strives to constantly find — *Torah U'madah*.

This idea of freedom should not be an ideological, Utopian idea, however. For we see from powerful America, at one time thirteen separate colonies with divergent ideas and interests, that it is possible to have a realistic bond of freedom. May we look at our own country's progress and gain incentive for unity in our world at Stern College.

I was wrong. I thought that I would miss the spirit of this bicentennial, since I will, G-d will I, be in Eretz Yisroel this summer for my brother's wedding. After America's wait of two hundred years, how could I suddenly not be there to celebrate her 200th birthday?

I was wrong. I will not be missing the true spirit of America's 200th birthday. As a matter of fact I will be living in the true spirit of this memorable time. I realized that this summer in Eretz Yisroel is a great honor and tribute to America. America offers me the freedom to travel to Israel and even go on aliyah if I wish to do so. American allows me the freedom to be a Jew and to have a close tie with my religious homeland.

Happy 200th birthday, America. May there be many more.  
Adina Sullivan

(Continued from Page 7)

supposed "core culture" (that of the dominant so-called WASP); or the call to some utterly vague idea of cultural pluralism as advocated by Horace M. Kallen in 1915. Well, they lived their lives—and in the process effectively wedded ethnic identity to a secure Americanism (cf. Moyinhan and Glazer, *Beyond the Melting Pot*, 1963, and Milton Gordon, *Assimilation in American Life*, 1964). That has been the real history of the Jew in America and is the basis for the literary renaissance of the 50's.

The crucial factor was the large East European immigration. Because of their great number and the concentration of their communities these Jews were able to create significant cultural institutions of their own—an important press, a vibrant theatre, a literature, and a complex of educational and religious structures. They also provided a large working class that created a union movement and its allied progressive programs as well as, with the growth of the garment industry, a creative middle-class. Also, because of its peculiar history of exclusion from the national life of Russia and Poland and the late arrival there of the European Enlightenment, a self-consciously Jewish but at the same time secularized group of intellectuals and leaders (Abraham Cahan is a prime example of the type).

Among the writers coming out of this background, we should not be surprised that the variations and range of possible responses to American life will be great. Mary Antin (*The Promised Land*, 1912) represents "the cult of gratitude," as Guttman observes, in her wholehearted acceptance of the wonder and liberation America (and the English language) represents for her. Anzia Zeizerska, however, represents the disillusion felt by many immigrants when they encountered the squalor of the East Side of New York. In her stories and books she protested the working conditions, commercial greed, worship of the cult of success she found in the Promised land, a betrayal of its and her finest ideals (see *Children of Loneliness*, 1923). The poet Morris Rosenfeld is well-known for his similar but lyrical and hauntingly Yiddish *Songs of the Ghetto* (trans. by Leo Weiner). Most interesting, and perhaps most representative and symbolic of East European Jewry as a whole, is Abraham Cahan. Cahan is best-known as editor of the *Jewish Daily Forward* from 1903 until his death in 1951, but he was also a significant writer in English for almost twenty-five years. In 1896 he published perhaps the first novel about immigrant life by an immigrant—*Yekl: A Tale of the New York Ghetto* a spate of stories. In the next few years, a big novel called *The White Terror* and *The Red* in 1905, the year of the Kishinev massacres (the book is soon to be reissued by Arno Press), and finally in 1917 the novel that is perhaps the best of any ever written about the immigrant experience, *The Rise of David Levinsky*. Among his many other contributions, and among the many excellences of this book, what Cahan achieved in *Levinsky* (as John Higham observes in his brilliant introduction to the Harper reprint) was a synthesis of a Russian literary sensibility, a Jewish subject-matter, and American themes. Cahan's great subject is the acculturation of the immigrant; he does not shirk the

price to be paid in the process, but he knows it is a fact of life whose ultimate meaning has yet to be assessed. He stands at the beginning, really, of a truly American Jewish literature, adumbrating the themes and sensibility of those who come after him.

The period between the wars represents, in a sense, the second generation of American Jewish writers, the spiritual if not the actual children of the immigrant generation. In them we frequently discern, as Gross has pointed out, an absence of "Jewishness," as the pace towards Americanization quickens—especially after the exclusionist immigration act of 1924 and in the free-wheeling intellectual and economic climate of the 20's. There are, of course, exceptions—Lewisohn, mentioned earlier, and Maurice Samuel whose increased commitment at Jewishness is prefigured in *You Gentiles* (1924)—but the bohemianism of a Ben Hecht or a Maxwell Bodenheim are more characteristic. With the crash of 1929 and the subsequent Depression, numerous Jewish writers begin to come to the fore, within the general intellectual and political climate of the period. What that means is that there was a general tendency among American intellectuals to search out and redefine the character of American society and culture in general—something had gone radically wrong and it was necessary to discover what, perhaps on a new basis. The crash affected everybody, so ethnic exclusiveness begins to dissolve as a viable concept among intellectuals. This fits well into a general movement to the left among American intellectuals, in which social consciousness brought formerly bottom dog and marginal occupations, groups, writers, towards the center of the country's literary establishment.

