



THE OBSERVER

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Lamm Announces New Dean of FGS

Dr. Morton Berger, executive secretary of the New York State Board for Psychology, State Education Department, Albany since 1971, has been appointed dean of Yeshiva University's Ferkauf Graduate School and University Dean of Behavioral and Social Science, it was announced by Dr. Norman Lamm, president, Yeshiva University. Dr. Berger succeeds Dr. Joseph E. Gittler, retiring after serving as dean for 11 years.

Dr. Berger will serve as chief administrative officer of the Ferkauf School, which offers programs in education, special and Jewish education, and psychology, leading to master's and doctoral degrees and certification. He will also occupy the newly-created post as University Dean for the Behavioral and Social Sciences, charged with the responsibility for all behavioral and social science education and research on the undergraduate and graduate level, as part of Yeshiva University's academic restructuring.

Prior to his post at the State Education Department, Dr. Berger was chief psychologist, Albany County Mental Health Services, chief psychologist, Outpatient Department, Albany V.A. Hospital, and staff psychologist at the Albany V.A. Hospital.

Dr. Berger has held a number of part-time positions and consultancies in the Albany and upstate area since the mid-1960's. Since 1963 he has been a clinical instructor in psychiatry (psychology) at Albany Medical College, and since 1971 has been a psychological consultant at Russel Sage College, Student Health Service, Troy, and at the Albany Country Mental Health Clinic. For the past four years he has served as psychological consultant to the Schenectady Council on Alcoholism, and from 1970-71 was a consultant at Albany County Youthful Drug Abuse Clinic in Albany.

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Dr. Karen Bacon,

SCW Alumna,

Appointed Dean

The appointment of Dr. Karen Bacon to the position of Dean of Stern College for Women, was announced by Dr. Norman Lamm, President of Yeshiva University. Dr. Bacon succeeds Dr. Adelaide Jablonsky, Associate Acting Dean for the 1976-1977 school year, and Dr. David Mirsky, who served as Dean until his appointment last fall as Vice President of Academic Affairs for Y.U.

The new dean is the first Stern College alumna to serve as a member of the University's administration. She graduated SCW in 1964 summa cum laude, and was valedictorian of her class. Her Doctorate in microbiology was earned at the University of California at Los Angeles in 1968, where she was a teaching assistant in the Department of Bacteriology. She has been a National Institute of Health Predoctoral Fellow (1968-68) and a United States Public Health Service Postdoctoral Trainee at UCLA (1968-70). Dr. Bacon served as a Research Associate at Indiana University in the Department of Microbiology from 1972-75. She joined the faculty of Yeshiva College as Assistant Professor of Biology in 1975 and has held this position for the past two years.

The appointment of Dr. Bacon as Dean of Stern College is the culmination of a year-long search by a University Search Committee, which included several Stern College students and other outside experts in the field. President Norman Lamm states that the selection "reflects the high caliber of new appointments being made at the University as part of an overall administrative and educational restructuring to enable more effective and efficient operation of disciplinary management."

The Editor-In-Chief and Governing Board of The Observer
in conjunction with

Stern College for Women Student Council
Welcome the newly appointed members of
the administration of Yeshiva University

Dr. Blanche D. Blank, Vice President for Academic Affairs

Dr. Karen Bacon, Dean, Stern College for Women

Dr. Daniel C. Kurtzer, Dean, Yeshiva College

Dr. Morton Berger, University Dean of Behavioral and Social Sciences, Dean FGS

Mr. Victor B. Geller, Dean, Division of Communal Services

Rabbi Robert Hirt, Assistant Dean, Division of Communal Services

Mrs. Aidel Buchwald, Guidance Counselor, Stern College for Women

Mrs. Esther Reich, Assistant Registrar, Stern College for Women

Rabbi Yosef Blau, Mashgiach Ruchani, Yeshiva College

We wish you Hatzlacha Rabah in your new positions

Blank Appointed Academic V.P.



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Dr. Blanche D. Blank, Dean of Social Sciences at Hunter College since 1972, has been appointed Vice President for Academic Affairs at Yeshiva University, it was announced by University President Norman Lamm. Dr. Blank is the first woman in the University's 92 year history to hold the vice presidency. As academic vice president, Dr. Lamm said, she will be responsible for the day-to-day academic programs of the University, evaluation and long-range planning.

Dr. Blank was director of the Hunter College Center for Policy Through Participation since 1973, "a holding company" of diverse university-connected citizenship activities. She was director of Graduate Studies at Hunter College Bronx (now Lehman College) in 1967-68 and holds the rank of professor of political science.

Dr. Blank has also taught at Sarah Lawrence College, The New School for Social Research and The City College.

Outside of academic life, Dr. Blank, in 1965-66 was executive director of the Mayor's Task Force on City Personnel, on improving productivity in the city's work

force. She is on the Board of Directors of Public Interest Public Relations, a member of the New York State Governing Board, Common Cause, and a member of AGLU, Free Speech Association Committee. She was co-host of the WNYC-TV show "City Connection," and has worked in various political and civic areas.

Dr. Blank is an evaluator of the Commission of Higher Education, Middle States Association of Colleges and Secondary Schools, was chairperson of the Evaluation Committee, Social Sciences, at Rutgers, was co-evaluator of the Social Science Division, Polytechnic Institute of N.Y., and was a consultant to the Office of City Administration, N.Y.C., and the College Federal Agency Internship Program.

Among her publications are the books and monographs, *The Political Clubs of New York City Revisited* (Praeger), *American Government and Politics-A Critical Introduction* (Aldine), and *Report on the Mayor's Task Force on City Personnel*. Her articles on bureaucracy, local politics, and education have appeared in *New York Affairs*, *The Education Digest*, *Intellectual Digest*, *The Nation* and *The New York Times*.

Dr. Blank is a member of Phi Beta Kappa and Pi Sigma Alpha, and has been awarded grants by the National Science Foundation, the New York State Legislature, and the Shuster Faculty Fund.

Dr. Blank earned the B.A. at Hunter College, the master's degree in Public Administration at the Maxwell School, Syracuse University and the Ph.D. in American Political Institutions at Columbia University.

[YUPR]

Senate Reviews Issues for '77-'78

by Heidi Tenzer

The Senate's first meeting for the fall semester took place on Wednesday, October 12 at club hour. Senate Chairperson Karen Eisenberg opened the meeting by welcoming the new student and faculty representatives.

This year's student Senators are Chaya Keinerman (S), Peninah Segal (J), Esther Bramson (S), Karen Eisenberg (J), and Betsy Mondshain (Soph). The Freshman representative will be chosen during Freshman elections. The new faculty representatives are Mr. H. Dubitsky, Dr. J. Feinstein, Prof. L. Hatvary, Rabbi S. Berman, and Rabbi A. Metzger.

The meeting was also attended by the newly appointed Dean, Dr. Karen Bacon, the Associate Director of Admissions for Y.U., Judy Paikin, and a representative of the Office of Student Services, Mrs. Esther Zurorf. These fifteen members, each having one vote, comprise the Stern

College Senate.

