



THE OBSERVER

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Institute Provides Hope For the Hard of Hearing

By Arachy Osofsky

The education of Jewish deaf children was the subject of a discussion with Rabbi Moshe Ebstein, dean and founder of the Hebrew Institute for the Deaf (HID), when he met with Stern College students during club hour on November 17, 1976. Citing the story of man's creation in *Beresheet*, Rabbi Ebstein pointed out that verbal communication has existed since the beginning of the world. Unfortunately, he continued, the children at HID are left out "from this symphony of sound" in the

hearing evaluation, and motor coordination classes which serve deaf children from an early age to help them become as self-reliant as possible. Parents are involved as much as possible in their children's activities at school, so that they can continue what is begun in the classroom at home.

A unique aspect of the school is its very "caring" atmosphere. There is a great deal of individual attention given to each child. Older students in the school often help the younger ones. But possibly the most unique and important facet of



Rabbi Ebstein speaks to enthusiastic, interested Stern students concerning program for the deaf.

world, Rabbi Ebstein also stated that a deaf person is compared to a "met"—a corpse—because communication is missing. Though this comparison may sound extreme, the deaf person is indeed out of place in many everyday situations.

These "walls of silence," however, can be broken, stressed Rabbi Ebstein. He quoted two lines as his proof: "*Borei Nefשות Rabot VaChesronan*"—when G-d created, he left something that is always "Chaser"—missing and "*Asher Bara Elokim LaAsot*"—there is always something left "LaAsot"—to do. He explained that G-d left us our job to do—to make life easier for those who have a "chisaron"—a lacking in some area.

activities and achievements were displayed to those in a movie shown by Mrs. who accompanied her. The film showed programs including speech therapy,

the school is its Hebrew program, which enables deaf children to participate in the same Jewish studies programs that their normal siblings are involved in. This further facilitates a normal home life for the deaf youngsters. In addition, many children from HID, while aided with special supplemental programs, have been successfully mainstreamed into regular high school programs.

Rabbi Ebstein made it clear that the work of the HID does not depend upon its teachers alone. If HID is to continue and expand successfully, "*K'lal Yisrael* must foot the bill." Jews from all over can help HID with their contributions.

Faculty, Administration Divided As Union Revote Draws Near

Various factions have expressed both approval and disapproval in reference to the possible formulation of a faculty association. The conflicting feelings among faculty and administrators have caused a degree of tension, both at Stern College and throughout the University. It is expected that within the next two weeks, the faculty at Yeshiva University will revote concerning the formulation of such a union.

Dr. Israel Miller, Vice-President of Student Affairs, has expressed his opposition, as a member of the administration, to the formation of the faculty association which is soon to be voted on by faculty members throughout the University. Dr. Miller stressed the point that faculty and administration should act as colleagues rather than have a labor-management relationship. He also stated that it is his belief that the student body would suffer from the formation of such a union. Any increased salaries resulting from this would lead to a decrease in the number of courses offered to students.

Acting Associate Dean Jablonsky gave the following statement to the Observer, expressing his personal opinion of the faculty unionization vote:

"If the union is not voted in, then I assume that both factions, administration and faculty, will continue the constructive self-evaluation and planning for the future that is presently going on. This should lead to a refinement of our programs and, ultimately, provide the highest quality instruction for students.

"If the union wins, I personally hope that the University will reject its perception of the faculty association as adversaries, and will attempt to establish the machinery whereby cooperative efforts can proceed toward the above stated goals.

"There are a few major universities at which the charter granted by the state was given to the faculty of the institution. In those cases, the faculty has both the responsibility and the power to influence directly most major decisions. At Yeshiva University, the charter has been granted to the Board of Trustees, which has designated the president as its administrative voice. In this case, and until this time, faculty input has remained only advisory. I hope, if there is a recognized association, that both sides will remember their prime obligations to the students and the quality of programs and will work out their differences so that the University may regain its reputation of excellence. From my experiences with President Lamm, I am convinced that he has the calibre of leadership which can achieve this type of cooperation."

Dr. Fred Goodman, who has been serving as the liaison between the Stern College faculty and the University faculty association, said that the labor-management relationship which the administration fears will be the outcome of the formation of a union is precisely the relationship under which the faculty and administration have been existing over the past few years. He expressed his opinion, as a represen-

tative of the Stern College faculty, that there is no valid input from the point of view of the faculty. Dr. Goodman cited the fact that a poll taken last year by the Honors Ballot Association of the University faculty indicated that 90% of those polled were in favor of the formation of such a union.

Reacting to Dr. Miller's previous statement that a direct result of any increase in faculty salaries would be a decrease in the number of classes offered to students, Dr. Goodman replied that this has been going on steadily without the existence of a union, so such a decrease could not be attributed to the union. The only difference, said Dr. Goodman, would be that the association will insure more faculty input in such matters in the future.

When asked whether he felt the formulation of the union would increase or decrease the strife between the two factions, Dr. Goodman replied that if the ad-

(Continued on Page 2)

Senate Extends Library Hours

by Esther Gross

The recent extension of library hours was a direct result of the efforts of the Stern College Senate. The Senate has been unable to hold an official meeting, due to conflicts with other meetings held at the same time. It was at an "unofficial" meeting, without a quorum of teachers present, that the decision regarding the library was made.

Modification of requirements for all students has been tabled until after a meeting of the curriculum advisory committee. Only modification of the language requirement, and not its elimination, is being discussed by a curriculum subcommittee.

Another item on the fall agenda, presently being investigated, is class scheduling. Most students experience difficulty in scheduling classes necessary for a major, due to the large number of Judaic Studies courses being offered at the same time. This problem seems to be especially prevalent during the B, C, and D. hours.

Problems involving closed courses, including what constitutes a closed course, are being investigated. Students are urged to offer their opinions to Senate Members.

Varda Rosenfeld, freshman senator, is conducting a poll among freshmen regarding their reactions to freshman registration. This year, registration went smoothly, but the Senate feels that it can be improved. Any advice or criticism should be directed to Varda Rosenfeld in 20C.

Student Lounge Opens After Much Involved Planning

by Alane Lis

Located in the old school building, just past the periodical room, the new Stern College student lounge officially opened its doors on November 23, offering a new type of diversion to the Stern College student body. The student lounge was conceptualized four years ago by that year's student council and, although plans had been made since that time, the idea never reached fruition until this year, through the efforts of chairpersons Abby Harris, and Dina Fleschner and this year's student council.

The new lounge is equipped with a television set, which was bought with funds supplied by this year's student council, under the leadership of President Gail Zaret. The chairpersons expressed their hopes of adding more recreational facilities (such as a ping-pong table)

with time.

The furniture in the lounge is plush: leather couches, plaid easy chairs, wooden coffee tables, and numerous lamps, all donated by the Fredman family of St. Louis



Students study and relax in the new, cheerful Student Lounge.

Missouri, whose daughters are graduates of Stern College. Painted designs and posters decorate the walls.

So far, the response to the student lounge has been en-

thusiastic. Students remark that they are grateful for a place to relax and study informally without having to go back to the dormitory. Many students have taken advantage of the television set and

casual atmosphere when they have some time to spare.

The new lounge is open from 9:00 a.m. to 8:30 p.m. Mondays through Thursdays, and from 9:00 a.m.—12:00 p.m. Fridays.

Cafeteria Poll Results

The results of the Stern College poll indicate that students desire more low-calorie items on the menu, find service satisfactory, and think that the prices are too high. In response to the question of a dairy-free menu once a week, the majority of students questioned preferred a dairy-free night for such a

Linger in the Lounge

Four years ago, the Stern College Student Council initiated plans for a student lounge to be set up in the school building. The idea had lain dormant for the past four years, until this year's student council, under the leadership of Gail Zaret, began work on this project in earnest. It was through the Student Council's efforts that the idea has finally been realized. The staff of *The Observer* wishes to extend a grateful *yasher koach* to the committee chairpersons, Abby Harris and Dina Fleschner, and to all those who assisted them. We would also like to thank Mr. Samuel Mandelbaum, for his help in the maintenance and electrical wiring of the lounge, the Dean's Office and Mrs. Esther Zuroff for providing refreshments at the opening, and the Fredman Family of St. Louis for their generous donation of the furniture.

The *Observer* strongly encourages all Stern College students to take advantage of the wonderful opportunities this new lounge presents.

Pedantic Polls

Teacher evaluation forms will soon be distributed, giving Stern students an opportunity to officially express their opinions about members of the faculty. *The Observer* feels this is an excellent opportunity to manifest the student input we worked so hard for during last year's strike.

We therefore ask all students to participate and to devote serious thought to the evaluations. If properly considered by students, faculty and administration, these evaluations can facilitate the development and maintenance of high academic standards at Stern.

Smoke Signals

By order of the Department of Health, smoking is prohibited in public places in New York State. Accordingly, "No Smoking" signs were posted in the elevators in the dormitory building. Unfortunately, many smokers have chosen to ignore these rules.

The claustrophobic conditions in the elevators are bad enough without the addition of cigarette smoke. The *Observer* wishes to remind the student body of this ordinance and strongly urges its observance.

the observer

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For Yellin Out Loud



by Sharon Yellin

Listening In On "the Secret Conversations".

To many in the world, Henry Kissinger is an "international superstar" who shuttles back and forth on a variety of peace missions from Southeast Asia to the Middle East, from Mainland China to the USSR, from the Third World Nations to the "table" in Geneva, and then back to Washington for coffee breaks with the President.