In that climate proletarian writers like Michael Gold (*Uews Without Money*, 1903), who tries to amalgamate Jewishness, poverty and the revolution all together, and Albert Halper (*Union Square*, 1933) flourish, as did the best playwright produced by the left, Clifford Odets, whose first play *Awake and Sing* (1933), for all its pseudo-revolutionary rhetoric is actually a loving depiction of a lower middle-class Jewish family caught in the turmoil of the depression. Henry Roth produced his profoundly unpolitical masterpiece of suffering childhood and a tragic family life, *Call It Sleep* (1934), despite his apparently left political sympathies. David Fuchs, as well, produced his only lately esteemed *Williamsburg Trilogy* (1934-37), which is essentially about generational problems despite the climate of the period. And Meyer Levin's *The Old Bunch* (1937) is a masterful sociological novel about the interactions between America and Jewish families (and their breakdown) with all the increased interest in—and access to—American institutions and life, the rise of Hitler during this period inevitably brought their Jewishness home to many writers; the bohemian Bodenheim and the splendid original Edward Dahlberg, e.g., produced early anti-Nazi works, as did such mainstream and sophisticated Broadway playwrights as S. N. Behrman and Lillian Hellman. These writers, and many, many others, contributed to the rich growth in this period of material available to the artist, to an

enlarged conception of the artist as a social and moral explorer, and to the American public's ability to see its world more feelingly.

The Second World War and its aftermath ushered in the period of the greatest flowering of American Jewish literature. Among the conditions shaping its character and importance were, of course, the war itself—the Holocaust, the emergence of the State of Israel, the general economic prosperity of the country that brought with it an unprecedented Jewish movement into the professions and the middle-class. That has been a rich development, which has produced writers of undeniable Jewishness who have nevertheless been major contributors to America's vision and self-criticism—such writers as Saul Bellow, Bernard Malamud, Philip Roth. In them, the process described earlier of uniting a Jewish subject matter (or sensibility), individual vision, and a secure Americanism seems completed.

Right after the war there were several novels that dealt directly with the problem of American anti-Semitism—according to Gallup Polls in 1946, not a mythical subject at all. So Laura Hobson's *Gentleman's Agreement* (1947) and Arthur Miller's *Focus* (2945) did important work to liberalize and democratize the consciousness of their readers and, in Hobson's case, those millions who saw the movie with Gregory Peck and John Garfield, it became fashionable in some intellectual circles to deride the simple pieties of those works, but the problem they attacked was a real one, even if there was something artificial or contrived about the books. Saul Bellow's *The Victim* (1947) was a more complicated and ironic treatment of the subject, suitable to the avant-garde, intellectual audience for (Continued from Page 1)

close attention to a document that crossed him. When the Nazis realized that they were losing the war, the protocols of a convention on Nazi commerce record that they decided to transfer money out of Germany to other places. In fact, they eventually transferred five hundred million dollars out of the country to Argentina. This enabled Peron to survive the embargo at that time. In return, the Nazis received about 70,000 identity cards. According to Mr. Wiesenthal it is not true that the Nazi problem is over just because the Nazis are old and sick. They rely on the young generation. There are seven million strong and healthy Nazis, a full million in West Germany and one and a half million in East Germany. They occupy high positions; some are even ambassadors and are members of the press. There are also a hundred thousand Nazis in the rest of the world, many again, in influential positions.

Throughout the years, witnesses have died, and many documents have been destroyed. Another setback to justice were the numerous acquittals in Austria. In 1972 and 1973, in the Kreiskas era, there was a large percentage of acquittals. Wiesenthal does not believe that there will be any future trials in Austria. That is why, he claims, it doesn't pay to spend the time nor effort for cases in Austria.

After thirty years, Wiesenthal continued, it is time to look back and make an account of what is good and what is bad. The biggest mistake was made by the whole

whom Bellow essentially wrote. From his dark, existential phase, Bellow moved in the fifties to one of celebration, acceptance of American reality and the poignance of existence, generally. *The Adventures of Augie March* and *Henderson the Rain King* are in that mode, although *Seize the Day* is a short masterpiece on the pathos of human existence. With the phenomenal success of *Herzog* (1964), Bellow moved to the center of America's literary culture, winning a middle-brow readership as much as he formerly had an intellectual one and *nebbish* par excellence—the ultimate domestication and popularization of those items of sensibility pioneered by Abraham Cahan (European literary traditions, Jewish subject, American themes).

Similarly, but from opposite ends of one kind of spectrum, Malamud and Roth combine the essentials of this kind of sensibility. From a first book, *The Natural*, presumably about baseball, which depends on cherished popular American mythology as well as the more classical European Grail legend, Malamud moved to a Jewish subject matter and mode of discourse to his and the general audience's enrichment. *The Assistant*, (1957) pretends to be a realistic novel about a poor grocer, Morris Bober, his daughter and his Italian assistant, Frankie Alpine, but is, of course, a wonderful fable about the conversion of the assistant to a Jewishness that becomes for Malamud moved to a Jewish subject humanity—to be Jewish is to be human, to suffer, and to aspire. He pursues this theme in the stories in *The Magic Barrel* and other volumes. Malamud weds a sophisticated literary sensibility to the deceptively simple innocence of the classical Yiddish masters and, in

another medium, Chagall.