Senate's first business was to choose an agenda committee. Those chosen are Karen Eisenberg, Betsy Mondshain, Dr. Feinstein, Prof. Hatvary, and Esther Bramson. The committee was asked to submit a list of issues to be discussed this semester. In addition, issues unsettled by last year's Senate were placed on the agenda for this semester.

Some of the issues that will be discussed and resolved are: further advertisement of the CLEP/ATP tests, the establishment of Yiddish for the language requirement, the 78-79 academic calendar, and a revision of the school catalogue.

Student participation at Senate meetings is strongly urged. This will give the students an opportunity to voice their opinions and solve problems shared by many. The next Senate meeting is scheduled for October 26 at club hour on the eighth floor.

WSSW Graduate to be SCW Guidance Counselor

by Sharon Weisel

The summer's over and there are new faces all around SCW — both students and faculty. One of the newest belongs to Aidel Buchwald, a recent graduate of Yeshiva University's Wurzwiler Graduate School, who was recently appointed to the position of Social Worker at Stern. Mrs. Buchwald received her MSW from Wurzwiler and her CSW from the state of New York, and has had varied experiences in the field of social work.

Prior to graduation, she spent one year working with retarded and disturbed children at the Brooklyn Hebrew School for Special Children. After the completion of her MSW degree, in June '72, Mrs. Buchwald spent four years working in the foster home division of the Jewish Child Care Association. After the birth of her son, she took additional courses and helped with the Mental Health Committee at the Lincoln Square Synagogue which she helped to create. The committee held seminars for single-parent families.

In her new role as Social Worker, Mrs. Buchwald is offering an important service to SCW students. Students are welcome to discuss any problem they might have in any facet of their lives; academic, family, or social problems. Mrs. Buchwald hopes to expose the students to the help and strength that can be gained through meeting with a social worker, thereby replacing the stigma students presently attach to guidance counselors with a more positive attitude.

Mrs. Buchwald will be available Mondays from 9:15 AM - 5:00 PM and Tuesdays from 9:15 AM - 2:30 PM, and in room 2B in the dormitory from 7 PM - 10 PM on Wednesdays. Initial appointments may be arranged through Mrs. Winter in the Registrar's office. Thereafter appointments can be made directly with Mrs. Buchwald.



EL
Mrs. Aidel Buchwald, newly appointed Guidance Counselor.

FOR ALL EDUCATION MAJORS

All students who are Education majors or who are interested in minoring or majoring in education should make an appointment to see Dr. Adelaide Jablonsky, coordinator of the program. Office hours, in room 901, are on Mondays from 2 to 4 p.m. or at other times by appointment. Leave a note on the pad of paper attached to the door handle or send a note to the faculty mailbox giving days and times convenient to you and a response will be placed in your student mailbox.

Freshmen who are registering for Psychology in the Fall 1977 semester should take Psychology 2 if at all possible in their program. However if you have registered for Psychology 1 and cannot make a schedule change a waiver will be granted.

In several weeks the department is planning a social hour so that students may meet the entire departmental faculty and have all questions answered. In the meantime we wish you all a productive year ahead.

Geller Appointed Dean of Communal Services

One of Yeshiva University's most vital agencies has recently acquired a new name and a new director. Dean Victor B. Geller was appointed by Dr. Norman Lamm, President of Y.U., to head the Division of Communal Services (DCS), formerly the Community Service Division. Why the revision? "We're not playing games with letters," states Dean Geller. "Dr. Lamm has made a major commitment to the upgrading of Yeshiva University's leadership for and service to the Jewish community, despite the terrible financial situation of the University...he feels very strongly that Yeshiva University and the modern Orthodox community are locked into each other in terms of survival and growth."

The DCS offers four major areas of service: Rabbinic, Synagogue, Youth-oriented, and Educational. In addition, there are career-planning services and placement services in the Rabbinical, Educational, Cantorial, and Youth Activities/Group Work fields.

Mr. Geller earned his B.A. in 1948 from Yeshiva College and his M.A. in 1950 from what was then the University's Graduate School of Community Administration, now Ferkauf Graduate School. As field director of the Community Services Division from 1954 to 1966, he spearheaded a number of communal service projects, including rabbinic placement and establishment of more than 100 synagogues across the U.S. and Canada.

Mr. Geller also served as director of the Community Activities Division of the Union of Orthodox Jewish Congregations of America from 1950-54 and was executive secretary and employment director of the National Council of Young Israel from 1949-50.



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He has written for numerous publications as a chronicler of Jewish life and suburbia and has lectured extensively throughout the U.S. He was chairman of the Board of Directors of the Yeshiva High School of Queens and chairman of the Board of Trustees of Yeshiva Dov Revel. He has served on the executive committees of the National Community Relations Advisory Council and the Synagogue Council of America.

Upon leaving his post at the University in October 1966, he established Geller-Howard Travel Ltd. of New York City, group travel consultants specializing in youth tours to Israel and kosher tours of Europe and U.S.A.

Dean Geller adds: "It will be the central purpose of DCS to bring to bear the unparalleled resources of this institution to meet personnel, programming and organizational needs of Jewish communities across North America through our rabbinic, synagogue, youth and educational services."

A Welcome Message From Dean Bacon

Dean's Desk

As your new Dean I take great pleasure in welcoming all of you to Stern College this year. The position I now assume actually represents an opportunity for me to return to a very favorite home. Since my own graduation from Stern many things have happened in my life and the life of the college, but the positive influence Stern has had on me has not lessened over the years. I count my association with her faculty, her staff and her traditions amongst my greatest treasures. It is therefore with great enthusiasm that I approach my present service.

The beginning of a New Year and the start of a new academic calendar are perfect times to renew one's commitments. I am certain that if we all set our sights high, strive for excellence in our pursuits, and constantly refine our goals, we will have a successful year upon which to look back. I welcome the opportunity to know each of you, and to all I wish *Hatzlachah Rabah*.

The Editor-in-Chief and Governing Board of *The Observer* wish a hearty *Mazel Tov* to Dr. Ellen Robinson, former Professor of Psychology, on her marriage to Dr. Edward Girden.

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Cardozo Women Form Student Service Organization

by Anne Teanenberg

What do the Vice President of the Rye Neck Board of Education, an Administrator for the Merce Cunningham Dance Company, workers from the Legal Aid Society, and a former teacher all have in common? They are all students at the Cardozo Law School and belong to its first student organization, Cardozo Law Women. Formed to aid women attending Cardozo Law School both professionally and personally, Cardozo Law Women provides an opportunity for female students to discuss their experiences and responsibilities.

Cardozo Law Women is a branch of the Metropolitan Women Law Conference which has similar organizations in other New York Law Schools. They all deal with issues concerning women in the legal profession and are working to eliminate discrimination towards women in the field.

Cardozo Law Women currently has seventy five women members of diverse backgrounds and it tries to meet all their needs by not only discussing common problems but by organizing a forum of speakers to lecture on the many opportunities and problems that women face in the

legal field. These speakers include a host of qualified persons such as Bella Abzug, who lecture on topics such as "Women in the Courts," "Women's Litigation in Large New York Law Firms," "The History of Family Law" and "Women in the Law."