Undoubtedly, he will go down in the annals of history as a great, if not the greatest political achiever of our time. He will probably be remembered as a 20th century Metetrnich for his diplomatic efforts in effecting peace in Vietnam, opening relations with China, detente with Russia, and several disengagement agreements in the Middle East.

But a number of people are not fans of the "superstar." Matti Golan is such a person. "As a reporter I wanted to set the record straight. The point is to get beyond public images, the public relations..." and so this Israeli journalist writes up an expose in the form of a book, *The Secret Conversations of Henry Kissinger* presenting us with the real Henry behind that "shining external diplomatic facade." He reveals "what had been going on behind the closed doors in Washington, Jerusalem, and Cairo, as Kissinger

developed his step-by-step diplomacy..." We "listen in" on the "secret conversations" and our eyes are opened to the deceptive and seductive techniques that Kissinger employed in handling the Israelis in regard to arm supplies, cease-fires, and the disengagements right after the Yom Kippur War. We read of broken promises and pressures on Israel to make one sided concessions, and we take a closer look at our very powerful Secretary of State.

What is particularly interesting is that Mr. Golan was almost too thorough in his expose, and that the Israeli Government found it necessary initially to ban the book because of fear of severe consequences to relations between the U.S. and Israel. The Prime Minister was even quoted as saying that the book could cause Kissinger to resign. But, after a four-month period the book was finally allowed to be published (after receiving coverage outside of Israel) and this whose episode has only managed to add to the intrigue and the impact of the work.

The Secret Conversations of Henry Kissinger is an important book, a necessity for reading if one wants to have a more "balanced" view of a leading statesman, and if one wants insight into the future.

'Z' Last Word

Reach Out!



by Gail Zaret

President of Student Council

One of the major problems that the Jewish people have faced throughout their history is their lack of unity. In focusing on this problem today, one can see that Jews have classified themselves either Orthodox, Conservative, Reformed or Reconstructionist. As time goes on the walls between their actions seem to grow stronger, with no solution in sight. As we sit within the secure walls of Stern College, comfortable in our atmosphere, many young Jewish adults such as ourselves, have turned to movements which are endorsing other cults and religions. Like many of us, they too, at some time in their life, were asking questions concerning our religion. We were lucky enough to have been surrounded by reliable people, capable of answering our questions. Unfortunately, because other students did not have anyone to answer their questions, they turned to other cults and religions to attain what they term meaning in their life. These people were looking for help and their own brethren were not there to assist them. The Jews for Jesus movement seems to grow stronger every day as do such cults as the followers of Rev. Sun Myung Moon.

Many programs have been instituted at Stern in conjunction with the YU Youth Bureau, provided seminars and shabbatons for Jews throughout the country. They concentrate showing them that orthodox Judaism is as vital today as it has been. It is our responsibility to participate as advisors in these programs to serve as an example as well as education.

Kol Yisroel Avrim Zeh Lazeh
 Do your share!

Contact Stern College "Outreach" representative Green in Room 5F for ways to become involved.



Ivy's Ideas

by Ivy Kaufman

When Social Work Conflicts With Halakha

When people hear that I'm in a graduate school of social work, they often remark, "What a nice profession for a nice Jewish girl." The fact that Yeshiva University has a graduate school of social work and that there is a joint program between Stern and Wurzweiler would lead one to believe that Judaism and social work go hand in hand. In reality, this is only partially true. It is clear that *chesed* and helping others lie at the core of Jewish values. Many halakhot are designed to make us more sensitive to the feelings of others. To cite one less obvious example, we cover the challot on Shabbat and Yom Tov in order that they not be "embarrassed" that we make Kiddush over the wine first. The inherent symbolism is clear; the halakha means for us to draw the obvious analogy to interpersonal relationships, ships.

There are, however, subtle yet very real differences between Jewish and social work values both in theory and practice. The Torah demands "Thou shalt surely rebuke thy fellow." This may constitute license to engage in a therapeutic relationship, but it also tells us something about the nature of the relationship. It appears that the Torah mandates the counsellor to be directive in areas where *musar* is called for. Thus, if a Jewish girl comes to me because she is ambivalent about her forthcoming marriage to a non-Jew, I am obligated to try to influence her decision. While I may decide that it's neither right nor effective to use

the hard sell, my objective must be a "sale." Even if the girl never raises the question of religion at all, I may have to introduce the topic. Here the "I" is an observant Jew. But what if the "I" is a social worker?

One of the most basic social work principles is—every person has a right to self-determination. The social worker should be non-directive and simply point out the pros and cons of each alternative in a given situation. The client then makes his own decisions without any "mikareving" on the part of the worker. In actual practice, the worker follows the client's lead and addresses his/herself to those issues the client raises. Thus, in the case of the above couple, if intermarriage is not a problem for the individuals, the worker does not mention it according to strict social work principles.

Other areas where conflicts between social work and halakha may arise are—abortion, euthanasia, pre-marital and extra-marital sex. Professional organizations such as the Association of Orthodox Jewish Communal Workers are constantly grappling with these issues. Rav Soloveitchik gives an annual talk about social work and Judaism. Wurzweiler is dedicated to developing a synthesis between the two disciplines. I am not yet convinced that such a harmonious union is possible. Perhaps that's presumptuous for a first year graduate student to say, but maybe an honest admission of real conflict can ultimately lead to the greatest professional growth.

Union...

(Continued from Page 1)

ministration would continue with the same approach as before the elections, it would ultimately lead to strife. However, he feels that this is not a function of the union because an increase in tension will

occur with or without its formulation.

Dr. Goodman expressed his hopes that through her formulation of a faculty association, the faculty "would have a unified voice with which to approach the administration."

The Editor-in-Chief and the entire Editorial Staff of the *Observer* wish Ivy Kaufman, Contributing Editor, a hearty Mazel Tov on her engagement to Marvin Possick.



Prof. Jacob Talmud
 Nationalism" at the
 November 16

How I Combated Anti-Semitism Within The Halls Of Our Capitol

by Susan Schwartz

Most Jews cannot comprehend widespread anti-Semitism is, while many of those who are cognizant of its proliferation, feel that they are fighting an intangible battle. It is because of these two factors, that I felt it incumbent upon me to relate a personal experience concerning my involvement in helping to combat anti-Semitism. Perhaps by sharing this encounter with others, one will realize that individual methods of protest against blatant acts of anti-Semitism do have an impact upon people in high governmental positions. Jews need to be constantly reminded of reality, and what actions they, as individuals, may take in order to lead to the destruction of this cancerous virus.

On Feb. 7, 1974, a large delegation of students from Dade County, Florida visited the House of Representatives on an informative tour known as "Close-Up". Among them were students of the Hebrew Academy of Greater Miami. After all of the students have been seated, the door keeper Fishbate Miller, informed all of those present to remove their hats. Mr. Miller saw that one student was wearing a *yamulke* and he told him to either remove it or leave. The student, Martin Greenfield, being a deeply observant yeshiva student, refused to remove his *yamulke*. A non-Jew came to Martin's defense, explaining that the wearing of *yamulke* is a matter of religious principle. Nevertheless, in a loud voice, Miller publicly told another boy to tell Martin "to tell

Student Council

by Alice Cohen

At the Fourth Council meeting on November 23, it was decided to submit several suggestions regarding student life at Stern college to the Presidential Planning Commission for their evaluation.

1. After graduation, a three-day extension should be granted before Brookdale Residence Hall closes for the summer.
2. The dormitory should be made available to those students in shaped-major programs, graduate schools and to those student teachers that begin their programs the day after Labor Day, in the fall of 1977.
3. Needed repairs should be made at Brookdale Hall during the summer.

discussed at the meeting and for all flyers to be approved by the Student Council. The approval of the letters SCWSC on a flyer indicates student approval and sponsorship activity. It was noted that the Junior Sabbath was a great success and the senior is opening on December 6, and that starting its candy-bar sale on December 13.

On Wednesday, December 22, at 10:00 a.m. a meeting was held. Acting Associate Dean Jabov will meet with students at the annual gathering. At this time, they will have the opportunity to express their feelings on school

a warm welcome to Dr. Green, who recently replaced Louis Green, as corresponding secretary.

his rabbi to sic the devil on me". Because of his religious tenets, Martin, an American citizen, was forced to leave the House of Representatives.

Upon hearing about this most vicious and shocking incident, I immediately wrote a letter to my Congressman, Claude Pepper informing him in detail about what had occurred and asking him what actions he intended to take. When this incident had taken place, I was national vice president of organization for the National Conference of Synagogue Youth. I made it a point to inform the various regions throughout the United States and Canada of this most unfortunate incident. This resulted in a successful national letter writing campaign directed to those in high governmental positions.

In my letter to Congressman Pepper I stressed the fact that I wanted, "to insure that such an incident never occur again and to relieve such a bigot from working for the federal government." I also alluded to the fact that with his past history of fine humanitarian work, I could be assured that he would personally see to it that an official reprimand and apology be made. I stressed that "an incident of such blatant anti-Semitism must never

YU Museum Offers New Insight to Jewish Culture

by Shira Weinberg

On a cold, Sunday afternoon, I dragged one of my roommates up to Amsterdam Avenue to visit the Yeshiva University Museum. When I entered the museum I really didn't know what to expect, but when I left about two hours later, I was deeply impressed by what I had seen.