Philip Roth is a more problematic case. His strengths are less mythic and intellectual than scrupulously sociological. He combines wit, a fine ear, serious concern for the problems of life in our time beneath a light and seemingly facetious surface. His intentions are frequently misunderstood in the Jewish audience, who do not see that the kind of self-criticism his work often reflects is in the great tradition of Yiddish as well as Jewish literature. If one were to attempt to define what it is he shares with the two great contemporaries mentioned earlier, it is wit, irony, a sense of paradox, and deep moral earnestness. That is the heritage of the best of American Jewish writers, and the best they have to contribute to American democracy. That democracy, since it is almost by definition always in a state of becoming must attend to its critics, prophets, artists at every stage of its adventure, otherwise it will not achieve the best of which it is capable. That has been and continues to be the great contribution to America made by its enormous number of Jewish writers. They are one of our country's great natural resources.

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The staff of the *Observer* joins the student body of Stern College in expressing their condolences to Professor Lucy Dawidowicz on the loss of her mother. May she and her family be comforted among the mourners of Zion and Jerusalem.

world, by our false description of a war criminal. *The Nazi criminal has nothing to do with a war.* He began six years before the war with Crystal Nacht and other acts of murder and destruction. On July 8, 1943, Germans arrested 800 Jews of the Greek Islands and brought them to Greece and transported them for 14 days without food or water. 73 arrived alive at Treblinka where they were killed. *This has nothing to do with war. War cannot excuse this crime!* When the war ended, 95% of the criminals had survived.

The second mistake was made by the Jews, with our propaganda about the 6 million Jews killed by the Nazis. Through this we reduced the problem to one between Nazis and Jews. Wiesenthal has fought the presidents of Jewish organizations to speak of the 11 million people, among them the 6 million as well as the Swedes, Dutch, French and others. In the Resistance Movement, of which Wiesenthal is Vice-President, there are members of Western governments. We need them in the common fight against Anti-Semitism, and Neo-Nazism.

The third mistake is one for which no one is responsible. The penal codes are 80-100 years old. In all of these cases, the murderer saw his victim and vice-versa but the Nazis brought in "murder from the desk" with one telephone call in which they could kill a thousand people from the office. The victims did not know who was even killing them.

Every person who was killed has a right to a trial connected with his death. A trial is more important than the sentence. In 1946, when

Wiesenthal established the Jewish Documentation Center, Jews came to him and asked: "Simon, why do you have to wait for trials? Give us the addresses and we'll make the trials because they killed people."

But how many people can you kill that way?

—600, the maximum compared to the 6 million?

How long will it last?; for this generation?

*This question must remain for years to come.* It is an educational problem. Besides, the world could come and say that the Nazis killed without a trial, and now the Jews did the same, thereby creating a balance.

When he was younger, Mr. W. continued, they all thought that it wasn't possible and that people would help them, but there was silence. The same thing could happen again, so the future murderers have to know that *we're not going to rest.*

Post-War history is also one of crimes, i.e. Biafra, Watutsis. Someone once asked him what the difference was between Hitler and Stalin, to which he answered, Hitler told the truth (in *Mein Kampf*) but no one believed him; Stalin lied and everyone believed him.

Wiesenthal concluded by pointing out to the audience that we are all survivors. "You were also included in Hitler's plan. We were all included and had Hitler (G-d forbid) succeeded we all wouldn't be here."

Wiesenthal received a standing ovation and was presented with a certificate by the Jewish War Veterans.



(Continued from Page 1)  
intimate relations between man and G-d, who is concerned with the conduct of men.

Judaism conceives of an essentially dynamic relationship between G-d and the world, based upon the divine need of the human response. Thus, Dr. Belkin states, "G-d created and sustains the world for the sake of man, whom He made in His image and sanctified by giving him the Law of the Torah, and the purpose of man's existence is to sanctify G-d by observing His Law, which makes him an associate of G-d in the continuing process of creation." While, as Maimonides asserted, (*Moreh Nevuchim I, 54*) the essence of G-d's being is incomprehensible to man, he nevertheless is able to comprehend and imitate the attributes of His divine actions as He governs the world in justice and mercy. As revealed in the Torah, they impart an ethical and spiritual purpose to creation and demonstrate that the actions of G-d in this world, as indeed its very existence, depend on the moral actions of man.

It is in the light of these two approaches, the one that seeks the meaning of *mitzvot* through rational analysis, and the other that probes for their spiritual value and their purpose in terms of their effect upon man and his relationship with G-d; and the endeavor of Jewish religious philosophers to attune the rational philosophy of the former to the latter's religious philosophy of purpose that we gain a better understanding of the *taamim ha-mitzvot* and the principles which guided those who attempted to formulate reasons for the commandments.

While Maimonides assiduously sought a rational explanation of the *mitzvot*, even such as he himself included among the *hakim* for which no reasons are given, believing that it is within the power of the human intellect to learn the reasons behind the divine laws, he nevertheless emphasized the higher moral and spiritual purpose to which man is directed by the *mitzvot*, in communion with G-d and obedience to His will. Hence, despite his rational interpretation of certain prohibitions, Maimonides quotes the Sifra on the verse, "And ye shall be holy unto Me, for I the Lord am holy, and have set you apart from the peoples, that you should be Mine." (*Leviticus 20:26*) as stating: "A man should not say, 'I do not desire to eat pork . . . but he should rather say, 'I do indeed desire it, but what am I to do since my father in heaven has forbidden it.' . . . Thus one separates himself from transgression and accepts upon himself the yoke of Heaven" (*Shemoneh Perakim VI*). A philosophy of reason, to be spiritually meaningful even for the rationalist, must be accompanied by a philosophy of purpose.