According to one of the members of the Cardozo Law Women, the atmosphere at Cardozo Law School is "very supportive to women." Nearly one half of its 825 member student body and one third of its faculty are composed of women. These female faculty members provide students with positive role models of successful

women in the various aspects of the law, including practice and academics. This exemplifies the School's strong commitment to its female students.

The Benjamin N. Cardozo School of Law is an integral division of Yeshiva University which first opened only 2 years ago. It prepares students for the professional practice of law or other activities which legal training is useful. In addition to courses offered in the standard areas of Civil and Common Law, classes on Law in the Middle East and the Judian Influence on the Modern Legal System are also given.

Block Education Program Offered At WSSW

by Heidi Tenzer

Good News! Now there is a way to get a Master's Degree in Social Work from Wurzweiler School of Social Work without having to stay in New York City!

Under the "Block Education Program," a student takes three "blocks" of summer study at Wurzweiler at the University's Brookdale Center in Manhattan. The first two blocks are followed by field work in an agency in the city of the student's choice. Students are placed in Jewish or general communal social agencies for a field instruction period. They practice for four days each week, assuming responsibilities similar to the agency staff members. The fifth day of the week is spent on independent study based on course studies the previous summer.

The program is beneficial to those students living outside the New York City area and preferring to work in their own communities. Cynthia Ziman of Johannesburg, South Africa, is one of the 58 new students to participate in the program, which has students from nine American states, Canada, and South Africa.

Ms. Ziman states that the program has given her a better understanding of her Jewish history and future. One of her goals is to encourage others to endow a chain of community services so that the needs of the Jewish community, as well as those of other ethnic populations, can be better met.

The program is also of special interest to students living in New York who are interested in educational and career opportunities in other parts of the U.S. and Canada, as well as staff members currently employed in Jewish and general communal agencies seeking a graduate professional education leading to a Master's Degree in Social Work.

Director of the "Block Program," Professor Samuel Goldstein, has received much support as well as requests from agencies and alumni throughout the U.S., Canada, and Israel. He states that Wurzweiler's goal is to help the student develop learning skills, so that education becomes a vital part of the student's participation in a social work situation.

Professor Goldstein added that the mandatory Jewish-Oriented course training does not limit the students' ability to apply these principles to other ethnic and racial populations.

How to convince Mom and Dad to buy you a pre-paid Trailways ticket home

Check boxes, clip out, mail to parents.

Dear Mom and Dad,

Things are swell here at college except, of course, the food, which is so bad that I'm down to 91 lbs. living on salted water sending samples to the biology lab hoping you'll buy me a prepaid Trailways ticket home to get a decent meal.

I sure could go for some of Mom's good ol' apple pie Riz de Veau à la Financière blood transfusions Trailways tickets paid for at your local station and picked up at mine.

Dad, next time we get together, I want to tell you about my part-time job how I suddenly realized what a truly wise and magnanimous fellow you are where I left your car last New Year's Eve thanks for making this trip possible with a prepaid Trailways ticket.

I also need some advice on a personal matter my backhand where one can hire decent servants these days how to separate you from a few bucks for a prepaid Trailways ticket.

Got to sign off now and go to class to pieces drop three or four courses to the Trailways station to see if anyone sent me a prepaid ticket to get out of here for the weekend.

Love,

P.S. Just go to the Trailways station and pay for my ticket, tell them who it's for and where I am. I pick the ticket up here when I go to catch the bus.

There is a \$5 service charge for prepaid tickets. The user will be notified by the nearest Trailways terminal when the ticket is ready. Prepaid round-trip tickets are good for one year from the date of purchase. Prepaid one-way tickets are good for 60 days from the date of purchase.



Trailways

For more information call Trailways 564-8320

Carter And Geneva

Just a year and a half ago, President Carter was a man whose words people were willing to believe; the Jewish community in America voted for him, hoping that he would show Israel the support he promised in his prenomination days. Yet, the same man who preaches human rights, chastising those governments which do not provide their people with such rights, does not seem to act in a manner consistent with his avowed moral convictions. How is it that a terrorist organization with a history of murderous violence and an aim of destroying Israel gains the support and approval of the American government, which in turn places almost unbearable pressure on Israel to allow the PLO to represent the Palestinians at Geneva? Can peace truly be achieved through negotiations with murderers? Jews the world over have been deceived and disappointed by what appears to have been President Carter's attractive campaign promises, and, as concerned Jews, we must demand that justice and moral considerations be the determining factors in deciding who takes part in the Geneva negotiations. Perhaps as a result of our protest President Carter will become aware of the hypocrisy he is demonstrating and return to his original stand on this issue, paving the way for a real peace in the Middle East, without subjecting Israel to the pressure of a terrorist organization.

The Editor-in-Chief and governing board of **The Observer** would like to take this opportunity to sincerely thank Dr. Israel Miller, Vice President of Student Affairs, for facilitating the opening of the Stern College dormitory in September, one month prior to the official start of the academic year. This opening accommodated those student teachers and students on special programs whose classes began before their Stern classes did. Thanks also go to Dr. Miller for the beautiful Sukkah with which he so thoughtfully provided us during the holiday of Sukkot.

The Editorial Board of **The Observer** would like to extend a hearty welcome to the incoming Freshmen and transfer students. We hope that you will benefit from the unique program Stern offers its students.



Silver Reflections

A Stern Critique

For the past three years, I have, on numerous occasions, been subjected to lectures of the "uniqueness" of the students at Stern College. Each of these tirades differed vastly from its counterparts; it was evident that each speaker was dealing with Stern College from a different frame of reference. I have heard my comrades elevated to the highest of highs and decimated to the lowest of lows; I have heard every praise and, in turn, every criticism imaginable leveled at my peers; I have heard the qualities of Stern women extolled and denounced. I have, in most cases, proven myself to be an avid listener — but I have very rarely engaged in the erstwhile pastime of Stern College Critique.

With the preceding introduction, I hereby announce my first public harangue. My subject: Stern College Students. My frame of reference: Three years as a Stern College Student. My tone: A little offensive and slightly condescending.

As I become more actively involved in school affairs, I am increasingly aware of the general apathy of the Stern College student body. This lack of social and intellectual curiosity angers me more and more with every example which I perceive. And there are many, many instances which constitute a blatant display of this phenomenon. One of the most infuriating incidents was a "Meet the Dean" session, sponsored by SCWSC on October 19, which all student were encouraged to attend. The people who did show up were treated to a revealing and inspiring informal discussion with Dr. Bacon, during which we were given the chance to air our complaints and present our requests. The attendance was not merely bad; it was depressing. Less than five percent of the students of Stern College showed any interest in meeting with their dean — and the vast majority of those attending were students who will be graduating within one and a half years.

What's Ticking At TAC?

by Nina Neumann

Why does a student choose to go to Stern in contrast to a secular University? One of the basic answers is that the Stern student has a desire to increase her Jewish Education. The Jewish atmosphere is what makes Stern College a unique experience.