The first exhibit I looked at is called, "The Changing Face of New York Synagogues (1730-1974)." Utilizing excellent photographs and clearly written information, this extensive display traces the arrival of Jews to the different sections of New York City and describes the establishment of the various synagogues. For example, the refugee ship *The St. Charles* landed in New Amsterdam in 1764 marking the beginning of the first stable Jewish community in this continent. As resident of New York, although perhaps only temporarily, and hopefully attending the different synagogues, certain questions should concern us. When was

happen again, in the halls of our capitol."

Congressmen Pepper responded promptly with the utmost sincerity. Mr. Pepper stated that upon being informed of this regrettable occurrence, he had asked the doorkeeper, Mr. Miller, to apologize to Martin. In his response, Congressman Pepper alluded to the fact that he has "worked closely with Mr. Brody of the Anti-Defamation League in this matter and he had advised me that he is satisfied that there will not be a repetition of this type of incident."

In related articles *The Jewish Week* and *American Examiner*,

by Taube Levine

The *Gemarah* mentions three levels of fulfilling the *mitzvah* of *ner Chanukah* the lowest level—the least that one can do and still fulfill his obligation—is *ner ish ubeito*, one candle for each household.

The second level, called *mehadrin*, is *ner l'kal echad v'echod*, one candle on each night for each person in the household. For the highest level, called *mehadrin min hamehadrin*, there is a difference of opinion as to the procedure. Rambam holds that each

person in the household should light as many candles as there are days. *Tosafot* differs with him, maintaining that only the head of the household should light, but he lights as many candles as there are days. One might ask why the three levels of fulfillment of the *mitzvah* were distinguished as such. There are two ways to look at the miracle of Chanukah. First, that *Hashem* saved the Jewish people as a whole, and each person is simply a part of the *tzibur*. This is the foundation for the basic *mitzvah* level. The family is looked upon as a representation of the *tzibur*, and so each family lights one candle. The second dimension is that *Hashem* saved each person individually. Thus we have the *mehadrin* level of observance; each person lights his own candle.

Concerning *mehadrin min hamehadrin* there is a dispute between *Beit Shammai* and *Beit Hillel*. *Beit Shammai* holds that one lights eight candles the first night and decreases by one each night. *Beit Hillel*, whose view we follow, maintains that one lights one candle the first night and increases by one as the nights progress. Let us now explore the reasoning behind these two schools of thoughts. *Beit Hillel* sees the miracle of Chanukah in

March 7-13, 1974 wrote how "David Brody, the Anti-Defamation League's Washington director, played a tactful role in helping to settle the matter to the satisfaction of all parties." The newspaper also mentioned Müller's regrets with regard to the incident.

It is interesting to note, that a few months after this episode had occurred our national executive board went on a tour of the Capitol. Upon entering the House of Representatives one of the guards meekly said to our advisor, "I don't mind if you wear that little beanie on your head, but please do remove your hat"!!!!

Last year, while skimming through the paper my eyes caught a glimpse of a small article with a picture of Miller. The article alluded to the fact that he was not elected door-keeper of the House of Representatives after holding this position for a period of over thirty-five years. Ostensibly, his previous conduct, which was pointed out to many governmental officials through a nationwide letter writing campaign that I had initiated, did have a vital impact upon the issue at stake. Hence, we may deduce, that every anti-Semitic act that goes unchallenged, only opens the doors for future similar incidents.

Chanukah, Reflections on Gratitude and Hope

person in the household should light as many candles as there are days. *Tosafot* differs with him, maintaining that only the head of the household should light, but he lights as many candles as there are days.

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terms of *Hashem's* kindness to us in causing the oil to burn each day. Every day the miracle increased; the increase in the number of candles represents this.

We are now posed, with a question: Why did the Jews use just this small amount of pure oil? There was impure oil available, and oil which is *tamai* may be used if it is for the entire *tzibur*. The miracle then, was that the Jews had enough confidence in *Hashem* to trust that he would help them. They therefore used only the oil that was pure even though there was so little of it. The first day the Jews need *bitachon*—confidence in *Hashem*—that the oil would last eight days; the second day, they needed *bitachon* for seven days more, and so on. To show this idea, *Beit Shammai* advocates lighting the candles in decreasing order.

By combining the lines of reasoning behind the views of *Beit Hillel* and *Beit Shammai*, we discern a new and beautiful concept of the significance of Chanukah. The first element is gratitude to *Hashem* for having helped us in the past. The second is that by celebrating Chanukah we show our faith in *Hashem*. Just as He helped us in the past, we believe that He will continue to help us in the future.

Council Sends Evaluation to P.P.C.

(The following is a reprint of the letter sent to the Presidential Planning Commission regarding student life at Stern College. — EDITOR'S note)

November 29, 1976

Dear Mr. Chairman:

When Dr. Hartstein addressed the Academic Priorities and Resource Allocation Committee he invited active student input to the Presidential Planning Commission. In response to this invitation we, the students of Stern College for Women wish to make the following recommendations:

1. In past years Brookdale Hall has closed within 24 hours following commencement. In order to

facilitate the move out for the summer of hundreds of women and alleviate inordinate personal pressures and distinct safety hazards, the University should consider an extension of 3 days until the final close of the dorm. Therefore, we recommend that Brookdale Hall close on Sunday June 12, 1977 at 3:00 p.m. for the Academic year 1976-77.

2. The Stern College Academic year will commence mid October 1977 due to our holy days. Stern College for Women students in graduate programs, combination BA-MA and BA MSW, joint program—F.I.T. and other shaped major students as well as student teachers will

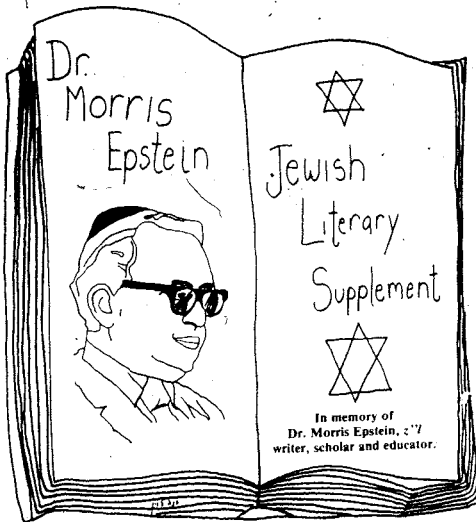
have no place to reside. We recommend that Brookdale Hall open the day following Labor Day and that all students reside on the 3rd and 4th floors until the official opening in October. We also recommend that the University commit itself to keep the Stern College dormitory open whenever the Yeshiva College dormitories remain open.

3. Stern College for Women have now been residents in Brookdale Hall for approximately ten years. The general condition of the building is poor and we believe an overall repair schedule should be undertaken by the University for summer 1977.
 - A. The carpet in the hallways is torn beyond repair.
 - B. Although many girls paint their rooms on their own, their bathrooms have been neglected and are in need of professional work.
 - C. Study halls, lounges, and guest rooms are in dire need of remodeling, furnishings and waste cans.
4. The status of Stern College for Women alumnae in Brookdale Hall is questionable to many. Many alumnae are not involved in the Stern academic community as well as the general student programming. We recommend that only students enrolled in the Stern College for Women Undergraduate program (which includes those students enrolled in the BA-MA and BA-MSW programs) be admitted to Brookdale Hall with the further hope that the situation will become more. In any event, no alumnae place should be confirmed prior to October 30, 1977 for the Academic year 1977-78.

We hope you will give these recommendations great consideration in the interest of improving student life and morale at Stern College for Women.

Respectfully submitted,
Gail Zaret, President, SCW Student Council
Rhonda M. Barad, Chairman, Dorm Evaluation

Anti Semitism in English Literature



An Originality

by Basha Leah Rosenstock
 What has happened to me?
 I have wandered the hidden paths
 ways of my soul
 In deep search.
 Ideas have sprung up before my feet

And others have lain hidden; I grappled and finally

Took hold of them.
 I have — found!
 I embrace my new and
 Beautiful discovery: Mine!

What has happened?
 I hear my words on other people's lips.
 I see my thoughts in other people's minds,
 Formed long before I ever came into this world.

The Search

by Helen Goldkorn
 One early dawn I wakened, it caught me by surprise
 An unprecedented feeling, it opened up my eyes.
 This world no longer big enough to satisfy this urge
 To find out why I feel this way,
 Outward, Forward! I must surge.

The search for something not yet
 Anywhere within my grasp,
 The sudden need to have it
 Must be found or I'll collapse.

That fateful dawn which spurs me on befell me years ago,
 Since then I've had no peace of mind, I'm still searching to know...
 The purpose for my placement here upon this common earth,
 That fate from above meted out for me and destined from my birth.

In search of fate and destiny, I seek paths to be great.
 I know it's egotistical, yet I feel it is innate.
 Some call it adolescence, others, trying to get ahead.
 Yet one thing I can tell you...it messes up my head.

I no longer know
 What I have gotten for myself
 And what belongs to others.
 I no longer know where others end
 and I begin.

Am I afraid
 To be so much like someone else.
 More and more
 I am so sad and hurt;
 They are taking my precious discovery
 Out of my hands
 and leaving me empty.

But look:
 How many generations of man
 Have grown up from infants?
 And each had his first word
 his first step.