Although it is not a book of speculative and rational philosophy, the Torah does indicate the religious purpose of the observance of certain *mitzvot*, such as *tzitzit* which symbolize man's need to live in a state of godliness, and *sukkah* which acknowledges divine providence, and similar purposes which it attaches to the Sabbath and Passover. The Sages likewise endeavored to uncover a higher moral or spiritual purpose in the laws of the Torah.

Maimonides' historical and psychological explanation of sacrifice as a concession to the

There is not a more maligned institution than an anachronism that refuses to die. Yavneh, dubbed "The National Jewish Students Association," would initially seem to be as outmoded and superfluous as the subtitle is heady and presumptuous. It appears that one need only superficially examine Yavneh's goal of being simultaneously a religious and social organization to reach the conclusion that the organization is obsolete. There is certainly no lack of either religious or social outlets in the New York area outside of Yavneh. Why then insist on continuing a movement whose time has come and gone, an organization which, like most movements born in the sixties, appears outdated?

Before going into any specific objections, the validity of Yavneh's basic premises and goals must be examined. The modern Orthodox community, with whom the vast majority of us identify, fortunately realizes the harm in establishing unnecessary dichotomy, in further fractionalization of perhaps the most fractionalized community in the world. The polemics of Agudah and Mizrahi are trivial to the point of absurdity when viewed in the context of a higher goal, the goal of presenting to both the "lost" Jewish student and to the unaffiliated Jew in general an undistorted picture of basic Torah Judaism. This presentation cannot effectively be made within a small framework. The efforts of individual students claiming to represent Torah Judaism to our non-religious counterparts, no matter how faithfully they abide by its principles, must be doomed to failure when there is no *Klal Yisrael* to point to, when there is no one group that can be pointed out as encompassing a reasonable amount of "Torah Jews."

The necessity of an all inclusive organization representing modern Orthodox students whose goals encompass the individual aspirations of every one of its members, is now self evident. Any formation of a real *Klal*, can only

The entire staff of **The Observer** wishes a hearty Mazel Tov to Editor-in-Chief Judy Fruchter upon her engagement to Judah Minkove.

The Editorial Board of **The Observer** extends a hearty mazel tov to Business Manager, Yosifa Kohn '77 upon her engagement to Steven Staum '76.

ancient Jewish people who could not conceive of divine worship without a sacrificial cult, which occasioned great controversy and was misconstrued in particular by the Jewish rationalists of the nineteenth century, was not intended as a presentation of the purposes of sacrifices. Maimonides only sought to give a rational explanation for the choice of sacrifices as a mode of worship instead of prayer. His discussion of the laws of sacrifices in the *Mishneh Torah* clearly indicate that he held them to have great spiritual significance per se. However, what Maimonides did stress was the Rabbinic doctrine, taught by R. Simeon ben Azzai (Menahot 110a), that the most important aspect of worship, regardless of whether it took the form of prayer or sacrifice, is the inwardness of man's intention and the direction of one's heart to

take place within the context of a "National Religious Jewish Student Association." This grandiose sounding logo is, as the organization's founders envisioned, vital if the basic aspirations of Torah Jewish students are to be realized. Therefore, although it is true that in the short run all social and religious needs are met through the presently existing apparatus outside of Yavneh, in the long run these efforts must be viewed as those of individuals or small groups who could never aspire to fill the role of a national organization.

The major movement of modern Orthodox youth today seems to be in the area of *kiruv r'chokim* (bringing non-practicing Jews closer to Orthodoxy). The religious commitment of the average Yeshiva College or Stern student is informally gauged, either accurately or inaccurately, by how many Torah Leadership Seminars, (TLS), National Conference of Synagogue Youth, (NCSY) events, or Dirshu (Ed — now disbanded) conventions he or she has attended. In the unfortunate demise of Dirshu, perhaps the most *ishuv* group (a group containing no outside motives) that has yet appeared on the college scene, a large segment of the potential *kiruv* (potential practicing Jewish student) population has largely been ignored: the out-of-town collegiate. Recent conventions in Philadelphia and Columbus, Ohio graphically illustrate that Yavneh could fill this vacuum by creating realities that would not otherwise exist.

One need only look at the "frumkeit" of the students in the National Executive Board (NEB) to see that Yavneh is not a purely social organization. Such claims are patently untrue. NEB members are well known in the "frum" community at large. Indeed it would seem strange if these individuals invested large segments of their time in a purely social organization.

Yet, the social aspects of Yavneh cannot and should not be denied. This function is a necessity to both those who are not *frum* and those

Heaven. Similarly, despite the medical and health reasons which Maimonides offers for the dietary laws in his *Guide of the Perplexed*, he distinctly follows in his other works the Rabbinic approach which holds these and similar laws to be divine disciplines for man. Their moral purpose is to curb man's unrestricted sensual desires and to regularize human life, so that man conducts himself as a being created in the image of G-d.

The traditional approach to an understanding of the laws, accepted for the most part by the Jewish philosophers, is predicated upon the belief that in addition to the literal meaning of the Torah, which requires observance of the *mitzvot* in compliance with the will of G-d, there is a deeper, ultimate purpose to be discovered and comprehended. "We may not always know the divine reason for many

who practice Judaism. The non-religious are given the opportunity to meet religious students from whom they can learn more about Orthodoxy. The out-of-town student, without such a *chevra* (group), would never consider a more religious lifestyle. To the religious students, Yavneh offers the chance to discuss common problems faced by the Orthodox collegiates and to organize learning groups. With the high rate of intermarriage, the added attraction of meeting future spouses through Yavneh should not be disparaged.

