



THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University

October 22, 1977

NEW YORK CITY
VOL. XXXVIII NO. 2

ת"דב

12 KISLEV 5738

Economic Strife Plagues Israel

by Sarah Stern

On October 28, after twenty nine years of socialist policies under Israel's Labor Party, the Likud government announced a move toward a free market economy involving the elimination of subsidies for basic commodities and the allowance of the pound to float. The change included an increase in the value-added tax on goods and services excluding airline and steamship tickets. A day after the change was announced, prices of 150 basic commodities rose an average of 11 percent, and an eventual increase of 50 percent is expected.

The floatation of the pound is expected to help decrease Israel's trade deficit and bring in new investment. For the same purpose, most controls on foreign currency and export incentives were abolished. The value of the pound has already dropped about 33 percent (from 10.36 to 15 pounds to the dollar). Prices on the stock exchange have risen as much as

10 percent, and the 1977 inflation rate is expected to rise to 38 percent (about the same rate as last year's).

Although Prime Minister Menahem Begin urged Israelis to accept the increases with "common sense and national feeling," the announcement of the economic changes was met with buying sprees and strikes by railway, factory, shipyard, postal, and communication workers. Shoppers frantically bought cars, cigarettes, electrical appliances and foodstuffs before the value-added tax was put into effect November 1. Yeruham Meshel, Secretary General of the General Federation of Labor, demanded full compensation for the increases through a revision of the cost-of-living allowances. Finance Minister Simha Ehrlich asked for restraint from the 1.1 million-member Histadrut and said that the increased prices would eventually lower the rate of inflation by forcing consumers to spend more for basic commodities and less for luxuries.

New Hope for the Elderly

by Shari Ehrman

One of the most controversial issues in America today is the place of the elderly in our society. Should our senior citizens be placed in Homes or Hospital for the Aged, out of sight and out of mind? Or should they be integrated as much as possible into the mainstream of society?

Today, many educators and lawmakers support the latter alternative. In Congress, laws are being considered which will extend the Force-Retirement age to seventy. Similarly, educators are focusing on training the elderly to be more self-sufficient. The community in general is also being taught how to provide for some of the needs of the elderly. Together, these two educational accomplishments will serve to diminish the number of nursing homes in our country.

Yeshiva University is one of the institutions which has undertaken to provide this essential education. Y.U. is offering a variety of programs in the field of Gerontology, on the graduate and undergraduate levels. These courses are being offered through the Yeshiva University Gerontological Institute (Y.U.G.I.). The Institute was founded after the Interdisciplinary Conference in Gerontology, which was held by Y.U. in 1975. Since then it has received a grant from the Department of Health, Education and Welfare to fund the development of new programs for the aged. The programs will involve all the schools of Y.U.

In the past the Institute has conducted worthwhile programs for graduates as well as undergraduates. In the Spring of 1977 a seminar was offered by the Wurzelweil School of Social Work. It was attended by Stern and Yeshiva College students, and combined lectures and discussions on the various problems of aging with actual field work. The Y.U.G.I. advisory committee hopes to expand programs such as these in the future.

There is an excellent program presently being offered at the post-master's level for Social Workers, Psychologists, Counsellors, Nurses, and Rabbis who work with the elderly. It will explore such areas as the psychological and biological aspects of aging, legislation concerning the elderly, and institutional and community settings for the elderly. The program will help those involved in this area to conceive of new ways of dealing with the problems of the elderly.

Implementing, and not merely "exploring," is the unifying theme of all the various programs offered. The entire educational program, from the undergraduate level on up, stresses the importance of improving the lot of the elderly. In the words of a Y.U.G.I. newsletter, their purpose is "to support and stimulate new educational programs in its interest of creating a better quality of life for the older persons of our society."

Rabbi Fabian Schonfeld EL

Rabbi Schonfeld

Delivers TAC Lecture

On Tznius

by Jill Hacker

The second in a series of lectures sponsored by the Torah Activities Committee of Stern College was delivered by Rabbi Fabian Schonfeld on Thursday, November 3. Rabbi Schonfeld's lecture, entitled "Our Attitude Toward Tznius: How Do We Live in a Permissive Society?", was a reaction to the column in the October 27 issue of *The Observer* written against the dress code.

Rabbi Schonfeld stressed that the whole of Judaism is based on the acceptance by the Jewish people of the authority of Torah. He explained that the attraction of American social values which conflict with Torah morals is only temporary. No amount of "progress" improves a society morally. One need only consider German society and the atrocities it was capable of during WWII to view a case in point.

Tznius, like every other mitzvah, is a religious obligation. According to Rabbi Schonfeld, the revision of the dress code does not take away from SCW students the liberty to decide to how they dress; rather, their mode of dress should be dictated by *halacha*.

What constitutes modest dress? Rabbi Schonfeld maintains that *Tznius* is an attitude not expressed by specifications, as there are many differing Rabbinical opinions on the matter. It is up to the individual to decide whether or not she is dressed modestly.

Rabbi Schonfeld cited the opinion of Rav Soloveitchik that the purpose of a mechitza is to protect the self-respect and dignity of women during t'fila. The same, according to the speaker, applies to *Tznius* in clothing.

Rabbi Schonfeld stressed his belief that it is the responsibility of students of Yeshiva University to reflect the high standards for which the Torah institution strives. Subsequently, the Stern College women must reflect these values in everything she does.

Dean Bacon Calls For "Input From Students"

by Eva Grussagot

From the Sages of Babylonia to Chayim Potok of Philadelphia, individuals have reached the same conclusion; All beginnings are hard.

Dr. Karen Bacon, who began her new position as dean of SCW a month ago, believes that the unanticipated warmth and cooperation she has received from both the student body and the administration have helped her to adjust to her new role. With the overwhelming good will and trust shown to her, Dean Bacon is confident she will accomplish a lot.

Asked whether criticism of Stern's academic standards when compared to those of other colleges is justified, she exclaimed, "I reject the notion outright!" As far as secular studies are concerned academically, she feels that due to the double curriculum, there is a limit to how much a teacher can demand of his/her students, yet each professor is responsible for the full development of every student's intellectual potential. Dean Bacon stressed her opinion that the Judaic Studies are not on a lower level than those in the undergraduate men's divisions of YU; the distinction, she emphasized, exists in the fact that Judaic Studies at Stern College are interspersed through

out the day, instead of consolidated in any particular time slot.

There has been much discussion concerning the Jewish career-oriented woman. Dr. Bacon feels that information on this topic is essential to the SCW student body, and ought to be discussed in seminars. The Dean believes that a woman who enters Stern and wants to pursue a post graduate career "cannot start out by saying I'll make a compromise because that is striving for less than excellence — which is unacceptable."

In reference to her relationship with her students, Dr. Bacon says, "I seem to be unavailable but this is an essential part of adjustment." She continued to say that she has to assert Stern's position amongst the University community and only then will she be able to concentrate fully on activity at the Midtown Center. "I have to have input from the students — Write to me, send me whatever ideas might be useful." The Dean is receptive to the needs of the students — she expressed her desire that students should not only present criticism to her when desperate, but should feel free to make an appointment with her at any time.

As the interview came to a close, the Dean added a few words about the impressive student organization, praising it for its productivity and assertiveness.

Dean Karen Bacon EL

Where Have All The Children Gone?

by Penny Kaganoff

Missing: Bev Goldberg, 19, who was last seen by her parents on June 9, 1977, is suspected of being a loyal follower of Reverend Sun Myung Moon. Joe Fried, 18, who was spotted marching with the Hare Krishna on April 30, 1977, has not been seen or heard from since. Rachel Mendelsohn, 25, a graduate of S.U.N.Y. at Stony Brook, was last seen on 84th Street passing around literature for the Church of Bible Understanding.

Bev, Joe, and Rachel are all bright, energetic people who come from respectable upper-middle class Jewish families. Today they are members of bizarre cults which have spread like a cancer through our society and brainwashed them to such a degree that their minds cannot be called their own anymore.

Dr. E. Shapiro of Boston University Medical Center explains that "A constant state of exhaustion, maintained through fatiguing rituals, psychological pressures, lengthy hours of begging and proselytizing on street corners, lack of sleep, and long, boring lectures or study classes, enhances susceptibility to suggestion and strengthens religious conversion."