How many mornings
 Have I awakened
 and again found

If Only You Were Here

by Heidi Tenzer
 I can still remember clearly
 My grandmother before her death.
 We slipped into her room one by one
 And gathered at her bed.
 Drawn by a common force,
 Linked together because of "Bubby."

Remember?

by Andria Warmflash
 Reflections in a pool of tears
 a nightmare of scattered memories
 Shattered memories.
 Mad dog visions which,
 "Could Never Happen!"
 but they did,
 didn't they?

Poised velvet faces framed in gold
 Weathered skin streaked by binding pain
 Binding pain.
 Mad dog visions
 Killed unborn millions,
 and left millions unborn.
 It happened,
 didn't it?

by Professor D. Shores
 Although William the Conqueror had encouraged Jews to settle in England in the eleventh century, they did not remain secure in that country. In 1144 a young boy disappeared in Norwich, which led to the accusation that Jews, needing the blood of a Christian child for their Passover rites, were responsible for his murder. Several thirteenth-century popes — Gregory X and Innocent IV, in particular — protested, but the grotesque charges of ritual murder continued, fueled by ignorant or malicious clergymen. Conditions grew worse and worse for Jews in England, especially as their usefulness as moneylenders diminished with the rise of Italian banking houses. The Jews were finally expelled in 1290, not to return to England until the second half of the seventeenth century.

Jews were absent from English life for almost four hundred years, but they were not entirely absent from English literature during that time. Many myths, none favorable, grew up about Jews during the Middle Ages and lasted throughout the Renaissance. Taken together, they reveal the popular image of the Jew as satanic monster. Let us examine a few literary works con-

My soul in my body
 And my heart still beating?
 Each is new
 and each is good.

Each man is *Adam harishon*.
 He carries a world within himself.
 And the universe is created anew
 Every day
 constantly.

Now I know:
 I have found a truly beautiful thing
 It is mine
 it is yours.

What springs from each of us
 Was implanted from the same source
 And *Hu levado oseh chadashot*.

... The young girl from Bialystock.
 Strong, determined, and wise.
 Her energies
 Her life
 Devoted to her family.
 Perpetual perseverance.
 A perfection no one can forget.

Now she lay there,
 Clinging, shaking to the rail of her bed—
 Life slowly drifting away.

I was only twelve then
 And it horrified me to realize—
 She recognized no one—
 Not even me...

Prosperity revoked through racism
 and faith consumed by death
 doomed by death.
 Mad dog visions which,
 "Could never be again."
 But they were,
 Could they?

taining such caricatures.

One of Chaucer's Canterbury pilgrims, the Prioress, tells a vicious story about the murder of a seven year old Christian boy by Jews who are enraged at the child's pious singing. The crime is miraculously revealed, for the murder victim continues to sing after his throat is slit. The guilty Jews are found and tortured to death.

What are we to make of Chaucer's story? Does it simply reflect the prejudices of the day, or does it, in some way, criticize them? There are basically two

schools of thought, the first of which holds that Chaucer intended no irony. Since it was conventional during the Middle Ages to see Jews as satanic, why assume that Chaucer was exempt from the prejudices of his day — particularly in view of the fact that he dwells on the boy's piety and suffering and does not condemn the Prioress for her tale either himself or through any other character.

The other view sees Chaucer as a subtle ironist. In the General Prologue he satirizes the Prioress in a (Continued on Page 6)

"Roots"

by Sarah Kaplan
 You ran far from your home
 to find yourself
 You walked great distances
 to search for your soul
 You skipped over mountains and hills

Faith and Works

by Laurel T. Hatvany
Wise Blood by Flannery O'Connor (1952) and *The Assistant* by Bernard Malamud (1957) reflect certain similarities in matter and approach. Both novels develop quasi-realistic landscapes which are essentially symbolic; both present exemplary figures who redeem human possibility; both are ultimately moral allegories. Yet these novels are fundamentally different, and their differences proceed, in part, from the conflict between O'Connor's private Catholic vision and Malamud's personal Jewish perspective.

In *Wise Blood*, O'Connor's fallen world is palpably evil. Greed, lust, apathy, brutality, thievery, and treachery represent the moral norms. There is no love. Enoch Emery, the comic double of the protagonist, Hazel Motes, longs wistfully for a friend, but any pity we feel for Enoch is diluted by his abundant self-pity, as well as an uncomfortable apprehension that Enoch, spiritually, has always been the ape he ultimately elects to become.

Hazel Motes feels no human love. Obsessed by a dark vision of Jesus yet unable to believe, Hazel sins in order to evoke divine wrath, final proof of the existence of a God he denies. Hazel's spiritual agony is isolating and dehumanizing. Consumed by the urgency of his inner quest, he is, by turns, callous, cruel, and violent. Although witnessed by Mrs. Flood, even his final sacrifice and redemption are ultimately private. Grace brings no moment of humanity to Haze because one feels that humanity if irrelevant to O'Connor's larger symbolic implications.

To Malamud, on the other hand, love is all. In a world where avarice, chicanery, and selfishness flourish like the green bay tree, goodness, too, is rooted and strong, and redemption brings life on earth.

In *The Assistant*, Morris Bober's winter world is preternaturally poor, the grocer himself born to suffering and fated to bad luck which do not diminish his fundamental charity. His life is exem-

to acquire your identity
 You crawled through dark caves
 to see the light

But in running you just lost more of yourself
 And in walking away you just evaded your soul
 But while skipping you just eluded your identity
 And while crawling the light just got farther away

Finally you ran towards home
 and the real you could be found
 Finally you ceased walking away
 and the real soul could be faced
 Finally you didn't skip all around
 and the real identity could be gotten

Finally you stopped your crawling
 and the real light could be seen clearly

It was only when you stopped running and walking
 that you realized you had never moved at all

It was only when you stopped skipping and crawling
 that you realized how much there was that you had missed
 It was only when you stayed in one place

that you realized all you had ever really wanted
 It was only when you dug down deep to study your roots
 that you realized all you had ever really needed.

plified by the ritual with which he begins each day, opening his store at 6:00 a.m. to sell a three-cent roll to a "sour-faced, gray-haired Polisher." Morris' faith, a kind of Jewish humanism, defines *The Law* as doing "what is right, to be honest, to be good. This may be other people."

It is Morris' capacity for love, his essential which redeems Frank's grocer's assistant, possible the conversion to good man that links the Malamud novel. Love is contagious. Morris' love, Frank's love, Morris dies, to renew a life in himself, becoming a Jew and achieving rebirth in the store which, paradoxically, the grocer's store

In Malamud's world, love prevails. Goodness is rooted and love the highest. Materially poor, Morris is rich in moral. O'Connor's vision beyond the humanity of suffering is redeemed by the possibility of extreme sacrifice, but the world remains lost.

The Sunflower

by Dassy Goodman

In *The Sunflower*, Simon Wiesenthal relates an experience he had during his confinement in a Nazi concentration camp. While a prisoner, he was brought to a dying Nazi soldier in a makeshift hospital. The soldier confessed to Wiesenthal that he burned down a whole village of Jews. Knowing that he might die any day, the soldier wanted to repent and felt the only way he could leave this world with a guiltless conscience, was if Wiesenthal would absolve him of this terrible crime. Wiesenthal describes the mental torment he underwent in trying to reach the right decision. Did he have the right to deny a dying man's last request, to die in peace without guilt feelings? Did he have the right to speak on behalf of his dead brothers and forgive their murderer? After much thought, Wiesenthal left the room in silence.

Rabbi Barry Dov Schwartz, in



his introduction to *The Sunflower*, wrote: "*The Sunflower* is remarkable and singular. It is not a history, not an autobiography, not a novel, nor a sermon, although perhaps a little of each. *The Sunflower* is a question."

This was Wiesenthal's purpose in writing *The Sunflower*. He wanted to pose a difficult question to the reader, namely: What would the reader have done in that situation? Rabbi Schwartz continues: "The value of this brief volume is not in the story it relates, but in what it doesn't tell, what it delegates to the conscience of the reader."

The book concludes with a symposium of responses from noted personalities, as to the question of whether Wiesenthal made the right moral decision by leaving the room in silence. Both the story itself and the symposium compel the reader to contemplate on this moral problem.

Promise to the Dead

by Connie Letovsky

It was nine o'clock on the day when Mrs. Gordon decided to rise. This was becoming a daily decision as the wrinkles on her face increased and everything in the room became dustier, including the photographs on the dresser of those she had known so long ago in Europe, but who were now gone or dead. As she got up and looked at the old faces, Mrs. Gordon remembered the pain and horror she had once seen in their eyes. She wondered how she had escaped death in the camps, and asked herself when she would rejoin them.

Suddenly she remembered her job at the library. Mr. Helman would be there as always, anxiously waiting for her. She could still recall her first encounter with him.

"The file cards have to be put in order. The books, also. Not at all correct, not at all, not at all," he kept saying. "I can't even find that beautiful old edition of Yehosh's poetry, Mrs. Gordon," he reiterated in his desperate voice.

She remembered going through the files day after day until she found the volume. When she finally gave the book, he burst out, "Without any poetry, I hardly..." Then he continued telling her at first slowly, then with frustration, about his whole broken self, his town that had been demolished, his shattered world. Mrs. Gordon's town had also been destroyed.