Many of Yavneh's present accomplishments have met with enormous success. Most students in the religious collegiate community would agree that KOL YAVNEH is the best Jewish college newspaper in the New York area. "*mah she ein kahn*" (something we don't have) outside of New York. The only possible complaint one could have about the newspaper is that it is not published often enough.

Also worthy of note is last Summer's Yavneh Holocaust Tour in which a group of Yavneh students went to visit communities and places of significance to religious Jews which have been largely ignored by other organizations. The experience was certainly moving both to the participants and to the Jews left behind in these forgotten com-

munities. Requests for slide presentations of the tour have been received from as far away as California and the enthusiasm generated has prompted Yavneh to sponsor two more "Holocaust Tours" next summer, one of which will include a visit to the Soviet Union.

Yavneh is also sponsoring a roving seminar series in which a group of lecturers will travel to three different campuses in the New York area giving the lectures at each of the universities. A professional seminar series covering halakic problems encountered by those in various fields is being planned as well. These activities are being held in addition to the numerous conventions and learning programs Yavneh is sponsoring.

It would be unrealistic to expect hundreds of students to join Yavneh as a result of this article. Perhaps the very name "Yavneh" still evokes negative images in the minds of the reader, for ingrained prejudice dies hard. Hopefully however, the reader has learned that the term "anachronism," defined as "the representation of an idea existing out of its proper historical time," clearly does not fit Yavneh. For the aims of today's Yavneh are as up to date as the contemporary situation which requires such a movement. Won't you help us in our efforts?

## Jobs Available

The New York Regional Office of the U.S. Civil Service Commission announced today its need for college trained Electronics, Electrical, Civil, Mechanical, Aerospace and Industrial Engineers to help fill current vacancies at Federal agencies situated in New York and New Jersey. Of the 3,000 or more engineering vacancies at Federal agencies throughout the nation, 340 are at sites in these two state areas.

College seniors who will have obtained 24 credits in accounting or auditing subjects within the next nine months, and who are interested in Federal Accountant, Auditor and Internal Revenue Agent positions in New York and New Jersey, may submit their applications in the thirty day period beginning April 1. No written test is required. Job prospects for students who will have acquired sixty or more college credits by June — six or more in Accounting — and who are interested in GS-4 Federal jobs in New York City or New Jersey are good. A written test is required.

Medical Technologist (Microbiology) and Clinical Nurses are among the additional positions for which applications are being

collected. Opportunities also exist in the New York City vicinity for those eligible for GS-4 Stenographer and GS-4 Dental Assistant positions. In New Jersey, a demand exists for Licensed Practical Nurses.

The Washington, D.C. Area Office will issue a new announcement (WA-6-01) on April 1 to fill GS-5 and above Architect, Landscape Architect and Interior Designer vacancies at agencies in and around the nation's capital. Candidates will be required to submit a portfolio consisting of sixteen to twenty 3 1/2" x 5" slides. Although applications must be postmarked no later than April 30 candidates have until May 20 to submit their portfolios. Applications are still being accepted under the nationwide Correctional Officer announcement and — through September 30, 1978 — Professional Careers in Education announcement. Virtually all positions to be filled through these two announcements are at installations outside the two state areas.

A copy of the appropriate Federal announcement, which contains information on the qualifications needed and the starting salaries offered, may be obtained at your college placement office or by visiting, writing or telephoning the nearest Federal Job Information Center, the address and phone number of which are found in the white pages of the telephone directory beneath U.S. Government. Intra-state toll free service is available to those phoning our Information Centers from distant areas.

# Undergraduate's In Research Salute to Israel Parade Volunteers Needed

by Chaya Marcus

Affectionately known as "Eddie," Etie Schwartz, a junior at Stern College has lately been involved in a novel and exciting experience at Stern. Eddie is a biology major who has been working on independent study under Dr. Rosoff. Dr. Rosoff, a member of Stern's biology department, is the Stern faculty chairperson for Eastern Colleges' Science Conference. Dr. Rosoff received a letter from the conference indicating interest in hearing from students doing research in any scientific field. Hence, Etie presented a paper on her research. She submitted an abstract of her work and conclusions; wrote a paper and then presented it at the conference held in Providence, Rhode Island, at Rhode Island College.

The conference is geared towards familiarizing undergraduates with research occurring in all fields on the undergraduate level. At the conference there were many students with their faculty advisors as was Dr. Rosoff with Etie. The students at the conference came from colleges all over the eastern seaboard — as far north as Maine and as far south as Tennessee. Four hundred students presented papers in various areas, such as: chemistry, geology, and physics.

Etie said that she found the conference extremely valuable in many ways. She said that it was "an excellent learning experience." She also said that it was fascinating to see how the other students' career

plans coincided or differed from her own. Furthermore, Etie felt more capable of giving a seminar in the future now that she has this experience. Etie says that she was amazed at finding just what writing a paper and research entailed — assembling the data, analyzing the results, and finding correlations between data and conclusions. Audio-visual aids are "very necessary."

Etie's paper was based on a research project begun in 1973 by Ruth Grebenan. Etie concluded the first part of the research and collected and analyzed the data.