What attracts our Jewish brothers and sisters to groups such as the Moonies, the Hare Krishna, the Children of God, and other mind-control groups who manipulate them as if they were marionettes in the hands of a great master? Why are these youths willing to exchange a whole part of personal identity, philosophy and family life in lieu of totally new beliefs that run contrary to the nature of their upbringing? Why their disinterest in society as a whole and easy enslavement by cult leaders?

Some teens enter cults because of their desire to escape the pressures of our modern sex and drug culture. Many are ridden with guilts which they hope to assuage within a religious cult. Inability to live up to expectations of family and society is another cause for joining a cult. Some are influenced by idealism and a search for the perfect life.

Many Jewish youths of families with no Jewish affiliations seek a structure and a format for their lives. They find a purpose to life when they let themselves

Educators Council of America

by Dassy Goodman

It has been said, "Not only is there an art in knowing a thing, but also a certain art in teaching." Perhaps the founders of the Educators Council of America had this in mind when they started their organization.

The Educators Council of America, a fellowship of Orthodox Jewish Educators and an affiliate of the National Commission on Torah Education, was established in 1970 to fulfill the need for a unification of Orthodox Jewish Educators living in the United States and Canada. Some of the Council's purposes include serving as a base for exchanging ideas and programs amongst Jewish educators, and advancing the values of Torah education. Along these lines, the ECA recently held its first annual convention at the Irvington Hotel in Lakewood, New Jersey. The convention's theme was "The Torah Educator Confronts the Changing Society."

According to Dr. Sampson Iseroff, an instructor at Teacher's Institute for Women and a past president of ECA, the

cont. on page 7

be run by their idolized and charismatic group leader.

A lot of Jews view the synagogue as just one big Yom Kippur appeal. Sometimes the true light of Yiddishkeit is extinguished by unnecessary political clashes within the Jewish community. 13-year-old boys see more bar than mitzvah when they should be experiencing the true feeling of Torah. Are we losing our Jewish youth because we can't offer them more than a Sisterhood presidency when they reach adulthood?

The cults, as freakish as they might seem to us, open their arms wide to receive our troubled teens. They fuss over them constantly, making them feel loved and wanted, giving them a controlled "diet" of spirituality and religion.

Face it, Judaism has competition. A lot of disillusioned kids are finding these cults extremely attractive! Remember - it's much harder to de-program troubled teens once they've joined a cult. Starting outreach programs before the problems start is the best solution. We cannot leave all the work up to Lubavitch. The problems with yahadut start within each and every one of us. Think of it-Moon or Moshe Rabenu? Which heritage would you rather leave to your children?

"Meet The Dean"

by Sharon Zanger

The "Meet the Dean" session held during club hour on October 19 proved to be very informative for the handful of students present. Dr. Karen Bacon, the first SCW alumna to ever hold the position of Dean of Stern met with students at a question and answer period. Dean Bacon announced plans for new programs which would yield improvements in the quality of student life.

Among the new programs being worked on at the moment is a projected nursing major; several technical difficulties have been encountered since Stern is only chartered as a liberal arts college to grant the Bachelor of Arts degree, and a nursing program would require the Bachelor of Science degree. Hopefully, these difficulties will be worked out and facilities for nursing students will be available through the Albert Einstein College of Medicine.

The Dean stressed the need for fuller integration into the University that would allow increased interaction between faculty members and students at the various schools. At the same time, she cited the importance of a separate SCW identity. One example of this projected integration is the anticipated pharmacology course, which will be offered at Stern next semester and will be taught by a member of the Einstein faculty.

A number of additional topics were discussed, including dormitory conditions and academic problems. Dr. Bacon ended the session with an open invitation to students to come to her with any complaints they may have.

Corrections from the October 27 issue of *The Observer*:

1. The article "The Golden Chain," attributed to Rabbi Metzger, was actually part of a series written by the Lubovitcher Rebbe, Shlita. The article was translated by Rabbi Metzger.

2. If you are interested in the Biology Workshop, see Erica in 5G.

by Heidi Tenzler

It is mid-winter. You put on your skirt, and just can't button the waistband. Why? The fatties have struck! "If only I had some place to exercise," you groan, "I wouldn't be so fat." But where can you go in N.Y. without paying a fortune? Well, we've found the place for you. The 14th Street Y. Many Stern women are not aware of the programs offered at the Y. If you are interested in taking classes in swimming, karate, ceramics, painting, music, ballet, or tennis you can take them at the Emanu-El Midtown Y. The above mentioned activities are just a few of the many exciting programs and facilities available to you at the "Y," on 14th Street and First Avenue, at the cost of \$80.00 for a year's membership.

The Emanu-El Midtown Y is open from 9AM - 10PM six days a week (Sun.-Fri.). The various programs run on different schedules throughout the week, but most facilities are available at all times. If you are a member at the Y you are entitled to unlimited use of their 25'x60' swimming pool, a 60'x80' gymnasium, exercise room, sauna baths, and locker rooms.

In addition to these facilities, the "Y" also offers course instruction (or instructional classes) in trimnastics, karate, physical fitness, tennis, yoga, self-defense for women, and judo. There is an additional charge for these courses that range in prices from \$25-\$60 for non-members, and less for members. Many swimming courses are also offered on different levels, including a Red Cross Advanced Life Saving Course (ALS) on Tues. evenings for \$35.00 for non-members.

The "Y" also has schools of both music and dance that offer a wide variety of

Wise Appointed Asst. Librarian

by Barbara Michael

Mr. Larry Wise, a familiar figure in the Stern College library since 1971, has recently been officially appointed Assistant Librarian. Mr. Wise has an extensive background in Rabbinic Literature, as a result of his education at elementary and high school level Yeshivas, and at Yeshiva College and Erna Michael College. While at Yeshiva College, Mr. Wise discovered an interest in Library Science and after graduation continued his education at Pratt Institute where he earned an M.L.S. degree.

One of Mr. Wise's functions in the library is as a reference librarian. His coursework at Pratt Institute, which emphasized knowledge of reference materials, has made him a great help to students with questions concerning secular and religious subjects. Mr. Wise is also in charge of the inter-library loan desk at Stern College, which gives students access to various materials available from other Yeshiva University libraries, as well as libraries outside the Yeshiva system.

Mr. Wise, who worked in Yeshiva libraries while in Yeshiva College, has been coordinating the library work-study program for several years. As a result of his efforts, much work has been accomplished in the library which otherwise would not have been done due to budget cuts in recent years. In addition to his other duties, Mr. Wise is also in charge of general book ordering, arranging for book donations, and organizing the reserve collection.

instruction on different group levels with no additional fee. Whether you are a beginner or more advanced, the "Y" has a course on your level.

The music school has group courses on music theory as well as individual lessons on a variety of instruments including piano, violin, and guitar. The Adult Dance Department offers a great opportunity to learn ballet, modern dance, tap, jazz, and even acrobatics. There is no additional fee in these two departments.

There are evening classes for arts and crafts lovers, such as courses in pottery, sculpture, enamelling woodwork, photography, needlework, stained glass, and calligraphy. There is even a course titled "Drawing and Painting for People Who Never Thought they Could Draw or Paint."

The 14th Street Y is especially convenient because its only a bus ride away. If you would just like to come down and use the pool and gym facilities for a one-day trial period, you will be allowed to do so for two dollars. If you would like more information or a list of programs offered at the "Y" for the 1977-78 season call 674-7200.

Internships Available to Eng/Com Majors

by Jill Hacker

Dr. Frederick Plotkin, Chairperson of the English Department, instituted an internship program for all English majors and shaped majors in English communications. Sixteen of the almost sixty students registered in those majors were assigned to jobs in Yeshiva University and the Bond of Jewish Education in the fields of editing, graphic arts, public relations, and media technology.