When you think about it though, how much time do you spend taking advantage of the religious dimension at Stern? Are you taking two-three Hebrew courses in your schedule, which takes up an average of about eight hours per week? Eight hours is a very small amount of time when you consider the 128 hours in a week.

The Torah Activities Committee provides you with the opportunities to supplement your Jewish courses. TAC provides the Student body with informative lectures on relevant Jewishly-related topics. TAC includes many committees which give the student the chance to learn about various Jewish Halachot (the **Mezuzah Drive**, the **Kashrut Committee**) to perform mitzvot for your fellow students and for your community (tutoring in Judaic Studies, visiting the sick and many more.)

These TAC services are provided for the benefit of the students but they can only be provided through the involvement of the students. Give a damn about your Jewish identity! Join with TAC and start TICKING!

For suggestions and more information, please see Nina in 12E.



The Grapes of Roth

Student Council: By And For The Students

Until the year 1954, Jewish women who wanted a higher education had to content themselves with an exclusively secular education. In the fall of that year, 33 young women changed all that and entered the doors of a new college: **Stern College for Women**. The goal of Stern College was to synthesize a liberal arts college curriculum with an extensive Jewish Studies program.

Recently, however, several universities have begun to offer Jewish Studies programs. This makes one question the uniqueness of Stern College; why should a student choose Stern over any other college?

Stern offers more than a simple dual program; Stern College assures a student of a particular environment and atmosphere. There is a certain warmth here, a sense of community, that you cannot find at any other college. And it is this warmth that keeps us all together.

I hope that by now some of the new students have already felt this warmth and will help maintain an everlasting spirit of unity and friendship throughout the coming year. Being so close to the pulse of student activity at Stern has afforded me a perspective of what can and should be done to further our social and cultural emancipation from the derogatory, stereo-typed "Stern Girl" image. So many forward leaps were taken last year that nothing but optimism, enthusiasm, and confidence can motivate this year's council. Through the council, our students have emerged as a **forceful** component in faculty and administrative decisions. Surely, even more progress is necessary in this area.

I am reasonably certain that the incident does not inspire anger or indignation in most of my readers as it did in me. Undoubtedly, however, my own temper was ignited by my estimation that at least eighty percent of the student body have complaints regarding the school. During the past few weeks, I have been the sounding board for at least a hundred grievances which, for the most part, could be resolved with a little bit of activity on the part of the faultfinder. I am sick and tired of hearing about "abysmal" situations which could certainly be improved if the party involved would only put a little effort into her attempt to implement reform. Armchair philosophy never improved anything except one's mind.

The majority of Stern College students are endowed with the incredible and irritating ability to understate any and every advantage which comes their way. They also possess an unflinching tendency to criticize anything and anyone who does not meet with favor in their self-righteous estimation. They are quick to lay blame where it does not belong, and even quicker to accept credit where it is not deserved.

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Unfortunately, 75% of our social interactions occur in dorm lounges. Yet, since this has been the rule of the day since the inception of our school, it is imperative that these facilities be upgraded so as to take on an atmosphere of a lounge rather than blue and orange chair-lined rooms. Student grievances must be faithfully recorded and evaluated and forcefully presented to the proper authority empowered to rectify them. Most importantly, the intelligent and dynamic personalities of our student body must be reflected in council planning, and translated into organized, programmed, progress. **Stern College** should mirror its high-calibered personality to the world, thereby attracting more students and gaining well-deserved prestige.

All these ideas and any other areas of importance cannot be implemented only by the student council executive board, or by our newly chosen Dean, Dr. Karen Bacon. It is the responsibility of each and every student to exercise her efforts and contribute her ideas to add to the successful accomplishments that our school is anticipating! It is up to us to make **Stern College** a school where we can be what we are and become what we are capable of becoming.

On behalf of the entire student council executive board, I welcome the class of 1981 and all other incoming students, and I hope the coming years will be filled with much success, wonderful experiences, and high academic achievements.

One might infer from my harangue that I am hopelessly disillusioned with the women at Stern College. However, this is not the case at all. It would seem illogical to me to spend my time expounding on a non-improvable subject. On the contrary, I am writing this column simply because I have unshakable confidence in the potential that exists in each and every one of my fellow students. YES, Stern College students ARE unique. They are intelligent and warm individuals who have committed themselves to a way of life that is by no means the "easy way out." They possess the ability to face their problems and solve them. My advice to my fellow student is simple and easy to implement: get involved. If you have an opinion, voice it through the various student organizations which exist solely for the purpose of serving you. If you have no complaints, help others who do. To paraphrase the great Rabbi Akiva, if we are not for ourselves, who are we? And if not now, when?

I would like to take this opportunity to wish my fellow students a fulfilling year of academic and emotional advances.

Editors Note: On October 7, 1977, the following letter was distributed to the Stern College student body. We are including two arguments, one for and one against, concerning the recent clarification of the dress code.

PRO

To the Editor:

Why a dress code, you may ask? Is it fair to dictate to college students what they may or may not wear, particularly these days when modes of dress are generally flexible and undefined? Yet the issue at hand is not one of enforcing certain values, thereby conforming the student. I am assuming that the majority of women who come to Stern College relate in some way to Jewish religious values. In requesting them to refrain from wearing clothing which does not fit in with these values, they are not being asked to change their personal lifestyles, but simply to abide, while on school grounds, by those standards which Yeshiva University strives to uphold. Stern, in representing an element of the Orthodox Jewish community, has the right to ask its students to maintain the image it stands for by dressing accordingly.

It has been brought to our attention that a lamp was accidentally broken in the student lounge during the tea on Sunday, October 9. We sincerely hope that in the future, Stern College Students will show the utmost respect and care for Stern property.
Stern College Student Council 1977-78

A Yasher Koach to all those who helped make the new students feel right at home during Orientation. Special thanks to Paul and Rachel Glasser, Sally Roth, Karen Eisenberg, chairperson of "Big Sister," and Vivian Weisel and Melinda Teitler, co-chairpeople of freshman orientation.
Hatzlacha Rabba to all students for the coming year.



Up, Up, and Away - Where?

by Laurie Rosenstreich

After a Spring and Summer of court cases by the Federal Government, the British and French airline companies and their governments, and the Port Authority of New York and New Jersey; after appeals and reappeals; and after numerous demonstrations by residents of the area surrounding Kennedy Airport, the question of whether the Anglo-French Concorde supersonic will be permitted access to the airport remains in abeyance. A September 29 decision by a U.S. Circuit Court of Appeals panel in New York held that the Port Authority's ban of the Concorde from Kennedy Airport on the grounds of noise pollution was illegal. This decision was based on the results of a trial flight period at Dulles Airport in Washington, D.C.

A few days before the court's ruling, the Carter administration issued a proposal for regulations that could lead to permanent landing rights for the Concorde in thirteen U.S. cities. These would include noise limit regulations. However, the administration acknowledged the final authority of local agencies, such as the Port Authority, to set more stringent standards. Transportation Secretary Brock Adams also proposed a regulation to prohibit Concordes from taking off or landing between 10 P.M. and 7 A.M.