Rats were fed a low iron diet and as a result became anemic. In order for the hemoglobin in the blood to function there must be iron. Thus if there is a lack of iron in the system the animal becomes anemic (blood corpuscles are deficient in hemoglobin). They were then fed with two chelating agents; oxylate and phytate for four weeks in an attempt to determine an increase or decrease of iron absorption in rats. Chelating agents are compounds which bind with metals found in the body. These specific chelating agents: 1. oxylate is found in green leafy vegetables and 2. phytate is found in whole cereals, oats, bran, nuts and rice. The rats were then fed varying doses of the agents to determine at what point they have an effect on the hemoglobin if they did have one at all.

It was determined that at small

dosages of the compounds there were very little physiological effects i.e., hemoglobin levels remained the same. Upon administration of larger doses there were noticeable effects. They were as follows:

1. *Oxylate and iron:* The hemoglobin levels rose. It seems that this is due to the fact that the oxylate forms soluble (dissolving) complexes with iron. The complex is then absorbed into the blood where it combines with the heme protein to form the hemoglobin molecule. When too much was ingested, the rats became sickly from too much iron.

2. *Phytate and iron:* The hemoglobin levels fell. It seems that this is due to the fact that phytate forms insoluble complexes with the iron already part of hemoglobin molecules in the body. These insoluble complexes can't be absorbed into the blood. Thus a decrease in hemoglobin occurs.

3. *Phytate and oxylate and iron:* The effect was to cancel each other out.

After a very successful presentation of her project, there followed a five minute question and answer period. During this time many faculty advisors expressed their interest in the topic.

Etie expressed her warmest thanks to Dr. Rosoff for her encouragement and support throughout this project and without whom the whole experience would not have been possible.

New York, N.Y.—The 12th Annual Salute to Israel Parade has been set for Sunday, June 13th. The announcement was made by Paul Maas, Director. Beginning at 11:00 A.M., the Parade will start at Fifth Avenue and 57th Street, proceed along Fifth Avenue until 86th Street where it will turn right and conclude at 3rd Avenue. This year's theme is: "Proclaim Liberty Throughout All The Land" commemorating America's Bicentennial. More than 75,000 marchers and hundreds of thousands of spectators are expected to be present at this joyous event.

Each year, hundreds of volunteers are needed to help organize this massive Parade. Marshals are needed to help aid marching groups and insure the Parade's smooth

progression up the line of march. Marshals must be college age or older and must attend a Parade orientation. Amateur radio operators are also needed to facilitate smooth communications on the day of the Parade. Amateur radio operators who wish to volunteer must possess a technician's license or higher.

The SALUTE TO ISRAEL PARADE is a project of the American Zionist Youth Foundation in cooperation with major Jewish organizations. More information about volunteering, orientation dates, and amateur radio requirements can be obtained by contacting the SALUTE TO ISRAEL PARADE, 515 Park Avenue, New York, N.Y. 10022, telephone: 391-2030.

## Helping Others Help Themselves

by Adina Sulim

One of the foremost rehabilitation hospitals in the world, Rusk Institute, offers diverse types of therapy to help residents function better in society. A few floors of the center contain offices and laboratories devoted to developing new methods and ingenious apparatus to assist those who have disabilities such as speech problems, muscle ailments, cerebral palsy, etc.

Rusk Institute is located on 34th Street and First Avenue. I learned about this research and rehabilitation center when I accompanied a group of students who visited the Jewish patients and the children's ward on a Shabbat last October. After visiting the rehabilitation hospital, I decided I would volunteer. I now visit the Jewish patients and the children's ward on the Shabbat when I stay at Stern.

Sometimes I go to Rusk with friends, and at other times I go on my own. I prepare myself emotionally each time I go because I know that I will see some patients who are in conditions that arouse pity, concern, and sadness.

The patients at Rusk are fortunate that they are at such a fine institution. There are only 150 beds in this research hospital, and often people wait years to be admitted. During my visits I have come into contact with an unwanted baby, a man who is re-learning speech after suffering a stroke, a little boy who

was strapped into his wheelchair and did not want me to leave, a brave woman with cerebral palsy, and many others.

The young woman with cerebral palsy was the source of a unique learning experience. Her name is Liz and unlike some individuals afflicted with the disability, she is not mentally retarded. She suffers from a lack of control over her motor functions. Upon seeing her, I thought she was retarded, but through conversing with her I discovered that I had been deceived. Although it was difficult to understand some of her words, I learned so much from the visit. She writes poetry and I read a folder of her poems and essays. All of them concerned the idea that she can overcome some of her physical disabilities by self-will and training. This was proved by the fact that I met her while she was doing needlepoint! Her writing also included the idea that although she may look different from most people she has many of the same feelings as they, and she needs to be loved and to give love. That Shabbat I left with a greater insight into life.

One can work as a volunteer with the children, the adult patients, or even in the library. Anyone who is interested in volunteering at Rusk Institute can call Mrs. Lehr who is in charge of the Volunteer Service at OR 9-3200 and enriching your own life with new experiences makes volunteering at Rusk extremely worthwhile.

## Judea and Samaria Essential for Security

by Helen Goldcorn & Sharon Yellin

Menachem Begin, leader of the Likud party, a K'nesset member, and former head of the Irgun Tzvah Le'umi, spoke at the March 17th meeting of the Rabbinical Council of America, at Stern College for Women. Addressing a large audience of rabbis, Stern faculty members, and students, Mr. Begin stated that the retention of Judea and Samaria is essential to the security of the State of Israel.