This semester, Dr. Plotkin has expanded the program: 23 SCW students are working as interns all over the New York City. Two students work at Macmillan Publishing Co. to learn editing, proof-reading and production. Three students are at an advertising company, doing creative work in ad copywriting, layouts, typographic make-up, and film for television. Two students work intensively at WEVD Radio in radio programming and engineering. Two students are at the Creative Artists' Public Service Program, which is an affiliate of the National Endowment for the Humanities and the New York State Council of the Arts. They will be working in areas of both administration and community service. Three students, working for the magazine *Jewish Life* in both writing and business aspects will have an opportunity to have original work published. One student is at *World Over*, working on editing, graphic arts, production, and circulation. Another is at the Brookdale Media Center, learning to work with the video equipment. One student is doing graphic design and three are doing photography in Yeshiva University; these programs are funded by the Brookdale Foundation. Five students have been placed with individual artists in the fields of painting, sculpting, choreography, photography, and writing through the Department of Cultural Affairs of New York.

A student participating in the program earns one credit per semester towards her major in English literature or English communications. The program will ideally help establish contacts for those involved and therefore prove to be useful for future careers.

Project Ezra: Care Of The Jewish Aged

by Mindy Seiden

They hold on to the past while wandering though the present. They feel neglected and unwanted — they are remnants of an exciting past, instead of participants in a promising future. These are the Jewish elderly of today's moving and youthful society. What has happened to the personalities that laid the foundations of the Jewish community in the United States some fifty or sixty years ago? Where are these pioneers living now? What do they remember? Of what do they aspire and dream?

The Lower East Side, once the flourishing cultural and religious center for Jews, is now the site of dilapidated tenements where many of our Jewish elderly are found. Until five years ago, there was no solution to the disease we call "old age." Feeling the need for a program to aid these people, five college graduates joined a *chaburah* — an association that was to deal with one of the Jewish community's most neglected areas of *gemilut chasadim*. Starting with a phone that was bought through a loan from the Educational Alliance, these five dedicated workers developed a program for the elderly of the Lower East Side known as "Project Ezra".

"We have become the eyes and the ears of the Jewish community at large," remarked one of the six staff members. Project Ezra sends volunteers to elderly individuals on a weekly basis, trying to emphasize one-to-one relationships rather than the impersonal relationships that often exist within the framework of welfare agencies. The volunteer visits the assigned person at least once a week to shop for him or her, to discuss the news, or to take the person outside of his or her dwelling. Most of the elderly do not go outside of their apartments because of physical handicaps or fear of the dangerous crime situation in their areas. A volunteer opens up new areas of interest for the person, and more importantly shows an elderly person that he or she is still a vital part of today's society.

It is not easy to maintain such a necessary program. Project Ezra is responsible for its own funds, as it is not a branch of the Jewish Federation. The program does receive grants from the Jewish Association of College Youth (JACY), but the budget still remains very

New Options

In Jewish Education

by Annie Tennenberg

Clutching a diploma in hand, with a major in Jewish Education, many students graduate from college wondering what options are open to them in view of their lack of previous experience. These individuals no longer need to worry if they participate in a program offered by the Stone-Sapirstein Center for Jewish Education.

Ninety undergraduate students last year participated in an internship program providing fieldwork and contact with Jewish Educators. Each intern had a chance, under supervision, to tutor, organize, and lead study groups and act as a teacher's aide. Semicha and Graduate students participated in the Graduate Residency Program. They undertook the same positions as the interns and in addition they acted as supervisors. The center was accommodating and flexible, recognizing

cont. on page 7

small. Trying to reach Jews in various communities in New York in an Attempt to inform them of Project Ezra's work, the six staff members have launched a fund-raising program called "Community Outreach". The workers attend synagogue functions to try to convince people of the necessity and obligation of giving *tzedaka* — especially to an organization that reveals the use of its funds.

Not only does Project Ezra stress individual relationships, but it also tries to create programs that will enhance the Jewish elderly community on the East Side. Functions of approximately forty-

five to fifty people are run every two to three weeks in order to stress the importance of the community. In addition, a nursing project in conjunction with the City College of New York has been arranged to give the elderly medical attention where the Clinic doctors fail to spend time. Educational classes in Jewish History are scheduled to be held in a week or so. Other classes in various subjects are being planned.

Still another exciting program has yet to be developed. Based on the Yad Lahish program in Jerusalem, the staff of Ezra hopes to set up a shop where the elderly

can work productively, creating objects to be sold. Such a program would give the elderly a sense of satisfaction while at the same time aid in the collection of funds for the continuation of the project.

Presently, the growth of this vital program is in the hands of the sensitive College youth of today. The number of volunteers involved in Project Ezra has fallen from eighty to thirty-three. Help is desperately needed because of the number of elderly that need assistance.

For more information or an orientation of the program, call 982-4129 or 982-8700 or see Benay in 11A.

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

Discrimination Against The Elderly

Leah Katz

A new revolt, that of the aged, has quickly spread through this country. This uprising, which is long overdue, is an attempt by the aged to remove mandatory retirement laws. Legislation has already been passed in both Houses raising the retirement age from 65 to 70. The Bill passed by the Senate excludes tenured teachers, executives and others whose retirement income exceeds \$20,000. Such a measure would benefit the Social Security System and other pension plans by delaying the age at which workers would start benefits.

But many attacks have been launched on such legislation. Some claim that this will exacerbate the present high unemployment rate while others propose that it will slow the process of correcting sex discrimination. These attacks may indeed be valid but there is no reason why they should be corrected at the cost of the aged.

As of July, there were 23 million Americans over the age of 65. Therefore, over 10% of the American population consists of the aged and this figure is quickly rising. This sector of the population constitutes not only a minority but a victim of "ageism". As in any "ism", such as sexism and racism, they are the victims of discrimination, prejudices and segregation.

The worst form of ageism appears in the mandatory retirement. The Protestant ethic is strongly embedded in Americans and many feel that without work, their lives become empty and they no longer have anything to live for. They come depressed and despondent as they begin to feel isolated from their communities. Twenty five percent of all suicides are committed by those over 65.

The age for retirement was arbitrarily chosen by Bismark in 1884 when he instituted the social security pension. At that time, life expectancy was 37 years. This plan was adopted in the United States in 1935 and it seems somewhat ludicrous that no modification of this law has been made in today's age of medical breakthroughs. People are not only living longer, but the quality of life has improved as well. Many general assumptions are made about age but it is impossible to pick a year in which a person actually become old. Therefore, retirement should not be enforced on anybody. An individual should be allowed to work as long as he wishes and each company should adopt a policy whereby it evaluates the work of older employees. Should an aged employee not meet the standards required, then he/she should be retired just as a younger employee would be fired. Age itself should not be a criterion. To treat the aged any other way is contradictory to the principle of equality for all Americans.

Innovations & Improvements

It is with great pleasure that we of The Observer note and applaud the following improvements in the quality of student life at Stern College:

—The front lounge of the dormitory was recently redecorated with couches, curtains, lamps, carpets, ashtrays, and tables. The individual responsible for the drastic change was Mrs. Fay Rotenberg, who designed and donated the furniture free of charge to the College.

—The Beit Midrash on the second floor of the dormitory, through the inexhaustible efforts of Judy Lamm and TAC Chairperson Nina Newmann, is not equipped with a larger inventory of books for the use of students in the dorm. In addition, new curtains, posters, and a fresh coat of paint have made the Beit Midrash into a more pleasant place to learn.

—Thanks to Solly Roth and the Student Council, there is now a xerox machine in room 8C of the dormitory for the use of the students.

—The hours of the Hedl Steinberg Library have been extended as the result of a request sent to the administration on the matter by the student body, in conjunction with efforts of Professor Edith Lubetski. The new library hours are from 1:00 P.M. — 7:00 P.M. on Sundays, and from 9:30 A.M. — 9:45 P.M. Mon. — Thurs.

Problems With "Ma Bell"

The extreme delay in dormitory phone installations this year has resulted in a great deal of controversy over "whose fault" it is, and the situation demands a closer look at the facts.

According to Colonel Robert Marmorstein, the previous cabling system in the dormitory was not designed to withstand the strain of four to five phones per room; thus it was necessary to install new cables which would alleviate this problem. However, New York Telephone did not inform Colonel Marmorstein of this until the latter part of August, and work on the project did not begin until after Labor Day.

During the next month, the telephone company lost thirteen working days due to the Yom Tovim, resulting in a significant delay before Stern women could have telephones installed. As Colonel Marmorstein said, "It's not really anyone's fault that it took so long to get the phones in. It's just an unfortunate set of circumstances."