On October 18, the long process reached its culmination. The United States Supreme Court upheld the appeals court's decision that the Concorde could not at present be banned from New York's airport. Test flights, without passengers, were to begin immediately, with federal noise monitoring equipment set up at six points in residential areas near the airport.

The only real possibility that remains for preventing

Dear Student,

At the start of this new Jewish year and the new academic year at Stern College, I would like to share with you the feelings of the Judaic Studies faculty as to a matter of importance to our college environment.

Stern College has always considered patterns of attire by the student body to be a significant element of the religious atmosphere of the school. For that reason, the dress code has always been a subject of serious concern to both students and faculty. The most recent revision of that code, adopted in 1974, reflected a serious attempt on the part of our academic community to enhance the religious quality of the total academic experience as well as to avoid possible violation of Halacha and offense to the religious sensitivities of members of our community.

While that dress code remains intact as the basis of our self-governance, recent patterns of actual dress reflect either anxious non-adherence to or misunderstanding of the intent of that document. For that reason we would like to clarify our understanding of the current dress code and thereby our expectations as to appropriate standards of dress within the college building.

It is our understanding and expectation that students not wear:

1. sleeveless or capsleeve clothing
2. shorts or other garb of immodest length
3. blue jeans

As is explicitly indicated in the text of the dress code, students are expected to adhere to the individual preferences of their instructors with regard to dress, which may go beyond the pattern reflected above.

It is our hope that this clarification will elicit the cooperation of each individual student in helping to shape the religious environment of our college.

Sincerely,
Rabbi Saul J. Berman
Chairman, Dept. of
Judaic Studies

full, permanent landing rights for the Concorde would be the establishment by the Port Authority of a new, "reasonable and non-discriminating" set of airplane noise limits. The P.A. is still holding hearings for that purpose. Otherwise, the Concorde is scheduled to begin regular service to Kennedy Airport on November 22.

Clearly, a number of influential parties are greatly concerned about receiving landing rights for the Concorde. The British and French governments and airlines, of course, look forward to the business benefits of which the Concorde is potential. These same agencies also seek to protect a huge investment (including the cost of building the sixteen Concorde planes now in existence, as well as that of an extensive lobbying campaign). President Carter is concerned about the possible impact which a refusal would have on relations with Britain and France.

But why would anyone have wanted to begin all this effort for a plane that averages twenty decibels louder than a Boeing 707 (according to tests at London's Heathrow Airport), at a lower frequency that causes perceptible vibrations in the area, damage to the upper atmosphere, has one quarter the passenger room of a Boeing 747, uses substantially more fuel and therefore has a shorter flight range? First, because it crosses the Atlantic in three hours, half the usual time. Quite an accomplishment. As I see it, a moderate convenience that affects a relatively small part of the population.

I suggest an additional answer: because the Concorde is new; the Concorde is progress. The mainstream of Western society still carries in its collective head the notion that not only is something that's faster automatically better, but that new is necessarily improved.

I personally have had extensive exposure to this concept from the upper grades of elementary school, through junior high, and well into high school. There were many teachers who would reiterate to their pupils the tenets of liberalism and modernity as valuable for

CON

There has been much controversy over the recent clarification of the dress code of Stern College. The 1974 dress code prohibited the wearing of "work clothes" which Rabbi Berman has interpreted to be blue jeans. Why he picked on blue jean pants makes absolutely no sense to me. If it is the material in question, then why not prohibit jean skirts and jackets as well? If it is the concept of pants being either "begehd lah" or not being modest, then why not prohibit all pants?

Rabbi Berman maintains that blue jeans are an expression of a lack of self esteem and dignity. I fail to see the connection there... Jeans are not a reflection of a woman's character or inner qualities. Furthermore, although blue jeans may not be formal dress (and since when does anyone dress up formally for school?), they are certainly not slovenly dress. Jeans are considered casual dress and are acceptable in many types of situations, certainly in colleges. Why Stern should be an exception I fail to see.

We are no longer little girls, we are now fully grown women, free to make decisions that affect our own lives. This type of dress code only encroaches upon our liberty and reduces us to the position of mere children who must be told how to dress.

Since Yeshiva University has revised its charter and is no longer registered as a religious institution, the administration has no right to impose its personal standards upon us. If any one teacher is offended by jeans, they will come right out and tell the students, as one teacher has already done. However, since most teachers have not seemed to mind blue jeans at all, the students should be left their freedom of choice to decide what to wear to classes.

their own sakes. Change is progress. The world must be educated, enlightened, and rid of the old beliefs that hinder its betterment. It is technological advancement that will save mankind.

Even in elementary school I found this unacceptable. My reaction developed to a stage where, for several years, I had a general aversion to the idea of technology.

That feeling has softened considerably since then; now, as a chemistry student, I don't believe I can be accused of blind antitechnological fanaticism. Yet I retain some strong reservations and a dose of skepticism.

Certainly scientific and technological research require much groping in the dark. Many developments occur in unexpected places. (One example is the space program, popularly criticized in the late '60's and early '70's, which has resulted in numerous benefits to medical science.)

Unquestionably, many of the discoveries and inventions we take for granted were once viewed as unnecessary "technologization." But in the past few years we have, in fact, begun to realize that we might be better off without some of them, because of very real dangers to our health and environment.

Yes, we should seek to know and discover, to invent and improve, with the recognition that this takes us into some dark and slippery territory. But particularly in instituting the application of well-developed principles and processes, I believe that we must examine the possible consequences as thoroughly and conscientiously as we can. Where problems are evident — be they dangers to health, a cramping of the individuals independence, or halachic objections — we must weigh the value of the supposed advance.

I believe that the Concorde is such a case. It represents a moderate convenience for a few and an annoyance for many. Before we plunge into a supersonic trip going nowhere, I suggest we consider that faster and new are not always better.

The Golden Chain

by Rabbi Alter B. Metzger

In accord with the teachings of our Sages (Succah 42A), the first text which a Jewish child learns, as soon as he is able to speak, is the verse: Torah tzavah lonu Moshe, morahsa kekilas Yaakov — "Moshe commanded us the Torah," a heritage of the congregation of Jacob."

The verse describes the Torah as having been transmitted to the Jewish people by Moshe Rabbeinu — Moshe our Teacher, and received by him from G-d at Sinai. This means that the Torah in its entirety, even "that which a student will formulate in the future," was given to Moshe at Sinai (see Megilo 19b). Even the inner, concealed teachings of the Torah, which will be revealed by Moshiah, were contained therein. The only distinction relates to them; there are matters which have already been revealed, and there are Torah teachings which will be disclosed in the future. But even those matters which are to be imparted eventually are not to be perceived as, Heaven forbid, a "New Torah," but rather as part of the sustained, constantly ongoing, unfolding revelation of the Torah which was given in its entirety to Moshe at Sinai.

Thus the verse, "The Torah which Moshe commanded us etc." means "Torah" in its totality, all that has been learned and all that scholars will study and comprehend in the future, all of these was "commanded unto us by Moshe." Torah is infinite in its profundity and a student must always feel humble, no matter how great his scholarship, for he has grasped but a small segment of the boundless expanse of Torah knowledge.