The Arabs say, "Return Judea and Samaria and we will make peace." But, Begin argues, "Return Judea and Samaria and our chances of ever achieving a peace with the Arabs will be shattered." "We must not be deceived," he goes on to say, "for the biggest enemy of our people is illusion. We must know the goals of our enemies. The Arab states are out to destroy us, and we must be aware of that fact. While we have Judea and Samaria we will have security and a good bargaining position. If, however, we should give it up, the lives of all Israelis would be in danger, for the Arabs would be that much closer to us, and that much closer to pushing us into the sea."

Mr. Begin encouraged Jews to speak out against the return of the territory to the Arabs. The Land of Israel belongs to all the Jewish people including both the returnees and the potential returnees.

He recalled that Israel has been the crossroad of many nations. Fourteen empires from Greek and Roman times had wanted a part of it. "We must today emphasize to the free world," Begin continues, "the strategic significance of the State of

Israel and the danger inherent in its becoming a Russian military base. Many have complained that the U.S. should not be the "policeman of the world." "But, Begin cautions, "we cannot allow the Soviets to become the 'jailer of the world.' We cannot allow another Soviet base in the Middle East."

At the present there is a 1:3 ratio of Israeli military equipment to Arab armament. This ratio, though not enhancing, is tolerable. For the time being, we can sustain our independence. Time may be on either side. Science, as Peres has said, may be with us and it may be possible to produce our own military equipment and thus become more independent.

Begin reiterates that the right to Judea and Samaria should not be doubted. On his tour through Europe, he visited a "Shomer Hatzair" type Jewish youth movement in Milan. He asked them, "Jerusalem, is it occupied or liberated?" They replied "Liberto!" and "Bet-Lechem?" "Occupato!" When he asked them to justify the distinction between Jerusalem and Bet-Lechem, there was silence until someone replied, "We say L'shana Ha-Baah BiYerushalayim, and not Bet-Lechem," to which Begin, "So what about Tel-Aviv?"

According to Mr. Begin, there is now a substantial majority in the Knesset that does not want to see Judea and Samaria given up. In fact, Dayan and Peres told him privately, "No retreat from Judea and Samaria. It's a matter of life for us."

Menachem Begin concluded by saying that the main point is not to be a frightened Jew, for that Jew loses his battles from the start while the courageous Jew wins.

A question and answer period followed:

Q. How does the retention of Judea and Samaria, in the long run, lead to peace with the Arabs?

Mr. Begin. As long as the Arabs know that they can destroy us which they can do once we give back the territory, there will not be peace. If they get hold of Judea and Samaria, our cities will be in the range of their missiles. They can cut the country in two, and push us out into the sea. Land and Security are inseparable!

Q. If the situation is as clear as you present it, how come Allen and Rabin don't understand it the way you do?

Mr. Begin? Didn't Churchill understand as Chamberlain did? (implying that Allen and Rabin are probably mistaken).

Q. What is Dr. Kissinger's thinking on Judea and Samaria?

Mr. Begin. I don't know; it depends if you ask him before or after lunch. I am going to meet him this afternoon.

Concluding with that remark, Mr. Begin left for the airport to make his flight to Washington.

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# Russian Jews in New York— Realistic But Optimistic

To appreciate the bewilderment which numbs and renders almost speechless the Russian Jewish refugee during his first days in Israel, it is not always necessary to fly off to Ashdod or Natanya. Faces wearing the same uncertain smiles, evidencing the same mingling of consternation and hope, can be seen here in New York as the Russian Jews flow in by United HIAS Service (the UJA worldwide Jewish migration agency helping Jews to settle in countries other than Israel) take their first plunge into a society and a way of life only dimly and inaccurately known to them. What they understand about America, as about Israel, is derived in approximately equal parts from a lifelong forced diet of Soviet propaganda, from clandestine whispers amongst Jews in Russia and from the simple faith that New York, with its 2,000,000 Jews, like Israel with its 2,900,000 Jews, must be the home they long for.

At Kennedy airport and, later, in the midtown hotel to which they have been brought by New York

Association for New Americans (NYANA), the UJA beneficiary agency aiding Jewish immigrants settling in the Greater New York area, they cluster around the interpreters like children around a mother. All of them, men, women and children, have been reduced to the somewhat childlike dependence which every foreigner experiences in a land whose language is sound without meaning. After weeks or months in Rome, where they were battered by unintelligible Italian noises, they are now dismayed by this storm of English which rages around them. Only a few can speak a bit of Yiddish, which in Russia is a dying language. And in any event, though Yiddish still lives in New York, here and there quite vigorously, its not easily come by. So the Russians are rendered mute, except for the awed whispers they exchange with each other and with the NYANA interpreters.

The following morning they attend a "briefing" which will be their true introduction to this new world. Perhaps they've heard the same or similar encouragement and warnings in Rome, from the people in the offices maintained by HIAS and the Joint Distribution Committee. But that was before they caught their first overwhelming glimpses of New York from the airplane circling over Kennedy Airport, from the bus chugging through endless miles of auto-clogged roads and streets, through a giant maze of immeasurably tall buildings in which people actually live. The brief view of this New York reality is staggering, and as they wait, jammed into a meeting room in the hotel, for the briefing to begin, they are subdued and visibly apprehensive.