The Unavoidable Senioritis

Laurie Rosenstroch

There are some maladies from which we like to think we have permanent immunity. After witnessing numerous cases, we reassure ourselves by saying, "No, that's never going to happen to me."

The condition I have in mind has symptoms that vary considerably from one victim to the next, sometimes manifesting itself in completely opposite ways. But then a day comes when the fact become undeniable. You really do have it: SENIORITIS.

1. Symptoms of the more common strain are: lack of energy to do assignments, increased tendencies to cut class, periodic feverish desires to get out of the dorm, and increased compulsions to doodle, or do crossword puzzles in class.

However, I have recently isolated another strain of the disease, which I call "Senioritis B" — apparently different from the more common form, but definitely related. I hereby attempt to catalogue its symptoms and their consequences.

Seniors suffering from strain B tend to sleep until ten o'clock on the morning of registration, and wake up fully composed. If questioned, they admit that they are taking 21 credits AGAIN, and wish they had the time to come down with the more common form of senioritis. They fall into two categories: Those who suffer from acute homesickness, induced by discussions with friends just back from a year in Israel; and those whose odd behavior may take the form of speaking Hebrew to saleswomen in Macy's and then wondering why they are not understood.

Occasionally, victims of Senioritis B show a heightened interest in the Times want ads (However, this seldom surpasses their attraction to the crossword puzzle).

If they seem inclined to depression, it is because over the years they have lost many of their old friends and/or roommates. It has been observed that seniors sometimes have a habit of eyeing people strangely. This should not be interpreted as paranoia: It is merely an attempt to evaluate your potential as a future roommate and/or chevrua.

The Senioritis B carrier craves a sense of competence. She may be seen giving directions to New York tourists, or enjoying her role as elder statesperson among the majors in her department. On rare occasions, this sense of competence amazes even her. Reinforced by this self-discovering, seniors become adventuresome and take delight in personal accomplishments.

A distinct part of the Senioritis B is its tendency to increase the peripheral vision of its victims, who tend to look at past, present, and future in rapid succession. This gives seniors a fine sense of autobiographical perspective (it also makes them cross-eyed). A senior may express her regret at not starting to use her Hebrew name three years ago. She will worry about the future of her relationships with friends and favorite teachers, about rents on the West Side, or about how she will even get used to living at home again. The senior may make irrational statements, such as praising the high school she hated so passionately four years ago.

THE OBSERVER

Published by Stern College, an undergraduate division of
Yeshiva University

EDITOR-IN-CHIEF
Executive Editor
Managing Editor
News Editor
Features Editor
Cultural Arts Editor
Contributing Editors
Copy Editor
Production Editor
Make-up Editor
Assistant to Editor-in-Chief
Proof Editor

DEBBIE SILVER
Elyssa Merzel
Sharon Frager
Shira Weinberg
Sharon Wolfson
Greta Nathanson
Laurie Rosenstroch, Leah Katz
Peninah Segal
Dena Zelling
Rebecca Subin
Alice Cohen
Ellen Lieberman

Associate Board: News: Sharon Weisel
Features: Sara Kaplan

Business Manager
Exchange Editor
Photography Editor
Typing Editors
Art Editor

Paula Lungen
Shira Kramer
Elia Leffler
Linda Greene, Bev Heymyn
Elissa Kootyk

News Staff: Sarah Stem, Jill Hacker, Eva Grudst, Ilene Lehman, Vicki Garfinkel, Penny Kagonoff, Judith Gaspar, Sharon Zanger, Dena Feldman, Tamar Feldman; Features Staff: Penny Kagonoff, Gitta Stem, Cheryl Rubin, Andrea Warmflash, Heidi Tenzer, Rochelle Nashoffer, Anne Tenenberg, Barbara Michael, Dassy Goodman, Mindy Seiden, Shaat Ehrman; Photography Staff: Rochelle Nashoffer, Bayla Friedman; Typing Staff: Harriet Bloomberg, Beth Cohen, Liz Heineg, Judy Miller, Jacki Mann, Ginger Hobson, Judy Periman, Ilene Rosen, Miriam Silverstein, Roselle Socol, Nina Young; Layout Staff: Esther Koren, Rachel Fried, Abby Fodman, Chana Lida, Cheryl Rubin, Sharon Weisel.

There is no definitive cure for this malady; it must be allowed to run its course. If you are close to someone afflicted with Senioritis, the best consolation is to remain patient and loving. Assure her that you will not forget her next year. She may respond surprisingly well, because, as pointed out above, the senior is adventuresome, possessing a fundamental sense that the day is short, the work is great, and the world lies waiting before her.

Dean Karen Bacon The First 30 Days

To most of the students who come to study at Stern College, the appeal lies not only in the availability of Judaic Studies courses, but also in the feeling of "family" and "chevra" one feels here. In this age of universities with enrollments upwards of 20,000 students, this is a quality worthy of our appreciation. Due to the size of our school (and therefore our classes), a unique relationship has developed between faculty and students which allows for a level of communication which is in itself unusual. It is a rare and valuable tool which can only aid us in our educational goals if we work at keeping this mode of communications open.

One of the most apparent means of accomplishing this end is through the newly appointed Dean of Stern College for Women, Dr. Karen Bacon. There are few jobs more immense than the one Dean Bacon has undertaken: to keep the lines of communication open to both faculty and students and to mold our college into an establishment worthy of our pride.

In the past six weeks since the beginning of the academic semester, there have been only positive comments from students and staff on the topic of the new Dean; sincerity and warmth are two of the most frequently used descriptions in praise of Dr. Bacon. It would seem that the student body is reacting positively to having a graduate of SCW in the Office of the Dean. There are so many areas of experience and knowledge into which we must expand ourselves that can be best understood on a woman-to-woman level. We now have the opportunity at hand to initiate change and improvement in our college, and we have an open channel of discussion between ourselves and the administration.

The Observer urges all students to take advantage of the opportunity which is being offered us. It is the duty of the Stern College student body to work in conjunction with and thereby aid Dr. Bacon, and at the same time, help our college grow and improve with time and work.

NUS★NUS★NUS★NUS★NUS★NUS★NUS★NUS★NUS★NUS★NUS★NUS★NUS

BROADWAY PREVIEWS

"Golds," starring Anne Bancroft in a two-act play, is described as a partial portrait of Golda Meir. Written by William Gibson, it is based on Mrs. Meir's autobiography. Morosco, 217 W45th St. (CL6-6230)

"The Merchant" Arnold Webster's play, set in the Jewish ghetto of Venice in 1563, is woven around three Shakespearean stories. Plymouth, 236 W. 45th St. (CL 6-9156)

MOVIE Opening this Week: "Mr. Klein" This French film, set during the occupation, is about a man who the Nazis suspect of being Jewish. 68th St. Playhouse at Second Ave. (RE-4032)

BACKSTAGE TOUR OF METROPOLITAN OPERA HOUSE

Two-hour tours of the shops and departments where sets, props, and costumes are made for Met. productions are now available. Mondays-Fridays 3-4:5. For information, call 582-7500.

WALKING TOURS

Art Tours of Manhattan is a selection of tours which visit N.Y. galleries and museums. For information, call 254-7682.

Down the street at the Riverboat, for the next couple of a weeks, a twin memorial to "Satchmo and Elvis" will be performing.

New Sunday Program at Cooper-Hewitt Museum: Free poetry readings. Six consecutive Sundays from 3-4P.M. including:

- 1) Frederick Morgan, editor of *Hudson Review*
- 2) Harvard Moss, poetry editor of *The New Yorker*
- 3) Peter Davison, poetry editor of *The Atlantic 2 East* 91st Street. Info.: 860-6868.

GUINNESS WORLD RECORDS EXHIBIT HALL
Empire State Building, 34thSt. & 6thAve. (In the Concourse) 947-2339. Daily 9:30 - 6:30. Adm. \$1.50.

NEW YORK EXPERIENCE

McGraw-Hill Building, lower plaza, Avenue of the Americas & 49th St. 869-0345. Adm. \$2.90. Mon-Thurs 11-7, Fri-Sat 11-8. On the hour, multiple screens and unique special effects recreate sights/sounds of N.Y.C. past and present. Free "Little Old N.Y." walkthru set and antique amusement arcade.