Mr. Helman had once crept up to her and whispered a single word in her ear: "Dead." It had only been a whisper, but he had sensed a hope lurking inside both of them, a hope that millions lived on in some remote place, perhaps in a poem or a story somewhere up in the sky. Many afternoons were spent in

this modern library with its bright fluorescent lights and green plants, discussing all that had happened. But the discussion always ended when the students arrived after school. Then Mrs. Gordon would have to stamp books, sign cards, and file receipts, while Mr. Helman would leave to go home. Each time she was left alone with the students, they were always impatient and loud — shouting all the time, and for what?

They had never seen half of what she had been forced to see. They were alive and quietly moved her increasingly slow pace. They wanted spring to come, and she seemed to be living in an eternal winter. No, they had not heard of the town she was born in; no, they had never seen soldiers shooting.

Yet, she kept on thinking about it. But that didn't matter, they told her: It's all forgotten you see; people don't like to discuss things like that. Soon Mrs. Gordon overheard their endless conversations about last week's game, the color of Bridgette's hair, of the fact that "I was really in love with him but my parents wouldn't allow it... but then I found Larry." Long ago, she had lived like that, and so had Mr. Helman, but it had all been taken away from them without their consent. "And why us?" she would ask silently, as she filed books in order.

Once she had taught these students in school, but she hadn't been able to control the class. It had seemed as if they were going to demolish her, like an old building that had been left standing. The principal had kindly asked her to leave.

"But I have something important for them to know," she protested. "It's not just our past history, but the fact that the

Judaism and Tragic Theology

The Book of God and Man: A Study of Job. By Robert Gordis. University of Chicago Press, Chicago 1966. ix + 389 pp. \$8.50.

Irony in the Old Testament. By Edwin M. Good. The Westminster Press, Philadelphia 1965. 256 pp. \$6.50.

Satan in the Old Testament. By Rivkah Scharf Kluger. Trans. by Hildegard Nagel. Northwestern University Press, Evanston 1967. xvii + 473 pp. \$5.50.

Interpreting the Prophetic Tradition: The Goldenstone Lectures 1955-1966. Intro by Harry M. Orlinsky. The Hebrew Union College Press and Ktav Publishing House, Inc., Cincinnati and New York 1969. xii + 343 pp. \$10.00.

Biblical Motifs: Origins and Transformations. Ed. by Alexander Altmann. Philip W. Low Institute of Advanced Judaic Studies. Studies and Texts: Vol. III. Harvard University Press, Cambridge 1966. 251 pp. \$7.50.

Reviewed by Frederick Plotkin

Where God is perceived as the origin of justice and the source of legislation, the problem of just sanctions is raised with a seriousness without precedent; suffering emerges as an enigma when the demands of justice can no longer explain it; this enigma is the product of ethical theology itself. That is why the virulence of the *Book of Job* is without equivalent in any culture. Job's complaint supposes the full maturity of an ethical vision of God. The clearer God becomes as legislator, the more obscure He becomes as creator; the irrationality of power balances the ethical rationalization of holiness; it becomes possible to turn the accusation back against God, against the ethical God of the accusation. Thereupon there begins the dubious business of trying to justify God: theodicy, and its counterpart, anthropodicy, are born.

At this point of doubt, when the spontaneous ethical vision appeals to the arguments of theodicy and has recourse to a rhetoric of conviction, the possibility of a tragic vision looms up. It is born of the impossibility of saving the ethical vision with the aid of any "proof." The friends of Job do, indeed, mobilize forgotten sins, unknown sins, ancestral sins, the sins of the people, in order to restore the equation of suffering and punishment; but Job refuses to close the gap. His innocence and his suf-

fering are marginal to any ethical vision. Job is the personage who serves as touchstone for the ethical vision of the world and makes it fly to pieces.

By hypothesis or by construction, Job is innocent; he must be in order that the problem be posed in all its intensity: how is it possible that a man so wholly just should be so totally suffering? How does it come about that the imaginings of the extremes of the just and the unjust are enveloped in the representation of gradual guilt? Job is the zero degree of guilt joined to the extreme of suffering; from this conjunction is born the scandal which also is extreme.

This concern with the turn from ethical comprehension to tragic comprehension of God Himself is the subject, direct and indirect, of all of the books reviewed here. For Rabbi Gordis, ever alive to the possibilities of recovering the hyper-ethical dimension of God, it is necessary that the alleged justice of the law of retribution should be turned against God, that God should appear "unjustifiable" from the point of view of the scheme of justification that had guided the whole process of "ethicization" of the divine in Biblical Israel. Hence, his emphasis on the tone of legal pleading in the *Book of Job*, which turns against the earlier theodicy invoked by the three "friends" (13:2-3, 15).

Is it not the tragic God that Job discovers (7:8)? The inscrutable God of terror? What is tragic, too, is the denouement. "Suffering for the purpose of understanding," the Greek chorus said. Job, in his turn, Gordis argues, penetrates beyond any ethical vision to a new dimension of unverifiable faith. Gordis never loses sight of the fact that Job's plaint, even when it seems to be destroying the basis of any dialogic relation between God and man, does not cease to move in the field of invocation. It is to God that Job appeals against God (14:14-14). Yet this is a faith that acquires its veracity from the very defiance that argues against the vain science of retribution and renounces the wisdom that is inaccessible to man; when the God who answers Job "out of the whirlwind" reverses the relation of questioner and questioned and obliges Job to speak, Job returns to the crushing silence of resignation.

For Professor Good, who reads Job's silence ironically as a seal of his reconciliation to a God who

does not hold out carrots on a stick for little donkeys to follow, Job's silence is a "quietus on magic." God's distance from man is maintained, for man cannot control God by being good. But His nearness is also maintained, for Yahweh came to speak to Job, not with the intention of smashing him shuddering to the ground but in order to draw him back to himself. This reading stands midway between a view which holds Job's silence to be not altogether the seal of meaninglessness and one which asserts that it represents the zero degree of speech.

Certain words are addressed to Job in exchange for his silence. Good's argument runs. These words are not an answer to his problem, however; they are not at all a solution to the problem of suffering; they are in no way a reconstruction, at a higher degree of subtlety, of the ethical vision of Judaism.

The God to whom Job is reconciled is not bound to man's ideas of Him, is not required to come at the snap of the good man's moral fingers. The God who addresses Job out of the tempest shows him Leviathan and Behemoth, the hippopotamus and the crocodile, vestiges of the chaos that has been overcome, representing a brutality dominated and measured by the creative act. Through these sym-

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Who Are They? A Silver Quiz

by Dr. Carole Silver

Identify the following people: All are Jewish women who have made significant contributions to their worlds in one or more ways. Each is represented by a quotation spoken or utilized by her.

- "In 1904 she founded the J.F.B. — its importance is not yet fully understood. The Jews of the entire world — men and women owe their thanks for this social achievement. But they with I it. What a pity!"
- "Some of the ladies saw the gentlemen would laugh at them; others, that they had rights enough; and the men said the women had too many rights already..."
- "*Bei Yaakov, lekhu venekha beor HaShem.*"
- "There is no harder contest than the contest for bread..."
- "Zionism converted me to itself." (The answers will appear in the next issue.)

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known better when she saw their ashes on the ground...

When the subway train finally stopped, Mrs. Gordon slowly climbed the stairs to the street. She was still breathing and her apartment building was still standing. To have given up hope, to have closed the living pages of the prayer book would have been the final defeat. For if the millions lived on, they lived in those pages which the enemy had never been able to destroy or penetrate. If prayers were recited in the past, mumbled in the present, they would be proclaimed aloud in the future. With this in mind, Mrs. Gordon continued to live her never-ending promise to the dead.

Tragic Theology

(Continued from page 5)

boils. He gives him to understand that all is order, measure, and beauty—inscrutable order, measure beyond measure, terrible beauty. By such a reading a way is marked out between agnosticism and the penal view of history and life—the way of a faith that reconciles man to God on God's terms, not on man's. God finds man guilty and acquits him—this is the fundamental irony of Job, and, to Professor Good, of all forms of Biblical faith.

In this context, the author of Job, like Anaximander and Heraclitus the Obscure, may be seen to announce an order beyond order, a totality full of meaning, within which the individual must lay down his recrimination. Suffering cannot be explained, ethically or otherwise; but the contemplation of the whole initiates a movement which must be completed in a practical way by the surrender of the claim to form by oneself a little island of meaning in the universe. According to Professor Good, the poet of Job, protesting a more profound search for "profit" by the use of the "magical" power of morality, proposes that the indicative is a living, personal faithfulness between man and God.

Carrying Good's argument a good deal further than he himself would perhaps wish, one might ask: Of what can Job repent, if not of his claim for compensation which made his contention impure? Was it not still the law of retribution which drove him to demand an explanation, a finite explanation?

As in tragedy, the final theophany has really explained nothing to him, but it has changed his view. He is ready to identify his freedom with imical necessity, to convert freedom and necessity into fate. This conversion is the true "re-enactment"—no longer the material re-enactment, which is still a kind of recompense and hence a sort of retribution, but the wholly

internal re-enactment, which is no longer restoration of an earlier happiness but re-enactment of the present unhappiness. This is what is at stake after all: to renounce the law of retribution to the extent not only of ceasing to end the prosperity of the wicked but of enduring misfortune as one accepts good fortune—that is to say, as God-given (2:10). Such is the tragic wisdom of the "re-enactment" that triumphs over the ethical vision of the world.