It is therefore strange to find that one must impart or at least mention so deep a concept to a child who stands at the threshold of his studies. The normal educational method is to proceed from the simple to the more complex, to impart easily understood concepts, to help him understand a concrete, tangible reality or those ideas vivid and meaningful to even a young child. Applying principles of educational psychology, it would seem inappropriate to discuss with a small child the negative concept that the Torah in its vastness is utterly beyond the grasp of the human mind, and all that one could possibly ever learn is but a small segment of infinite Torah. Why is so difficult a concept taught to a child as soon as he can speak?

The answer is that the essential concept of Torah which was "commanded unto us by Moshe" is related to the Jewish soul and was given to every single Jew, and is therefore relevant to all Jews, even to a small child.

The educational principle of proceeding from the simple to the more difficult cannot pertain to Torah, which surpasses by far the capacity of human intellect. Within the essence of Torah, G-d has given of His Own Selfhood, if this can be comprehended, of His Own Absolute Beings, and by studying Torah, a Jew establishes a bond with G-d Himself. (See Likutei Amarim, Tanya, Chapter 47).

G-d has transmitted this unique ability to every Jew in his study of Torah. Every Jew is equal in this respect; the same content of being united with G-d as He is vested in the Torah applies to both the individual of lesser intellect and the scholar endowed with great understanding. It is only by Divine compassion that "He has chosen us from all the nations" and therefore given us His Torah. He, G-d, Who is all-powerful, has given us His Torah, the very same lofty Torah which preoccupies and concerns the Almighty Himself. And because G-d has given of Himself in the Torah, He has divinely endowed Torah with the unique spiritual quality of enabling both the mature scholar and the small child to be united with G-dliness. In the profound Torah thoughts of the great Talmudic student, and in the breath of the small child uttering words of Torah — in each is found a bond with absolute G-dliness.

This is the conclusion of the verse: "A heritage of Jacob's congregation," "A heritage" — something inherited, not subject to the status and condition of the inheritor. "Even a small child one day in age can inherit" as long as he is the son of the individual leaving the estate.

Similarly, since Jews are G-d's children, our Torah heritage links us to G-d Himself. This "heritage" belongs to all Jews, even those described by the term "the congregation of Jacob" which is applied to individuals of relatively lower spiritual status (see Likutei Torah 94h).

They, too, by mean of Torah, are joined with G-dliness.

II

Knowing the G-dliness is inherent to Torah, even in the text studied by a child, why, however, is it necessary to share this knowledge with the child? What difference would it make if he gained this awareness later, when he matures intellectually and can thoroughly grasp the concept? Until that time the child could concern himself with matters more easily understood.

The answer to this question is that every Jew must believe faithfully that the essence and truth of Torah are not subject to intellectual comprehension. The essence of Torah is comprised of the fact the "G-d and His wisdom are one." (See Rambam, Hilchos Yesodei HaTorah, 2.1). Without this conviction, the entire foundation of Torah study is missing.

The awareness that G-d and Torah are one is not a detail related to the study and comprehension of Torah; but is the essential point of the entire Torah; it is the necessary foundation on which we can only later build the edifice — the study of Torah.

If we delay teaching the child this basic principle till he achieves greater maturity, then all the Torah he learns until that time will lack this basic element of faith. It will be very difficult to instill this attitude later, since his initial study of

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ATTENTION SCIENCE MAJORS

by Erica Smith

Eventually every science major must ask herself, "Can I really make good money dissecting fetal pigs?" The City University of New York has an answer. The Science Career Workshop for Women will be held December 21 and is free of charge.

The goal of the workshop is to plot out a personal career plan for each participant. Most of the workshop is devoted to small activity. Groups of 15 participants will focus on long range career goals and career alternatives, under the leadership of professional scientists. Each participant will have a computer print-out of careers reflecting her interests or abilities. She will also get a personal value balance sheet to aid constructing her individual career decision.

Each woman will also receive information on the job market, both in academic and non-academic science careers. The leaders will show what kinds of opportunities are available at the different life-choice points. They will zero in on promotion, job continuity, advancements, and seniority. Once the career goals have been established, the participants will determine what educational paths to follow.

All women wishing to attend the workshop can pick up an application from Erica Smith in 5F.



EL
Dean Karen Bacon listens as students voice their complaints at the "Meet the Dean" session on October 19.

BOOKENDS by Barbara Michael

Professor Edith Lubetski has announced that a copy of the thesis entitled "The Orthodox Jewish Professional Woman" will be available on reserve for any interested Stern College Student.

The thesis was written by Ailene Cohen Nusbacher as part of the requirements for the masters degree she earned at Brooklyn College last year. It deals with the conflicts that may arise when a married Orthodox Jewish Woman has a career.

In order to write the thesis, Mrs. Nusbacher, a graduate student and the mother of two children, interviewed about thirty Orthodox career women. They discussed their husbands attitudes and the possible personal conflicts between the halakic view of women and the modern view that the married woman may have a career. The basic questions she asked of each subject were: 1) what motivated them to pursue a career outside the home? 2) what problems did each woman have? 3) how did each woman handle her problems?

The answers Mrs. Nusbacher presents are fascinating, and, at times, startling. For instance, although many women said that their mothers had worked,

spurring them to pursue careers of their own, many also added that their fathers had been influential in their decision to enter the working world. In addition, most women claimed that their husbands were supportive and even proud of them.

Many people feel that a working mother threatens the stability of the family, because the children may receive less personal care. Many feel there is a special problem inherent in the partial absence of a woman from a Jewish home because the Jewish woman traditionally plays a special role in her home. However, many Jewish career women with strong Yeshiva backgrounds assert that halacha is flexible on the subject of the working woman, and therefore there should be no conflict between a woman's career and her desire to be an Orthodox Jewish wife and mother.

In the future Mrs. Nusbacher hopes to "extend and elaborate" on her original thesis. She plans to re-interview her original subjects, in order to do a follow-up report, and to add a control group to her study so that she can draw more definite conclusions about the particular problems which apply only to the Orthodox Jewish career women.



YUPR
Rav J.E. Soloveitchik, Shlita, delivers the first Gemara Shiur of the newly implemented Bet Midrash program. Seated to the left of the Rav are Dr. Norman Lamm, Dean Karen Bacon, and Rabbi Saul Berman.

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The Golden Chain

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Torah was based solely on reason and understanding. For it is well known that reliance only on logic and reason hinders the ability to apprehend absolute G-d-ness, which is beyond the limited grasp of human intellect. It is for this reason that we must imbue the student with this attitude when he is in his early childhood, and as a result, "Even when he ages, he will not turn from it" (Mishlei 22,6). His later study of Torah will be based on understanding, but it will be permeated with the awe and fear of G-d and with submission to the Heavenly Yoke.