CIRCLE-LINE Pier 83(W. 43rdSt.) 563-3200. 11 sailings daily from 9:45A.M. - 5P.M. A 3-hour guided cruise around Manhattan Isle. \$5 adm.

AMERICA - ISRAEL CULTURAL FOUNDATION 4 E. 54thSt. 751-2700. Mon-Fri 10-4. Thru Dec. 30. "A Will to Survive," the overrunning of the Old Jewish Quarter in 1948, recorded by John Phillips.

HALF PRICE MOVIE DISCOUNT CARDS are now being sold in the Registrar's Office, care of Mrs. Winter.

The Yeshiva University's Women's Organization (YUWO) will hold its gala Opera Benefit at the New York State Theater, Lincoln Center, Saturday evening, Nov. 12 featuring "La Traviata". For more information contact YUWO at 940-0365 or 940-0374.

Former U.S. Congressman Herbert Tenzer has been elected Chairman of the Board of Trustees of Yeshiva University. Mr. Tenzer succeeds Max J. Etra. Mr. Max Stern was named Honorary Chairman and Stanley Stern was elected Vice Chairman. Ludwig Jesselson was elected treasurer.

The Caroline and Joseph S. Gruss Institute has opened in Jerusalem this fall as a Y.U. affiliate. 16 students from RIETS have enrolled in this advanced Jewish Studies program.

Letters To The Editor

Dear Editor,

When I read your column many thoughts raced through my mind. The thoughts were those of anger and injustice, yet I felt a sense of realism in your words. Although I empathize with your position as a sounding board I believe that you unnecessarily subjected the entire student body to your harsh feelings toward a select group of Stern students. The warm, intelligent Stern woman as you so well put it, is not wary to place herself under the Stern College — Yeshiva College banner but rather is simply unable to fully engage and participate in many Stern College programs. This is largely due to lack of time rather than apathetic feelings. The example you used in your article was a program entitled "Meet the Dean". I feel this a poor example of student participation in a program simply because I felt there was a lack of advertisement about the program. The time caused conflict of interest as well and subsequently you had a poor turnout.

You are absolutely correct in your harsh criticism of armchair philosophy and lack of student action in "abysmal" situations. Neither you nor anyone else should be subjected to offensive abuse by a Stern College student. I do feel, however, that though this abuse is unjust, YOU, who represent the leadership of this institution, lacked a certain amount of sensitivity in your attack on the student body through your Stern Critique. Your use of open fire tactics was out of place in our college newspaper.

I always have been one who has worked hard for my school, taking on positions of responsibility such as Student Government president of my high school. I can not say I have participated as much at Stern but this is merely due to my efforts in the *Kivov* movement and my increasing commitment to Jewish learning. It is needless to say that I hold high the banner of Stern College yet, due to lack of time, I simply can not lend the kind of helping hand which is necessary to help run successful programs. I do, however, strongly agree with your statement that whoever has a grip has an obligation to be part of the solution. You, as the editor of the paper, have tried to create an awaken-

ing among your fellow comrades. I'm sure that most Stern students would more than happily respond to the needs of their school when called upon to do so.

For you as a leader it is doubtless frustrating to be confronted with empty classrooms and blank expressions for your tireless efforts. But in generating student activity I believe that you should have remembered the way Moses was taught to rebuke by Hashem. A few kind words can often yield greater results than open fire tactics. I want to thank you for allowing me the opportunity to respond and I wish you much success in the upcoming year.

Sincerely yours,
Mindy Brown SCW '80

To the Editor:

In your October 27, 1977 issue, the following statement appeared:

Editor's note: On October 7, 1977 the following letter was distributed to the Stern College student body ... (referring to Rabbi Berman's letter concerning the dress code).

I did not receive that letter on October 7, nor on any day thereafter. Perhaps I should mention that I am a commuter and the "distribution" to the "student body" consisted, rather, of a distribution in the dorm! To my knowledge, dorming is not one of the criteria for being a member of the Stern College student body!

How about some equal rights for commuters?!

Sincerely,
A commuting member of
the student body

NOTICE:

All students must come to the registrar's office immediately to sign their computer program printouts.

The Editor-In-Chief and Governing Board of The Observer extend a hearty Mazal Tov to former Editor-In-Chief Anita Gittleman on her engagement to Benny Steinberg.



Mrs. Peninah Schram EL

The Versatile Peninah Schram

by Dassy Goodman

"Tell me a story!" has been a favorite request of many children throughout the ages. Mrs. Peninnah Schram, a speech teacher at Stern College and a professional storyteller, understands the attraction and significance stories hold for children. In a recent interview, Mrs. Schram explained that storytelling is a vital part of life, especially Jewish life! It is a Jewish tradition to hand down stories from one generation to the next. Stories deal with emotions and feelings. By telling Jewish stories one uncovers the joys, the pain, the laughter, the values of Shabbos and holidays and the customs of the Jewish People.

According to Mrs. Schram, storytelling is "one of the most effective ways of learning values." To prove this point, Mrs. Schram made a record called "A Storyteller's Journey", which includes five stories taken from the book *Who Knows Tea* by Molley Cone. Each story deals with the value of one of the ten commandments. For example, "The Princess Who Wanted to See God" concerns itself with the second commandment "Thou shalt have no other god before me." Like the record's title implies, every story takes the listener on a journey. One meets new characters, visits foreign lands and experiences adventures that one could not experience in real life.

cont. on page 8

BOOKENDS

by Barbara Michael

After what has evidently been a long struggle, the library has finally received the funds necessary to hire a new staff member. Mr. Tibor Paldi will be working as a reference librarian in the evening and his presence is expected to improve the services available to students using the library at that time.

Mr. Paldi comes to Stern with impressive credentials. He holds a B.A. and an M.L.S. (Master of Library Science) from Hebrew University and has also studied in Italy and the Netherlands. His strong background in research and library work, which includes his work as a Special Consultant for Rabbinical Literature at the University of Judaism and as Senior Bibliographer for the *Encyclopedia Judaica*, as well as his experience in education as a high school teacher and principal in Israel, is evidence of the advantages which he brings to his present position in the Stern College Library. We welcome Mr. Paldi, and hope that this addition to the Staff signifies a general upgrading of library services.

Last year Professor Lubetaki conducted a study to determine what new periodicals teachers and students thought would be useful adjuncts to course offerings at Stern. Several new periodicals were ordered as a result of this study. Some of these are *Biology Abstracts*; *Journal of Communications*, *Journalism Quarterly*, and *Women's Studies*, requested by the English department (and reflecting the large enrollment of students in the English and English/Communication majors); *Omer*, a magazine written in easy Hebrew; and *Creative Computing*, in response to interest in computers generated by the computer course now offered at Stern. A total of 86 periodicals were added this year, and 47 were dropped.

A new, revised Handbook for the library containing diagrams, advice on locating various items, and other information which can make this library a better learning resource can be obtained at the front of the library.

HAVING A SIMCHA?
For Invitations Contact: Gail Kasutl
the Art Scroll Representative
Discount to ALL Y.U. Students
Call: 201-837-3363

Arthur Koestler's latest book, *The Thirteenth Tribe* (Random House, New York 1976) has given rise to much controversy. Over the past year reviews have appeared in various periodicals, all most successful in stressing the anti-Zionist, assimilationist tone of Mr. Koestler's book, though generally lacking in a discussion of the basic historical weakness of his arguments.

Koestler begins his *Thirteenth Tribe* with an historical outline of the Khazar's Kingdom geared rather closely to Dunlop's *A History of the Jewish Khazars* (Schocken, New York, 1967). The Khazars, a Turkic people, lived between the Black Sea and the Caspian and achieved prominence as a major power during the eight to tenth centuries. All told, little has reached us of their language and culture, aside from the interesting fact that in 750 c. the Khazar noble family adopted the Jewish faith, seemingly as a political tactic to avoid spiritual allegiance to either the Orthodox Byzantines or to the newly emerging Muslim Caliphate of Bagdad. Through the reports of various Muslim travelers (some sent as missionaries to convert the Central Asian tribes to Islam) we gain a fairly clear overall view of the Khazars up to the late tenth century, when the kingdom was eventually overrun by Rus invaders from the North. Afterwards reliable historical evidence of Khazars movements vanishes, leaving serious historians to speculation and novelists to fantasy.