What cannot be thought can and must nevertheless be exhibited in the figure of the tragic hero; and that figure necessarily excites among the great tragic emotions. For the non-positing aspect that any positing of evil involves can only awaken terror and compassion, beyond all judgment and condemnation. A merciful vision of man comes to limit the accusation and save him from the wrath of the God who judges.

It is here that the "tragic" light cast upon Biblical Judaism enhances the enigma of the serpent. Dr. Kluger's thesis would have it that the figure of Satan throughout the "Old Testament" "represents the result of a process of development within the divine personality itself"—whether Satan is viewed as a *mal'ak Yahweh* (Numbers 22:22ff), as one of the *bene ha-elohim* (Job), as an opponent of the *mal'ak Yahweh* (Zech. 3:1ff.), or as an "independent" demon (*I Chron.* 21:1). For Dr. Kluger, Satan ultimately appears as a factor in a divine process of differentiation, a symbolic expression of man's inner spiritual reality arising and changing out of inner necessity, mirroring truths of the human spirit and its development. He fills an intrinsic and dynamic role in the relationship between man and God—a role which has not lost its actuality even for modern Judaism.

But is it possible to absorb all the meanings revealed through that figure of Satan into the avowal of a purely human origin of evil? The serpent is more than the tran-

scendence of sin over sins, more than the non-positing of the posited, more than the radical of radical evil. It is the other; the Adversary, the pole of a counterparticipation, of a counterliveness, about which one can say nothing except that the evil act, in positing itself, lets itself be seduced by the counterpositing of a source of iniquity represented by the Evil One, the Diabolical.

When tragedy shows the hero blinded by a demonic power, it manifests the demonic side of the human experience of evil by means of the tragic action; it makes visible, without ever making thinkable, the situation of the wicked who can never occupy any but the second place in wickedness, "after" the Adversary.

Thus, the tragic representation continues to express not only the reverse side of all confessions of sins, but also the other pole of human evil. The evil for which I assume responsibility makes manifest a source of evil for which I cannot assume responsibility, but in which I participate every time that through me evil enters into the world as if for the first time. It might even be argued that the avowal of evil as human calls forth a second-degree avowal, that of evil as non-human. Only tragedy can accept this avowal and exhibit it in a spectacle as do so many imaginative texts of Scripture, for no coherent discourse can include that Other.

But perhaps there is more to be said: it is not only something of tragic anthropology that is affirmed by the Bible, but also something of tragic theology. The tragic element in Biblical theology, for example, is discovered by Rabbi Hirsch in the Psalms in the following way. His commentary focuses initially on the ethical sense to which the Covenant between Israel and God was elevated. That ethical sense, which makes the Law the bond between man and God, is then seen to react upon the conception of God himself: God is an ethical God. For Rabbi Hirsch, this "ethicization" of man and God tends, not surprisingly, towards a moral vision of the world, according to which history is a tribunal, pleasures and pains are retribution, God himself is a judge. At the same time, the whole of human experience assumes a penal character.

Now, it may be charged that this moral vision of the world which Rabbi Hirsch asserts the Psalms present was wrecked by Jewish thought itself, when it meditated so exhaustively on the suffering of the innocent in the sapiential books of Scripture. May it even be possible that the innocent who suf-

fer bear witness to the irreducibility of the evil of scandal, to the evil of fault, at least on the scale of human experience? How can a theory of retribution, which is a naive expression of the moral vision of the world, account for all the unhappiness in the world? Is it not possible that the Hebrew theme of the "suffering Just One" leads back from this prophetic accusation to tragic pity?

Some of these very issues are raised in almost all of the Golden-Son Lectures collected by Professor Orlinsky. For Yehuda Halevi, the very hierarchy of nature and the immediate and continuing acts of God in creation made prophecy and prophetic accusation understandable; for Maimonides, that was the influence of the Active Intellect upon the imagination and the contemplation by reason of the imagery thus produced which justified the prophet's claims and assertions. But lecture after lecture in Orlinsky's collection seeks to turn back from "faith in the hidden God" and the "re-enactment" of misfortune to the prophetic tradition, in order to see what tragedy contributes to the understanding of that tradition.

For the authors represented here, it contributes two things: on the one hand, pity for human beings, who are nevertheless accused by the prophet (in Rabbi Jacob Agus' "The Prophet in Modern Hebrew Literature" and in Professor J. Philip Hyatt's "The Prophetic Criticism of Israelite Worship"); and, on the other hand, fear and trembling before the divine abyss, before the God whose holiness is nevertheless proclaimed by the prophet (in Professor Orlinsky's "The So-Called Suffering Servant in Isaiah 53" and in Professor Sheldon Blank's "Of a Truth The Lord Hath Sent Me").

Perhaps it is necessary that the possibility of the tragic God should never be abolished altogether, so that Biblical theology may be protected from the bare-bones of ethical monotheism with its legislator and its Judge, confronting a moral subject endowed with complete and unfettered freedom still intact after each act.

Perhaps the tragic theology of Judaism must always be possible, because suffering can no longer be understood only as a chastisement.

We must not grow weary of repeating that only he who confesses that he is the author of evil discovers the reverse of that confession; namely, the non-positing of the positing of evil, the other of temptation, and finally the incomprehensibility of God who tests me and who can appear to me as my enemy. In this circular relation

between Judaism and tragedy, Judaism is the right side and tragedy is the reverse side. But above all, the polarity of the two betokens the arrest of understanding at a certain stage.

At that stage, our vision remains dichotomous—as Dr. Nahum Glazer indicates in his immensely lucid and stimulating essay "The Book of Job and Its Interpreters" contained in *Biblical Motifs*. On the one hand, the evil that is committed leads to a just exile; that is what the figure of Adam represents. On the other hand, the evil that is suffered leads to an unjust deprivation; according to Rashi, Kara, Musnut Sforzo, and Maimonides, that is what the figure of Job represents. The first figure calls for the second; the second corrects the first.

Only a third figure could announce the transcending of the contradiction, and that would be the figure of the "Suffering Servant," who would make of suffering, of the evil that is undergone, an action capable of redeeming the evil that is committed. This enigmatic figure is the one celebrated by the Second Isaiah in the four "songs of the servant of Yahweh" (*Isaiah* 42:1-9; 49:1-6; 50:4-11; 52:13-53; 12), and it opens up a perspective radically different from that of "wisdom." No longer is the issue one of the sufferer as symbol of sainthood, of rebellion against injustice, of confusion about providence, of human imperfection, or as a scapegoat. Neither contemplation of creation nor its immense measure consoles. The issue is suffering itself. Suffering has become a gift that expiates the sins of the people.

Of course, there is no lack of juridical exegeses in Judaism who have understood substitutive suffering as a supreme way of salvaging the law of retribution. According to that scheme, the suffering which is a gift from God would be the means by which mercy would give "satisfaction" to justice. In this mechanical balancing of the divine attributes, justice and mercy, the new quality of the offered suffering is swallowed up again in the quantitative law of retribution.

In reality, the suffering that is a gift takes up into itself the suffering that is a scandal and thus inverts the relation of guilt to suffering. Perhaps that is the reason finally that a stage of absurd suffering, the stage of Job, was needed, to mediate the movement from punishment to generosity, or, as the Zoharic tradition expresses it, to become the spokesman for the redemptive quality of suffering.

That is why tragedy in Judaism has never finished dying. The theme of the wrath of God, the ultimate motive of the tragic consciousness, is invincible to the arguments of the philosopher as well as of the theologian. For there is no rational vindication of the innocence of God. Every explanation of the Stoic or Leibnizian type is wrecked, like the naive arguments of Job's friends, on the suffering of the innocent. They leave intact the opacity of evil and the opacity of the world. As soon as meaninglessness appears to swoop down intentionally on man, the schema of the wrath of God is up and the tragic consciousness restored.

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Antisemitism...

(Continued from Page 4)

number of ways. Her appearance, manners, and behavior suggest that she is not quite what a nun should be. Although Chaucer emphasizes her kindness in the General Prologue — she weeps if a dog is mistreated or if a mouse dies — the tale she tells shows the limits of her love. It is lavished upon animals but stops short of human beings. In this way, the anti-semitism of the tale is mitigated.

In the Renaissance Jews became better known to the English because of the increasing volume of trade which brought together Jewish and English merchants in Mediterranean ports. Despite the direct contacts, medieval stereotypes persisted.

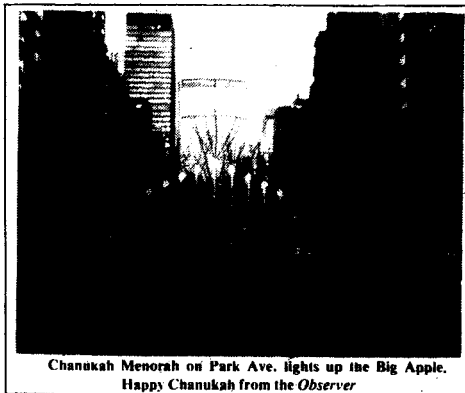
Whatever ambiguity there may be about Chaucer's Prioress, there is none about Barrabas in Christopher Marlowe's sensational tragedy, *The Jew of Malta* (c. 1590). When the Jews of Malta are forced to give up half their fortunes and convert, all do so except Barrabas. In revenge, he kills every Christian he can. Even his own daughter becomes his victim. This

hate-filled character is then seen as a traitor who aids the Turks in taking over Malta. He intends to betray and murder the Turks too, but when they discover his plan, they throw him into a fiery abyss. This play incorporates two medieval myths about Jews: the Jew as an incurable hater of Christians and, closely related, the Jew as Judas, the ultimate traitor.