III

It is a Jewish custom on the holiday of Simchas Torah — and "A Jewish custom is itself Torah" (see Yerushalmi, Pesachim 4,1) — to take the Torah covered with its mantle and to dance the Hakofot around the reading table upon which the Torah is read. Torah requires intellect and understanding. It would therefore seem appropriate to express our joy with the Torah by concentrating that day on an intensified study of Torah. The intense effort of greater and deeper study would bring the understanding that should awaken joy within us. Why do we express our joy by dancing with our feet and with the Torah covered by its mantle, so that we cannot gaze upon the scroll for the purpose of Torah study?

It is true that one must have fixed times set aside for study on Simchas Torah, but this is as part of our constant obligation of Torah study, and not as a special obligation to express the joyousness of the day by means of additional Torah study. This is not the unique joy of Simchas Torah.

The true significance of Torah is based upon the sanctity of Torah, not merely on intellect and understanding. That is why even unlearned persons recite the blessing on the Torah; all Jews have a relationship to Torah. Since the Torah must permeate an individual and infuse him totally and not remain external to him, however, study and understanding of Torah are also necessary. The inherent unity that exists between the spirituality of Torah and the elemental aspect of the Jewish soul is evoked by comprehension, although this unity is actually beyond intellectual understanding.

We therefore dance on Simchas Torah with the Torah concealed in its mantle, inaccessible to our eyes, i.e. — beyond our understanding. Our rejoicing is not based on our understanding of Torah, but rather on the fact that through study and reading of Torah, we relate to G-d as He exists in exalted sanctity far beyond the grasp of human reason.

Our joy is therefore expressed in the dancing of our feet, because feet convey the quality of submission — total faith, a wholly committed response to the will of a guiding intellect.

This rejoicing with the Torah concealed in its mantle occurs at the Sidra Beraishit, the beginning of the year, after the repentance during Elul, after Rosh Hashanah, the Ten Days of Penitence, Succos, and Smeini Atzeres. At the start of the New Year and its spiritual service, all Jews are like the small child whose education is beginning, and they too must start with the awareness, like the child, of "The Torah which Moshe commanded us ..." — with submission to the Heavenly Yoke. With the foundation, later Torah study during the course of the year, the logic and understanding of Torah, will be

1977-'78 TESTING SCHEDULES

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

1. ALLIED HEALTH PROFESSIONS — Many schools preparing for allied health professions require applicants for admission to take the Allied Health Professions Admission Test. The test will be given at Yeshiva University for Sabbath-observing students next year on the following dates, all Sundays: November 20, 1977; January 22, March 12, and May 21, 1978. Application blanks for the test are to be secured from the Psychological Corporation, 757 Third Avenue, New York NY 10017.

2. DENTISTRY — All dental schools in the United States require applicants for admission to take the Dental Aptitude Test. The test will be given at Yeshiva University for Sabbath-observing students next year on the following dates: Monday, October 10, 1977 and Sunday, April 30, 1978. Application blanks for this test are to be secured from the Division of Educational Measurements, American Dental Association, 211 East Chicago Avenue, Chicago, Illinois 60611.

3. GRADUATE RECORD — There are two types of Graduate Record Examinations: Aptitude and Advanced. One or both of these tests may be required or recommended for admission by many graduate schools. You must learn cont. on page 8



The 1977-78 Executive Board of SCWSC conducts the first Student Council meeting. From left: Adriane Stein, V.P.; Anne Tenenberg, Rec. Sec.; Sally Roth, Pres.; Thea Reznick, Treas.; Naomi Miller, Corr. Sec. suffused with fair and wholehearted devotion to the fulfillment of G-d's Will.

IV

Now we can understand the statement of the former Lubavitcher Rebbe, Rabbi Joseph Isaac Schneersohn, that on Simchas Torah, "The Torah desires to circle the Bimah (the table on which the Torah is read), and since the Torah does not possess feet, the Jew serves as its feet, carrying around the Bimah, just as feet walk and bear the head of a person to his desired destination."

What is the meaning of this strange phrase — that a Jew acquires the identity of feet in relation to the Sefer Torah? This implies that when a Jew dances on Simchas Torah, he submits himself totally to the Will of G-d, to the extent that he does not perceive himself as an independent being. He is like feet to the head, subordinate and instantly responsive to the mind's desire. If the feet would be able to reflect whether they wish to comply with the mind's directives, if they had any kind of self-awareness, then this would be a sign of illness and malfunction. "A Jew is like feet to a Sefer Torah" — he accepts and firmly resolves that in the coming year he will completely subordinate himself to the dictates of Torah, fulfilling them instinctively so that they are inherent and natural to his personal conduct. And just as feet, by bringing the body and the head to a location they could not reach on their own, bring fulfillment to the head, so do Jews, by accepting the yoke of the Torah with joy, bring spiritual exaltation to the Torah.

This is the meaning of the plural expression, "The time of our joy." Jews rejoice with the Torah and the Torah rejoices with the Jewish people — their actions causing even greater spiritual ascent for the sanctity of Torah.

V

Though the joy of Simchas Torah is primarily expressed by feet dancing in religious fervor, we must bear in mind that the congregants circle the Bimah. We

thus link the joy of Torah with the reading and study of Torah. In addition, before the Hakofos, we read "Ataw Hawraisa" — a compilation of verses from the Torah. On the basis of our discussion, how can we reconcile the dancing feet, expressive of faith and submission, with circling the Bimah, which symbolized study and intellectual mastery?

Since Tishrei is the first month of the year, it possesses, in condensed form, all those spiritual qualities from which we can derive the ability for the later fulfillment of all our religious obligations — the study of Torah and the performance of mitzvos during the course of the entire following year. Thus, Tishrei is unique in its two-fold nature, having qualities specific to itself as well as being an inclusive general source for our religious conduct during the coming year.

Consequently, Tishrei includes not only the foundation for Torah study — faithful submission to G-d's Will as expressed by dancing feet, which relates to the specific nature of Tishrei; it also contains the structure which rests on that supporting foundation, the study of Torah, which is derived from the general nature of Tishrei which encompasses spirituality for an entire year. Since it is the very beginning of the year, we concentrate on the foundation — faithful commitment, expressed by dancing feet. The later study of Torah is, however, symbolized by the circling around the Bimah.

There is also a profounder relationship between faithful submission and the study of Torah. Together with simple, sincere faith higher than comprehension, a Jew must also have the kind of faith and submission to G-d's Will which results from his understanding of G-d-ness. Chabad Chassidus distinguishes between aspects of man's soul external to him and qualities inherent within him. Simple faith and submission to the Heavenly Yoke are praiseworthy attributes. They are, however, external to his intellect and other

BOOKENDS

cont. from page 6

During Jewish Book Month (November 4 - December 4, 1977) the Hedi Steinberg Library will feature an exhibit entitled "Torah U'Mada on Display: An Exhibit of Yeshiva University Press Publications." Mrs. Lubetaki expresses the hope that this exhibit will awaken the interest of the Stern College Students in the works of many of our professors. Hopefully, it will stimulate pride in the ongoing contributions of the Stern College faculty, and of Yeshiva University in general, to the field of Jewish learning. Some of the titles on display will also be available on reserve, including *Anthology of Studies in Torah Judaism* (Stitakin), *In His Image* (Belkin), and *Studies in Torah Judaism-Prayer* (Berkovits).