In his second section, Koestler proceeds to advance a theory that perhaps the Khazars were in fact not dispersed among neighboring Turkic tribes, and by the Rus in the 11th century, but sees the Khazars as having emigrated northward to Poland and Lithuania bringing their Jewish faith with them, thus establishing the Jewish centers from which most of today's Ashkenazim hail.

Koestler though, is at best an amateur historian and his treatment of several historical issues reflects this.

Firstly, Koestler often failed to fully investigate the writings of earlier Jewish historians whom he dismisses as totally ignorant and untutored in the historical fineties known only to Koestler. (A fine collection of such sources can be found in Prof. B.D. Weinryb's bibliography appearing in volumes VI and XI of *Studies in Bibliography and Booklore* (published by the Library of H.U.C.). Koestler states that "the traditional conception of Jewish historians that the Crusade of 1096 swept like a broom a mass-migration of German Jews into Poland is simply a legend — or rather an ad hoc hypothesis invented because, as they knew little of Khazar history, they could see no other way to account for the emergence, out of nowhere, of this unprecedented concentration of Jews in Eastern Europe". Koestler goes on to assert that as many German Jews were massacred in the First Crusade and whatever was subsequently rebuilt was completely annihilated during the Black Plague and concomitant anti-Jewish uprisings, there were so few Jews left in Germany that these could never have contributed a source for the thriving Polish communities of the later Middle Ages. It was never asserted by Jewish historians that the First Crusade was a broom-sweep of masses into Poland. Rather, the Crusade simply motivated the founding of several early communities in Bohemia and Western Galicia in years prior to the Black Plague. That the Jews subsequently multiplied was due to a

Koestler's Notion of History

by Shlomo Eidelberg

small steady influx from the West (far from Koestler's *hegrah*) and to very favorable socioeconomic conditions in the Polish-Jewish communities during the waning Middle Ages. This is far more plausible than attributing the vast growth to an eastern influx from Khazaria following the great chaos of the Mongol invasion.

Secondly, Koestler's treatment of primary historical data is inept and misleading. To prove that the Khazar Jews survived past the tenth century (thereby possibly migrating from old Khazaria into Poland and Lithuania) Koestler cites a passage from Abraham Ibn Daud's *Sefer ha-Quabbalah* (Book of Tradition, written in the twelfth century Spain, translated and edited by B.D. Cohen, Jewish Publication Society, 1967) wherein Ibn Daud speaks of seeing in Toledo descendants of the Khazars whose "legal practice conforms to Rabbinite usage". This though must be accepted with some reservation. This segment of the manuscript might have been inserted at a later date as demonstrated by its absence from another key manuscript of the work. (COHEN, pp. 68, 88) It would seem that a later copyist inserted this segment as a rebuff to the Karaites who rejected the Rabbinite tradition, and viewed the Jewish Khazars as followers.

Similarly, regarding and evidence drawn from the *Itinerary* of R. Petahia of Regensburg, (Twelfth Century) wherein the author mentions having seen in Bagdad a delegation from the seven-kings of *Meshekh* requesting scholars of the Torah to return with them to their homeland. Petahia attributes the conversion of these kings to Judaism to a dream not unlike that found in the Khazar legend. However, it would seem that the introduction of this legend here is an inaccuracy not unusual in Petahia's *Itinerary*. The *Itinerary* was compiled years after his death and legendary material was added in various instances, of which our case is one. *Meshekh* in fact points to Moscow, and not to Khazaria, the references to which are simply extraneous and based on fantasy. (See, e.g., Jacob Kaplan's *Eres Kedumin*, Vilna 1839 pp. 92, 246, 250)

In a related vein, Koestler seeks to point to a spiritual awareness among the Khazar Jews of the twelfth century by asserting, That David al-Roy, the leader of a messianic movement in twelfth century Persia and Iraq, was of Khazar extraction. This stems from a manuscript of the Cairo Genizah first published by Jacob Mann (R.E.J. 71, 90-91 and in *HaTekufah* vol. 24 p.347). Mann himself introduces the reading Khazaria in place of a textual ambiguity. In point of fact Khazaria had later become a name for the area which included Adharbaijan, whence Alroy hailed. Thus the rendition Khazaria might not be accurate; and even assuming that it is, it does not necessarily refer to Khazaria proper as advanced by A.N. Poliak, on whom Koestler relies in the matter. Parallel sources, most importantly the *Itinerary* of Benjamin of Tudela (12th century Spanish Jewish traveller) maintain that Alroy came from Kurdistan, thereby further undermining the contention of Alroy's origins.

Koestler also draws upon a variety of linguistic and sociological data in support of his hypotheses, based primarily upon

A.N. Poliaks's *Khazaria* (Tel-Aviv 1961). Poliak was a fine historian whose investigation of the general history of the Khazars and the cultures of Moslem nations is an outstanding contribution to the study of Islamic civilization. His *Khazaria*, a work which proposed to advance an hypothesis not unlike Koestler's was criticized greatly in its time, not for undermining the Jews' longstanding concept of racial purity as Koestler maintains, but simply for distortions of historical sources and general inaccuracy. Koestler owes many of his errors to what might be considered too close a reliance upon Poliak. The questions of linguistics and sociology are clear examples of this.

Koestler's approach to the origins of Yiddish coincides with Poliak's, the latter maintaining that the Yiddish language spoken by the East European Jews was not of medieval German origin, but rather emerged through the Gothic tongues which supposedly survived in the Crimea until the sixteenth century. Although Koestler himself states this with reservation, he points to the absence of Rhenish-German roots in modern Yiddish (in accordance with M. Mieses, an early Yiddish scholar) and consequently writes off Germany insofar as the origins of Yiddish are concerned. Koestler makes no mention however, of Max Weinreich's *History of the Yiddish Language* (4 vols., N.Y., 1973) an exhaustive and accurate study relying on methodology and sources far more advanced than those of Mieses. Weinreich does demonstrate the existence of German and Western roots in Yiddish. Be this as it may, as previously mentioned the communities of Poland and Lithuania owe their more immediate origins to Bohemia, Moravia, and Eastern Germany — hence it is unrealistic to search for the

sources of Yiddish in the Moselle and Rhine valleys, although some indirect linguistic residues might have remained. Yiddish owes its sources primarily to the East-Middle German; to deny Rhenish influence or to attribute it to surviving Gothic elements in absurd, in light of modern scholarship.

Koestler's linguistic proofs do not stop with Yiddish, rather he also draws our attention to elements of Polish echoing Khazar roots, e.g. *Kozlary*, *Kozarko*, *Kozarey*, as first mentioned by Kutschera in his work, *Chazaren* (1910). These have nothing to do with the Khazars but, as throughout the world, refer to specific landmarks. Specifically, *Koza* is Polish for goat, most likely referring to local pastures. *Kowiarz* refers not to the *Khazars* (a Khazar offshoot tribe), but is a corruption of the Ashkenazi Hebrew *beis k'voros* or cemetery. (In fact we have reference to *Kowiarz* in Polish documents which mention it as a place of Jewish burial grounds ("inter Kaworyi sepulturas Judeorum"). See M. Althauer's article in the *Yishak Schipper Memorial Volume* which I edited.) Such references are far more likely than allusions to the quite distant Khazars.

References to the Eastern Jews' diet, clothing, language and customs adduced by Koestler to demonstrate Khazar origins are equally unfounded. The *Shtetl* was by no means a model of Khazar villages transported northward by the fleeing Khazar Jews. Centrally located markets and wooden pagoda-like houses of worship, are architecturally undissimilar from Slavic gentile counterparts and bear no hint of distant Asiatic origins of Eastern European Jewry.

If the majority of World Jewry today is of Khazar extraction, why has no memory of them survived in modern Jewish cultural heritage? Koestler asserts that as the Jews were ashamed of their non-Semitic lineage they obliterated any

cont. on page 7

Polish Jews: The Final Chapter

by Barbara Michael

In the summer of 1975, Rabbi Earl Vinecur and photographer Chuck Fishman travelled through Poland to inspect the conditions of the remaining Jewish population there. Their findings have recently been published in a paperback book entitled *Polish Jews: The Final Chapter*, written by Rabbi Vinecur and illustrated with Mr. Fishman's photographs (McGraw Hill Publisher, \$5.95).