It was Shakespeare who created the greatest Jewish character in English literature, Shylock in *The Merchant of Venice*. He too has his roots in medieval myth. He is an outsider, not unlike the Wandering Jew, always separate from other people. He refuses to dine with Bassanio and his friends; he even holds himself aloof from his daughter. He cares only about money — or so it seems. One thing turns out to be more important: Shylock prefers revenge against a Christian to any amount of money; he will settle only for a pound of Antonio's flesh.

Despite the grotesque element, Shylock is a very dignified character. He talks about his humili-

(Continued on Page 7)



Chanukah Menorah on Park Ave. lights up the Big Apple. Happy Chanukah from the Observer

"MIZ"

by Lynn Dombey

Are you interested in helping Israel, but don't know how? There is an organization in Stern dedicated to and concerned about social problems in contemporary Israel. "Miz", sponsored by American Mizrahi Woman, is a college and post-college woman's organization. This past year the Stern College chapter was established and there are various chapters at other colleges throughout the city.

Last year our activities included a clothing and cosmetic drive. Proceeds were sent to a girl's school in Beer Sheva. In order to give the girls a sense of respect and not feel as if they were accepting charity, the items were sold to them for one "prutah". They were very grateful for everything we did. Other activities included a luncheon with other chapters,

correspondence with children in children's homes, and lectures about Israel, Aliyah, and social work.

This year a woman who was a probation officer in Jerusalem spoke about her experiences as a social worker. We are now in the midst of planning another clothing drive, a theater party with the NYU chapter to see the play *Herzl* and additional speakers.

If you are interested in joining the "Miz" chapter at Stern, and we urge that you do, please contact either Lynn Dombey or Peninah Segal in 14B.

If you have any clothing or cosmetics for the drive please contact Shifra Gorelick in 14B or Karen Fleischer in 10E. For additional information, or anyone who wishes to volunteer her services or ideas to our chapter please contact Toby Rosenzweig in 7A.

US NUS NUS NUS

*The TAC shabbaton will be held from December 31st—January 1st. The special guest speaker for Shabbat will be Dr. Norman Lamm, President of Yeshiva University.

*The Bet Midrash in room 2D is now open Monday through Thursday from 8-12 p.m. Shifts are from 8-10 p.m. and 10-12 p.m. Any student interested in being a *Shomeret*, please see Gila in 7D.

*Tryouts for the Speech Arts Forum spring production will be held on December 13-15 in the auditorium. Anyone interested in working on the technical staff please contact Debbie in 10F or Sally in 5B as soon as possible.

Antisemitism...

(Continued from Page 6)
tion at the hands of Antonio, humiliation inflicted only because Shylock is a Jew. In a series of rhetorical questions, he speaks out against inhumanity:

Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions; fed with the same food, hurt with the same weapons, subject to the same diseases, heal'd by the same means, warm'd and cool'd by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die?

(III, i, 61-68)
With these words, Shylock rises above caricature. His great insight is that in fundamental ways all people are the same. He goes on to explain the cause of his hatred, indicting those Christian attitudes which created it:

If you wrong us, shall we not revenge? If we are like you in the

Acting Associate Dean Jablonsky is now setting up a new type of program: a "dean's hour", in which she'd like to meet with, and hear from, Stern students. For an appointment, sign up on the bulletin board outside the dean's office.

The Associate Acting Dean will meet with students on December 22 during clubhour.

A mass demonstration and protest in front of the National Council of Churches will take place on Thursday, December 16, at 2 p.m. at 475 Riverside Drive, to demand the immediate expulsion of ex-Iron Guard member Valerian Trita.

rest, we will resemble you in that... The villainy you teach me, I will execute, and it shall go hard but I will better the instruction.

(III, i, 68-76)
The Jew as outsider, as infidel, as traitor or murderer; the Jew as devil driven by greed or hatred—these are some of the myths that worked their way into literature. Yet we also find occasionally in the works of the most civilized authors a transcendence of the narrow and bigoted attitudes of the day to a larger vision of our common humanity.

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Deans Desk



by Elyssa Merzel
Letter from the Dean

1) In the few weeks that I have served as Acting Associate Dean of Stern College, I have been amazed at the number of students in their junior and senior years who face serious obstructions to the completion of degree requirements because of poor program planning in their freshman and sophomore years. All majors require early completion of introductory level courses so that the sequence of later offerings can be completed without undue pressure. Many students make the mistake of leaving critical requirements for the senior year and then find out that new career objectives are obstructed by the need to satisfy basic requirements. I encourage all freshmen and sophomores who have even the

faintest idea of one or several directions in which she wishes her development to proceed to consult immediately with Mrs. Zuroff, with department chairmen or with me, before planning her spring schedule. It is also most desirable that students plan on completing their science, foreign language, and liberal arts requirements by the end of their sophomore year, and that all students make a discernable dent in the Judaic Studies department requirements by that time.

Any student interested in pursuing a program leading to a teaching certificate should pick up the prepared statement available in the Office of the Dean.

2) The faculty—student curriculum committee is presently considering the basic requirements for a liberal arts degree at Stern

College. One of the offerings which it is currently reviewing is the foreign language program. In order to elicit student input, I am asking all students, and especially upperclassmen, to send me a brief statement on their perceptions of their experiences with foreign languages. It would be helpful if a sentence or two were first devoted to a description of how you see your needs in this direction such as required for graduate study, etc. and your perception of your basic aptitude. The remainder of the brief statement should explain how courses you took in foreign languages here met or did not meet your needs, both in relation to how you see your development as an educated person in a multi-cultural world and in relation to your career.

Alumnae Return to Stern

A meeting of Stern College alumnae took place on Wednesday, December 8 at the Brookdale Residence Hall. Alumnae were brought up to date on the situation of dormitory life, student activities, admissions and recruitment.

Rachel Glasser, dormitory supervisor, herself a graduate of SCW, spoke of the recent innovations in the dorm such as the Beit Midrash and Shabbat programs.

Gail Zaret, President of Student Council, outlined plans for the 1976-77 school year, and reported on the success of the Chug Aliya, Junior Class, and Yavneh Shabbatonim, the TAC lectures, and the several projects undertaken by the Council.

Judy Paiken, recently appointed associate director of admissions at Yeshiva University, discussed recruitment programs. Questions concerning the academic standards of Stern, reasons for transferring, and a degree to which Touro College poses a threat, were raised. In the discussion that ensued, it was concluded that the type of students attracted to each of these schools are different. The only real factor involved seems to be the large scholarships available at Touro.

Mrs. Margo Marx, President of the Alumnae Association discussed such upcoming events as the Benefit for Stern College, at the Club Caesaria on December 21, (faculty sponsored) and the YU museum tour on February 13.

The problem of the number of alumnae uninvolved and out of touch with the college was brought up. One suggestion was to use the *Observer* as a means of keeping alumnae informed on current happenings at Stern. According to this proposal, the cost would be absorbed by the alumnae treasury, in order that every alumna receive a

SHABBAT SHALOM!
HADLAKATHANEIRO!
 Shabbat Vayishlach, Dec. 10,
 4:08 p.m.
 Shabbat Vayeshev, Dec 17, 4:09
 p.m.
 (Shabbat Chanukah)

Rings n' Things
ENGAGED:
 Dale Eichenbaum '77 to Lenya Pianko '77
 Cheryl Goldsmith '78 to Jay Holzer
 Ivy Kaufman '77 to Marvin Possick
 Marilyn Oppenheim '76 to Joel Lowenberg
 Vivian Auerbach '77 to Steven Singer

paper. It was decided that an alumnae column would be started in the *Observer* wherein alumnae in various professions, or unique situations would write of their experiences. Barbara Stone was appointed as the coordinator of this project. All material may be sent to her at Stern College Dormitory, Rm. 15D, (889-6998).

Haym Saloman Card

The recently opened Museum of American Jewish History—Independence Mall East, Philadelphia, Pa.—is selling postcards with an enlargement of the ten-cent Haym Salomon Commemorative (Scott 1561) on one side and a mint copy of the stamp on the reverse side in a mount. The price is fifty cents per card. Please enclose a self-addressed stamped envelope when ordering by mail.

Saloman, a Jewish immigrant from Poland, was a merchant and broker who helped raise money to finance the American revolution. He negotiated some crucial loans with sympathetic foreign governments and contributed much of his own capital. He died nearly penniless.

Someone Needs You!
 A child with leukemia.
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Observations Observed

Let's play "Name That T.V. Show." How many remember "I've Got a Secret"? Very good, but don't pat yourselves on the back yet. I'll bet a few of the affirmative respondents to the question detected the best kept secret of the show, which was the talent of panelist Betsy Palmer. It is, in fact, Ms. Palmer's performance that makes "The Eccentricities of a Nightingale" a show to see. She portrays Alma Winemiller, one of Tennessee Williams's typically deteriorating Southern Protagonists. Betsy Palmer gives so absorbing a performance as the Southern Belle suffering from a bit too "eccentric" a spirit, that she completely overshadows co-star David Selby.