Several additions will be made to library services in order to make the library's resources more accessible to students. The Periodical room will now be open Monday through Thursday until 7:30 p.m. On Sunday, there will be a messenger service between the library and the periodical room to fill requests for magazines.

In addition, the library is planning to extend its hours, and add a reference librarian in the evening. This librarian will have a general and Judaic Studies background. Details about those two additions will be given in future issues when plans are finalized.

Berger

cont. from page 1

Dr. Berger was a member at large, Executive Committee, American Association of State Psychology Boards, was chairman of the Committee on Education and Credentialing, American Association of State Psychology Boards, president, American Association of State Psychology Boards, and was a member of the Steering Committee of the American Psychological Association-sponsored Conference on Education and Credentialing in Psychology.

Dr. Berger earned a diploma in Jewish education at Yeshiva University's Teachers Institute (now Erna Michael College) in 1956, the bachelor's degree at Yeshiva College the following year, and the M.S. in 1962 and the Ph.D. in 1963 at the University of Massachusetts.

(YUPR)

The Editor-in-Chief and Governing Board of *The Observer* wish a hearty *Mazel Tov* to former Photography Editor Nina Novetaky on her engagement to Daniel Butler.

souled qualities which are thus not pervaded with G-d-ness. Thus his bond with G-d is imperfect and incomplete. It is only when his knowledge is wholly pervaded with intellectual awareness of G-d-ness that he is truly and completely united with G-d. This consciousness encompassed not only man, but also his entire physical environment. G-d-ness and spirituality are apprehended even in the realm of the mundane. Man perceives the entire world as permeated with inner G-dly radiance.

Thus the dancing of Hakofos is preceded by verses of Torah and linked to the reading of Torah. The study and understanding of Torah, wholly encompassing the total identity of a Jew, makes the dancing of Hakofos completely appropriate.

1977-'78 TESTING SCHEDULES

cont. from page 7

from the graduate school of your choice which test, if any, they require or recommend. These tests are administered in two different programs:

a. **National Program** — The Uptown Campus of Yeshiva University will serve as a testing center for the administration of the Aptitude and Advanced Tests of the Graduate Record Examinations of the following dates, all Mondays: October 17 and December 12, 1977; January 16 and April 24, 1978. The test center number for Yeshiva University is 3699. Application blanks for these test are to be secured from the Education Testing Service, Box 965, Princeton, New Jersey 08540.

b. **New York City Program** — Special administrations of the Graduate Record Examinations are given almost every month in New York City, on Mondays or Tuesdays. For information and application blanks write to GRE Specials, Educational Testing Service, Box 955, Princeton, New Jersey 08540.

4. **LAW** — All schools in the United States either require or recommend that applicants submit scores of the Law School Admission Test. The test will be given for Sabbath-observing students this year on the following dates, all Mondays: October 10 and December 5, 1977; February 6, April 17 and July 17, 1978. The test center number for Yeshiva University is 3650. Application blanks for this test are to be secured from Educational Testing Service, Box 944, Princeton, New Jersey 08540.

5. **MANAGEMENT** — The Graduate Management Admission Test is a requirement for admission to many graduate business schools or divisions. For Sabbath-observing students, the test will be given this year on the following dates: all Mondays: November 7, 1977; January 30, March 20 and July 10, 1978. The test center number for Yeshiva University is 3609. Application blanks for this test are to be secured from Educational Testing Service, Box 966, Princeton, New Jersey 08540.

6. **MEDICINE** — All medical schools in the U.S. require applicants for admission to take the Medical College Admission Test. The test for Sabbath-observing students next year will be given on Sunday, October 2, 1977, and April 30, 1978. Application blanks for this test may be secured from Dr. Saul Wischnitzer, Room 485, Riets Hall, Main Center, or directly from American College Testing Program, P.O. Box 414, Iowa City, Iowa 52240.

7. **OPTOMETRY** — The Optometry College Admission Test is a requirement for admission to many schools and colleges of optometry. For Sabbath-observing students, the test will be given this year on the following dates, all Sundays: November 6, 1977; January 15, and March 19, 1978. Application blanks may be secured from the Psychological Corporation, 757 Third Avenue, New York, 10017.

8. **PHARMACY** — The Pharmacy College Admission Test is a requirement for admission to many schools and colleges of pharmacy. For Sabbath-observing students, the test will be given this year on the following dates, all Sundays: November 13, 1977; February 12 and May 14, 1978. Application blanks may be secured from the Psychological Corporation, 757 Third Avenue, New York, NY 10017.

9. **TEACHING** — Certain school systems in the U.S. require applicants for teaching positions to take the National Teacher Examinations. The test for Sabbath-observing students this year will be given on the following dates, all Mondays: November 14, 1977; February 20 and July 17, 1978. The test center number for Yeshiva University is 3695. Application blanks may be secured from Educational Testing Service, Box 911, Princeton, New Jersey 08540.

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

IMPORTANT!

Your application should be mailed at least six weeks before the test date.

Rings 'n' Things

Engaged:
Linda Wolf '78 to Howie Lichtenstein YC '78

Debbie Solow '78 to Henry Ginsberg Toure '76 N.Y. School of Podiatry '81

Robin Singfer '79 to Zvi Karpel WSSW '80 RIETS '79

Debby Sternberg '75 to Jeffrey Mackler YC '77

Alane Lis '78 to David Schreiber

Joanne Mirsky '77 to Howie Griffel WSSW '78

Sandy Lowy '79 to Aryeh Gutenberg CSL '79

Aviva Brojges '77 to Ira Miskin Touro '77

Gwenn Felder '77 to Armand Peretz

Alice Small '77 to Moshe Lipschik

Boni Nathan '74 to Jerry Sussman

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The Editor-in-Chief and Governing Board of *The Observer* wish a hearty *Mazel Tov* to Ms. Dorothy Colodner, former Assistant Registrar, on her marriage to Aryeh Winerman.

SCHEDULE OF GEMERS

Bible I — Mon. Dec. 12, 1977
Bible II — Mon. March 27, 1978
Bible II — Mon. May 1, 1978
Hebr. Lit — Tues. May 23, 1978
Hist./Philo — Mon. May 29, 1978

If you are interested in taking Gemers, please see Dr. Eidelberg as soon as possible.

The Editor-in-Chief and Governing Board of *The Observer* wish a speedy *refuah shlema* to the Lubovitcher Rebbe, *Shlita*, in recognition and appreciation of the invaluable work which he and his followers have done for the benefit of Jews worldwide.

SCWSC would like to thank this year's head floor chairperson, Miriam Silverstein, for introducing and maintaining a new system of selling books. Miriam undertook the job of compiling all the list together, dividing the books into departments, and helping students sell their books in an organized fashion. The "book store" was opened in Room 8C. We hope this will be a continuous service for students in future years.

The Editor-in-Chief and Governing Board of *The Observer* wish a sincere *Mazel Tov* to Rabbi and Mrs. Saul Berman on the newest addition to their family. May you, your new daughter Efrat, and your son Shama find as much joy in your life together as you have given us throughout your years on the faculty of SCW.

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