The book's title is the first clue to its purpose: to record the passing of the last remnants of a Jewish community which, we are told, was once second only to that of ancient Israel in size and political and economic strength. Although we are given some historical background, the book is extremely sketchy in this aspect, and it can be somewhat confusing. However, the book is not a history text—more often than not, the historical information which is quoted is used solely to explain the importance of a particular synagogue, cemetery, or other landmark of Jewish interest. Rabbi Vinecur also provides brief histories and anecdotes of Jewish worship which originated in Poland.

A sense of hopelessness pervades every page of this work. Nearly all of the photographs show cemeteries overgrown with weeds, run-down and neglected synagogues, and elderly Jews. The same story is told over and over again—cemeteries in all parts of Poland have been bulldozed, and synagogues which are

priceless examples of Jewish craftsmanship have been turned into garages. The repetition only serves to drive home the realization that death and decay have replaced the flourishing community that existed less than fifty years ago.

Polish Jews: The final chapter captures a moment in time. It does not offer any answers; it only illustrates a problem which does not and can not have any solution. Polish Jewry, as shown in this book, is almost gone, for the Polish government's efforts at salvaging elements of Jewish culture are, according to the authors, incomplete and solely for reasons of propaganda. Perhaps the one quote which sums up the heartbreaking story of this book comes from an elderly Jew of the small town of Przemysl, whose main concern is that when he and his few comrades are gone, there will be no one to supervise their burials and say *Kaddish* for them.

The text of this book is concise and easy to understand. The photographs are generally smoothly integrated into the text, and their stark simplicity serves not only to illustrate the text but could, with very little explanation, tell a story of their own. Although it probably could not be considering the definitive work on present-day Jewish life in Poland, *Polish Jews: The Final Chapter* is valuable in that it gives a first-hand account of Polish Jewish life as seen by objective outsiders.

Simchat Torah In The Galil

by Chaya Marcus and Adina Sullum

Riding on the platform of a tractor, sitting where who knows what was there before (fertilizer, cow food...), we arrived at the religious *Moshav Hazarim*. It is located in the Lower Galil, east of Tiberia. Most of the inhabitants are involved in agricultural pursuits such as growing vegetables, chickens, and eggs.

Having come from a large city, we immediately felt the different atmosphere. Everything was quiet and calm, in preparation for the *chag*. We stayed with an Israeli family. One son had been to University and the daughter is currently attending Michlalah. The members of the family are content to either remain in the moshav or, if necessary, move to another moshav. However, city life, with its excitement and cultural attractions, does not seem to draw them. There seems to be present a warm human element in this close-knit unit, a moshav, which isn't present in a city. One factor which contributes significantly to this is that every new member to enter the moshav must meet with the approval of the other members.

We came to spend Simchat Torah and we found it quite lively. *Hakafot* lasted quite a long while, both in the evening and in the morning. Our only complaint was that the women had to stay up in the balcony and "peer down" at the men. We tried to organize dancing in the women's section, but to no avail. It seems Israeli women are not used to dancing in the shul.

We did finally get the opportunity to dance to our hearts' content *motzei Simchat Torah*. It is customary throughout Israel to have a second *Hakafot* the night those outside Israel celebrate *Simchat Torah*. This year a settlement called *Beit Kivan* was selected. It is a new settlement with only a *garin* of *Nachal* living there at this time. *Nachal* is a section of the army involved in setting up settlements. A group of soldiers, men and women, are sent to establish a settlement in a location designated by the government, according to defense needs. Often, *Nachal* is comprised of religious youth. They wish to avoid the negative elements of the army life, yet want to serve their country. At the moment, the Arab population in the Galil far outnumbers the Jewish population, and the Israeli government is attempting to remedy the situation by organizing Jewish settlements of

this type throughout the Galil. There is only a dusty dirt road leading to the settlement. There has not yet been a chance to pave a road. It seems that they also have not had time to install plumbing (outhouses are still in use). The bus we arrived in was filled to capacity and so were the other two minibuses. Many cars also came for the occasion. People from all the surrounding moshavim came to enjoy and contribute to the *chag* atmosphere.

Before the *Hakafot* began, we had a chance to take a little tour of the grounds. The settlement is on a hill and therefore it is quite prone to winds. The soldiers live in tents which are set up in a circle. We could not help but wonder how cold they must be during the winter. In the center there is a tall Israeli flag and a makeshift swing to break up in the center the monotony of the scene.

When *Hakafot* began, it was really exciting to see all the religious soldiers dancing around *Sifrei Torah*. Their spirits were high and they infected everyone with the excitement of the *chag*. The dancing and the singing continued well into the night. The last *Hakafot* was the longest though. The band attempted to stop a number of the times but the soldiers just continued to sing. They were "set" on getting their fill from this religious experience and they certainly did. So did we. We returned to the *Moshav Hazarim* in the wee hours of the morning quite happy we had decided to depart from the usual custom of spending *Simchat Torah* in Yerushalayim.

Improvements In Sight For WYUR

by Miriam Silverstein

This season, WYUR, Yeshiva University's radio station, has assumed a brighter, more dynamic and serious attitude towards achieving the high standards found in all professional media. In order to promote this new image, the managers of the "Big 82" have worked laboriously at renovating the station itself, as well as handpicking its staff.

Interviews were held at SCW and YC for all applicants. To increase the station's efficiency and professionalism, a seminar was held for all the appointed D.J.'s, explaining their roles and how to use the

Stone-Sapirstein

cont. from page 3

that the students participated during their free extracurricular time. No credit was received, but the participants received something even more valuable - experience and contact in the field of Jewish Education. Last year the program was a success, and this year it will continue to encourage Education majors to pursue in Jewish Education and to train these students for their future careers.

Jewish Education is a field of the future that is forever growing and immensely rewarding. The Stone-Sapirstein Center for Jewish Education trains students from their Yeshiva University schools in this field of Jewish Education. It provides these potential educators with an innovative program of fieldwork as needed to prepare students for a successful career in this field.

The center, too, has a job placement system, whereby schools in need of an educator call the center, which in turn refers them to a qualified graduate of their program. Jobs are available in the U.S., Israel, and many other countries as well. After interns complete their volunteer work, the center remains in contact with them to advise and assist them in any possible way.

The center is meeting the needs of the Jewish community by providing experienced teachers, and meets the needs of Yeshiva students by giving them the chance to participate and train to be a Jewish educator. This is the ideal opportunity for education majors to gain useful experience in their field.

Ed. Council

cont. from page 2

main aims of the convention were "to reflect on the profound personal concerns of Torah education today, to provide opportunity for growth through Torah-study sessions, and to discuss ways of meeting pressing educational-professional needs."

During the convention many sessions were conducted, each dealing with a different aspect of Jewish education in today's changing society. Some issues discussed at the sessions were "The Educator in Socio-Psychological Perspective," "Effective Programming," "The Orthodox Agency Educator and the Orthodox Community," and "Educator Welfare."

Dr. Isseroff believes that these sessions "helped clarify causes of many problems facing the educator and the Jewish school," and "suggested as number of possible approaches to help solve these problems."

Organizations such as the ECA are vital in that they help to upgrade and further Jewish education and learning throughout the American Jewish Community.

Koestler

cont. from page 6

remnant of Khazar cultural heritage which may have survived. Koestler's idea that the Jews historically considered themselves a "Chosen People", in a fully racial sense is erroneous and echoes several of the standard anti-Semitic misconceptions. The Jews have always considered themselves a "Chosen People", i.e. spiritually chosen by God without any racial limitations, as evidenced by the fact that Judaism is open to proselytes. In the Bible we find specific mention of David as having been descended from Ruth the Moabite, and the Talmud openly mentions various scholars as "children of proselytes". Surely, had the Jews truly been interested in promoting a feeling of full racial purity such references would have been beclouded, if not totally omitted. That Jewish historians who have denied or ignored the possibility of Khazar roots were totally biased and sought to preserve a concept of pure race at all costs, as Koestler often claims, is ridiculous. Koestler forgets that the study of history is not always an instrument of ideologies, but a discipline which strives towards truth-objectively. Koestler as a novelist may ignore accepted historical guidelines to further his own ideology, yet as an historian he has trespassed principles of objectivity and exposed himself to harsh criticism from scholarly circles.