None of the remaining performances were any more than one-dimensional, the noteworthy exception being Alma's mother, played by Grace Carney. Ms. Carney's portrayal of the "insane" Mrs. Winemiller, is touching, believable and humorous, as she makes the most of William's occasional attempts at the witty and ironic. Ms. Winemiller's favorite food is fruitcake.

(J.F. and S.F.)

"Herzl," based on Amos Elon's biography of the same name, is a very well intentioned and deeply moving play. Unfortunately, it is also a highly flawed play. As a result, it comes across as being verbose and very often dull.

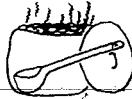
The story is a simple one. Herzl is a prominent Austrian journalist and playwright who comes from a totally irreligious and assimilated background. He does not even acknowledge the existence of a "Jewish Problem" in Europe until he is badly shaken by two incidents. Herzl's best friend Kana, a young intellectual, commits suicide after many years of vainly trying to get him to realize the magnitude of the problem. A short time later, Herzl is once again moved by the unjust persecution of Alfred Dreyfuss, a French captain, whose

only real crime is that he is a Jew. After these two incidents, Herzl suddenly becomes a man possessed with the passionate desire to help the plight of the Jews. He proposes the establishment of a Jewish homeland in Palestine where all Jews can come to escape the persecution they face in Europe.

The play suffers from the fact that there is absolutely no dramatic flow. Hence, it is totally devoid of any climactic scenes or moments. The blackout lines in each of the 12 scenes fall flat. Though the dialogue captures the elegance of the period, it does become static and monotonous.

Paul Hecht in the title role captures the passion and fury of Herzl, but yet we learn precious little about the man or about the 26 other characters in the play. The transition in Herzl from an unaware and unconcerned individual to a revolutionary Moses-type figure who is going to lead all the Jews to the promised land is all too swift and sudden.

The production is a handsome one. The sets and costumes stand out as being representative of the era. All that is needed is a play worthy of the production. It is sad because the germ of a unique and outstanding play was there. (S.H.)



Cholent-A Jewish Dish?

by Adina Sullum

Cholent is a dish native to the Jewish people, right? Wrong. It is surprising to learn that a cholent-like dish had been an Indian favorite long before the pilgrims arrived in America. When the first pilgrims came to these shores they found that a pot of baked beans was a dish prepared by the Indians and the pilgrims showed no hesitation in adopting and refining this very nutritious and delicious meal.

The simple dish enjoyed widespread popularity among the colonists. It was inexpensive and could be baked, unattended, in a

slow brick oven which was a standard item in every 17th and 18th century kitchen. Just as cholent became a favorite dish for Jews because of religious reasons, so too religious beliefs provided an additional reason for baked bean popularity. Since work was forbidden from sundown on Saturday to sundown on Sunday, beans were soaked all night Friday, baked all day Saturday and, starting with Saturday night's supper, provided effortless nutrition throughout the Sabbath period.

Cholent, as we know it, is a term used among *Ashkenazim*. The derivation is possibly from the

French "*chaud lent*" or from the Yiddish "*shul ende*" which means end of the Saturday synagogue service. In parts of North Africa this dish is called *dafina* and also *shaline*. The Hebrew name is *hamin* which means "hot."

The basic ingredients which comprise cholent are stewing cuts of meat and beans, in addition to other ingredients which are not spoiled by long, slow cooking. *Ashkenazic* Jews prepare cholent with fat beef, bones, barley, beans, potatoes, and onions. In Eastern Europe the dish was often taken to the local baker's to cook in his oven, and then taken home the next morning. Most *Sephardic* Jews use mutton instead of beef and rice in place of barley. Syrian Jews place the cholent inside a hollowed-out piece of pumpkin or squash. Iraguis use a whole chicken instead of meat, which they stuff with fried rice and the chopped gizzards of the bird and season with spices. Afghan Jews also use chicken to which they add the standard rice, carrots, and onions, and the not-so-standard rose-leaves, cinnamon, and quinces (the fruit of a small tree of the apple family). All communities use extra oil or fat and sometimes add eggs and stuffed intestines or chicken-neck skin. In Turkish and North African communities the eggs are often placed in the cholent in their shells to be hard-boiled overnight. These are called *hamindas*. In all communities cholent is frequently baked with a dumpling or *kugel*.

It does not really make a difference where cholent originated. Whether it was indigenous to the American Indians, to the Eskimos, or to the Jews in Eastern Europe, cholent is a dish to be eaten with relish on Shabbat.

Concerned Citizen Appeals for Help

Dear Friend of the Jewish Poor,

The time has come to reawaken the spirit of our own people. The time has come for us to do the things that we should have done a long time ago.

We have all read in the papers and heard on the news about the muggings and killings of the elderly in this great city of ours. Did you know that over 50% of the victims are Jewish? That at least one elderly Jew is being killed every week? And who knows how many others are being mugged? We can't sit still any longer!

We have already started to do something. We have helped move some elderly Jews out of the slums and into better neighborhoods, as well as to Israel. But we need your help. We must

publicize their plight and we must awaken our politicians to the needs of the elderly. But most important, we must move them out and fast!

We have done much for Israel, Soviet Jewry, and Jews in Arab lands. It is now time to start saving Jews in trouble in our own city.

Our full time volunteers have incurred great personal expenses in order to do the things that had to be done. We can't continue to help without your support.

Please help us to help others. Help us help those who can't help themselves.

Stretch out the R.O.P.E. of life to those who are drowning.

With Love of Israel,
Marty Rosen

YU Museum

(Continued from Page 3)

1882, features magnificent stained-glass windows, white columns, and domes. Studying these extremely different synagogues, ranging from Safed to Lithuania to Rhode Island, and comparing them to our own synagogues, promotes a startling revelation. Although the prayers have not changed through the centuries and though each synagogue contains all of the basic necessities, the contrast between the different synagogues is amazingly vast.

Between exhibits, there are two automatically operated audiovisual films, which should not be missed. After pushing the button and sitting down on the bench in front of the screen, I traveled backwards hundreds of years, and was soon surrounded by beautiful synagogues in Spain, Italy, and Safed, while listening to the haunting music of an ancient time to "*Leche Dodi*." I can now better understand the term, "See history come alive."

My favorite display was a huge world map. In front of it were various categories to choose from, with corresponding buttons. One makes his selection, perhaps the early centers of Hassidism, and pushes the appropriate button. Instantly, the map lights up, revealing the desired information. Another button is pushed and the round-a-bout route from Egypt to Israel, in the desert, is clearly shown. Other buttons cause the magical illumination of the dates and locales of expulsions,

the locations of Jewish ghettos, and the main trend of immigration to the U.S., etc. This method of learning Jewish history is certainly superior to reading from a textbook.

Throughout the museum there were various ceremonial objects, rare books and scrolls, and paintings, expressing the Jewish religious experience.

While browsing through these, I noticed one particularly old and somehow sacred-looking sefer Torah. It was opened to a section dealing with Sara, in *Bereshit*. Interestingly, the word Sara was written differently than the rest of the page. Upon reading the inscription I discovered that it is believed that this scroll was the personal Sefer Torah of the renowned Ba'al Shem Tov. The word Sara is supposedly written by the Ba'al Shem Tov himself, unlike the rest written by a scribe, since his mother's name was also Sara. Visions of the great Rebbe, with a long flowing beard, wrapped in a "Talis," hunching over the parchment, and painstakingly etching out the word Sara, loom to mind.

Hopefully, the above mentioned constituents of the YU museum have convinced you to see it all for yourself. The exhibits are not only works of art and historical treasures, but they pertain to each of us, whose Jewish identities are intertwined with our unique history. The museum hours are Tuesday and Thursday, 11 A.M.-5 P.M., and Sunday, 12 noon-6 P.M.

In Good Taste

Italian Style

Papa Lou's has moved up in the world...at least in Manhattan. Recently, under the management of Sergio Leoni, a Sephardic Jew from Italy, the Italian Kasher restaurant has moved in with Club Caesaria at 2 West 86th Street, around the corner from the Metropolitan Museum of Art.

Dinner at Papa Lou's can be a very palatable adventure into Italian cuisine. Start off with stuffed mushrooms, progress to minestrone or spinach eggdrop soup, to warm the stomach, let the sangria warm the spirit. Antipasto and breadsticks on the side. And then the real thing—*Steak Pizaziola*, prime rib steak with peppers, onions, mushrooms and marinara sauce, or *Veal Francese*—veal lightly coated with egg and flour batter, served with lemon sauce. All this takes place in a dimly lit room, a cross between a lively nightclub and an elegant

restaurant. For desert—a special treat—*Crêpe Suzettes*, created before one's eyes. Watch them toss and turn in wine and brandy over the flames, in beat to Rivka Zohar, Israeli folk singer, and her accompaniment.

The Papa Lou-Club Caesaria menu also includes such favorites as *Chicken Cacciatore*, *Roast Duck a L'Orange*, Italianized steak, veal, and plenty of delicacies "smothered in mushrooms, sauteed in wine," or dipped in marinara sauce.

For the student, there are moderately priced "Italian Specialties" — dinners including choice of appetizer and soup, entree and desert, tea or coffee, all for \$6.95. And there is no cover charge for entertainment. What a nice way to spend a Thursday evening, *heh Bambino!*

(Papa Lou's is Shomer Shabbat and Glatt Kosher under the supervision of Rabbi Norman Twersky.)

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