What they hear during the briefing from the Russian-speaking NYANA people should only confirm their fears. They are told how very welcome they are, and they hear of all the many kinds of assistance — vocational, educational, financial, medical — which NYANA, with funds derived from the UJA-Federation Joint Campaign, will give them. But they also hear that times are bad here and jobs scarce.

They hear that this is a country in which everyone — even a Jewish refugee who has been brought here and welcomed by agencies of the whole Jewish community — must eventually make his own destiny, earn his own living, find his own apartment and schools for his children, engage his own doctor, all with a minimum of aid (or coercion) by any governmental agency. This is not the Russian way of life you will find here, they are told, the Russian way with its intimidations, with its deficiencies and racial discriminations, with its strict control of action and thought, with, however, its official allocation of jobs, housing, education, and medical and other services which, regardless of quality, are free and demand no initiative (or opinion) from the citizen.

There are many problems in New York, the Russians hear with straining faces which show their continuing inability, even after the talks they had in Rome with HIAS and JDC people, to grasp fully the difficulties as well as the joys of this freedom from governmental supervision.

But as the briefing continues and later, during the coffee-and-danish break, irrepressible hope and confidence begin to be voiced. They know how to work, and they want to work. They want their children to attend Jewish schools, and here is a city full of Jewish schools. They want their children to enter universities where Jews are freely accepted, and this city country are full of such universities. They refuse to be frightened.

The courage and optimism of these immigrants is not easily to be surpassed. They are heroic, these ordinary-looking men, women and children. Driven not by lack of food or clothing but by a hunger for Jewishness, they have come here to brave inflation, recession, unemployment, housing shortages. Whatever illusions they may have cherished about our *goldene medina* are being deliberately dispelled by the NYANA people. Life is not easy here is the message repeated over and over.

Fortunately, the briefing holds other messages. Not only do the

# Teach-In Reflects Student Faculty Cooperation

On Wednesday, April 7, 1976, after the morning of speeches and discussions, the faculty and students met to evaluate the success of the "teach-in." Those present felt that action must be taken to prevent the proposed changes, i.e., a fifteen-hour-work-week for teachers and the cancellation of classes with less than eight registered students.

According to Prof. Bick, who moderated the meeting, the "teach-in" demonstrated the fact that students and professors can work and cooperate with each other to help alleviate the problem. The morning session made people aware of the dangers that these administrative cutbacks entailed. The afternoon session was to work out various proposals of action to try to prevent the decisions from taking effect.

Prof. Bick announced that the faculty had decided to back the

student strike and not to cross the picket line on Tuesday April 27. This was the original date of a proposed strike. The teachers are also considering taking legal action against the administration for breach of contract.

The discussion groups were asked to present their proposals. Some of the suggestions included boycotting registration, writing letters, raising funds for Stern, and withholding grades from the Registrar's office (with the exception of graduating seniors and transferring students). Mr. Altman moved that committees, composed of faculty and students in joint cooperation, be established to investigate and work on these resolutions. This motion was passed unanimously by those present.

The committees established are: (1) Fund-raising, which is to investigate the possibility of raising capital, and whether or not the administration would indeed change their decisions if proper funds were available. (If interested in working on the committee contact Dr. Grant, Rabbi Weiss or Zaida Kaminsky.)

(2) Publicity, which is to keep us informed of the progress of the committees and the effect it is having on the administration. (If interested in working with this committee contact Dr. Plotkin, Nancy Levin, or Ilene Perleman.)

(3) Faculty Welfare Committee to work in conjunction with the Student Action Committee. (If interested in this committee contact Prof. Bick or Helen Stark.)

(4) Attrition and Admissions Committee to investigate how we can enlarge our student body. (If interested in this committee please contact Dr. Krumborn or Chani Zucker.)

(5) Evaluations and Curriculum Committee to appraise the academic standards and see how they can be improved. (If interested in this committee contact Leah Katz.)

At the end of the meeting, Dean Mirsky was invited to address the group, but declined to answer any questions.

## Rings and Things

- Judy Fruchter '76 to Judah Minkove '76
- Gail Zaret '77 to Warren Kaszi '76
- Yosifa Kohn '77 to Steven Staum '76
- Evelyn Trenk to Isaac Grubner
- Shirley Schwartz to Bernie Fox
- Jackie Gutman '75 to Rob Silvers
- Aviva Mermelstein to Eli Morgenstein
- Lori Greenberg '77 to Eddie Tolchin '76
- Elyse Koppel '77 to George Wertheimer

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Even these words are not sufficient to describe the greatness of Dr. Samuel Belkin, z'l, a true **tzadik b'doro**. In his lifetime, Dr. Belkin built an institution devoted to Torah, unsurpassed in modern times. He tread where others dared not walk and created what others thought impossible to create. His vast efforts have contributed to the growth and spread of Judaism in America and the world. As students in the institution of his dreams we directly feel his efforts. Yeshiva University has made many of us what we are today. Its role, and thereby Dr. Belkin's role in our lives has been unmeasurable. Jewry has indeed lost a **gadol** and Yeshiva University has lost even more. We extend our deepest condolences to Dr. Belkin's family and wish that they will be comforted among the other mourners of Zion and Jerusalem.

פיה פתחה בחכמה



# THE OBSERVER

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

New York City

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