Where does the fact about the Khazars end and fantasy begin? That a Jewish Khazar Kingdom existed until the tenth century is not in dispute. Most probably the Khazars were destroyed by Slavic and Byzantine armies prior to the total entrenchment of Judaism in the masses. As a result, no Jewish tradition no heritage remained. Quite possibly some noble elements moved westward towards the Dnieper where they may have conmingled with existing Jewish communities and accepted their Ashkenazic Jewish traditions. Of the masses, nothing remained - they were evidently lost in the vast uproar of the emerging Russian nation.

The Editor-In-Chief and Governing Board of The Observer extend heartfelt condolences to Mrs. Rita Dunne, Nurse of SCW, on the loss of her sister.

Library Happenings

Most students at Stern College probably see the library as a place to sit between classes and read reserve books and articles. However, the library offers many services of which students and faculty should be aware. A few are:

- **The Events-About-Town Folder** - Have some time between midterms and finals? Check this folder, which can be found on the reference librarian's desk, for an interesting way to spend an afternoon or evening. It has various publications giving information about plays, movies, lectures, museum exhibits, and much more.

- **Records** - The library has a collection of classical and popular records, as well as recordings of plays and poetry. They are listed in a card catalogue in the library and may be found in the periodical room. These records may be withdrawn by students, or played on the phonograph in the periodical room.

- **Career Corner** - An area in the periodical room has been set aside to publicize various fellowships and graduate school programs.

- **Individual Aid for Committee Chairpeople** - Professor Lubetski urges committee chairpeople to see her to discuss ways in which the library facilities and staff can help them achieve their goals. Two ways in which the library can help committees are through special exhibits and help with research.

- **Special "Grants Shelf"** - A new addition to the library is a shelf set aside for books which feature information about grants which are being offered by various organizations to faculty members and schools, and in some instances, to graduate students.

newly installed equipment.

In an interview with the station's assistant manager, Joel Berg, the serious attitude was evident. "This year WYUR will attempt to show that it can be a more professional type of medium, through which Yeshiva University students can experience over-the-air communications in practice, while learning a form of technical work," Mr. Berg explained.

Among the new innovations, WYUR has begun to publish its own weekly newsletter call "VOX", describing the station's D.J.'s, their shows, and upcoming events. There were some programming changes as well. The shows, which were formerly one hour long, have been extended to two hours. This allows the Stern D.J.'s two programs every Sunday and Wednesday evening, from 7:00 to 11:00 P.M. On each of these nights both an English and Hebrew show will be broadcasted. Marcia Zuskin and Debbie Richter are aired on Sundays, and Vicki Garfinkel and Miriam Silverstein are aired on Wednesdays.

Every D.J. is her own engineer as well. This gives her more control over the organization of the show, as well as experience using the electronic equipment experience using the electronic equipment. Also adding some uniqueness to this year's program, WYUR has given Stern women the opportunity to have their own special newscaster, who will announce the happenings at SCW.

All students are urged to tune in to WYUR, for a season which promises to be the most exciting ever.

Schram

cont. from page 5

Mrs. Schram started her career as a professional story-teller by telling stories at the 92nd Street YM-YWHA in Manhattan. There she had the children do dramatic exercises and movements to get them involved in the stories. If one day, for example, the story at hand involved an animal, she would have the children imitate the sounds and movements of that animal.

Later, Mrs. Schram started another program at the YM-YWHA called "Kernels of a Pomegranate", which was, in fact, a workshop for Stern College Students. Under Mrs. Schram's guidance, students would be taught the proper techniques of story-telling, then would use this knowledge in telling stories to children at the YM-YWHA. This program was a benefit to both the students and the children.

In the fall of 1976, Mrs. Schram taped a series of radio programs for WEVD called "A Bundle of Rainbows: The Personal Stories of the Young Jew in America." Each program had a different theme dealing with the experiences of Jewish children in America during the years 1650 to 1930. Mrs. Schram feels that because she did extensive research on this subject, it became as great a learning experience for her as it was a creative experience. ("A Bundle of Rainbows" will be rebroadcasted on WEVD sometime in the near future.)

Recently, Mrs. Schram took part in the Jewish Museum's Street Festival. She contributed to the festival by conducting two storytelling programs in the Museum's Sculpture Garden, which is a small intimate courtyard in front of the museum. Mrs. Schram was happy to observe that adults, as well as children, came to hear the stories because it gave the program a family atmosphere.

Another recent project of Mrs. Schram was to conduct a storytelling workshop for teachers of Jewish education at the Second Conference on Alternative Jewish Education in Rochester. Alternative education means teaching by using the arts, crafts, media, drama, and story telling as opposed to teaching by using textbooks or rote learning. workshop. Mrs. Schram had the teaching by using textbooks or rote learning. In her workshop, Mrs. Schram had the teachers participate in dramatic and physical exercises that she has her children do when she tells them stories. Mrs. Schram discussed the problems involved in storytelling and in choosing stories. She also showed how effective storytelling can be. In order to enhance the effect of the story, the storyteller must get involved in it. One cannot just have a "superficial acquaintance" with the story, but rather one should make it seem a part of them and infuse a feeling of spontaneity in the

words of the story.

Mrs. Schram's most recent project was the research for the U.J.A. telethon recently aired on T.V. Since the telethon's theme was "Don't wait for miracles — make them happy," Mrs. Schram collected over 900 xeroxed pages containing miracle stories and poems dealing with Judaism. She collected pictures of miracles from the Bible, pictures of Israel and Jerusalem, and she searched for biblical quotes to accompany photographs of Israel. She also helped put together material necessary for the tribute to Zero Mostel.

Students at Stern College feel very fortunate in having such a talented and enthusiastic teacher as Mrs. Schram Teaching at Stern College, Mrs. Schram says, helps her in projects outside of Stern. She believes that teaching and storytelling are closely related because they both involve sharing ideas and feelings. When people respond to her teaching or storytelling with a smile, laugh, or even a tear, it gives her a good feeling. She knows that she has touched someone's life some way, and they in turn have touched hers.

**Attention
All YU Students**

POLIS, the official Social Science publication of Yeshiva University, is currently accepting material for its next issue. The first issue will include two different sections. You may submit essays as well as research papers. For details, read on.

The two parts are as follows:

1) A short essay (125-450 words) on a contemporary political issue. This may be examined from any viewpoint; sociological, historical, psychological, economic, and of course, political. If your essay in any way relates to a political issue, your opinion will be considered for publication. This essay need not carry a bibliography. Just express your opinion in a clear manner, as you would in a "Letter to the Editor" of The New York Times.

2) A research paper on any topic in political science. It can be a paper written for a course, or you may want to write one specifically for POLIS. Many of you, especially if you happen to be junior or seniors, probably have term papers sitting in boxes, collecting dust. Send them to POLIS (without the dust, please) and we will try to include your work in this prestigious anthology. Remember, publication in the journal is of highest student honor.

At Stern contact Betsy Mondshein 7A.

At Yeshiva, contact Ernie Roll R221.

**Attention
All Premed Majors**

The following information about the new Medical College Admission Test is extremely important to premed majors:

1) The test to be given in the Spring 1978 semester was originally scheduled for sabbath observers on April 30. It has now been changed to April 16. Be sure to file your application on time.

2) The test to be given in the Fall 1978 semester will be administered for Jewish students on October 1. This date is erev Rosh Hashana. If you take the test on that day make sure that you choose the test place as close to your home as possible so that you can arrive home before sundown.

There are over 10,000 elderly Jewish people living on the Lower East Side. Many live alone and may find it difficult to leave their apartments, wither because of physical hardship or because of fear of physical abuse. YOU CAN HELP! A few hours of your time does make a difference. Please call Project Ezra 962-4124, 962-3700.

The Shabbat of December 2-3 will be sponsored by Torah Activities Committee. Special guest for that Shabbat will be Dr. Norman Lamm, President of Y.U. Reserve a place in the cafeteria soon!!!

The Fifth Annual Hillel Rogoff Memorial Lecture will be delivered by Alfred Kazin on December 5, at 7:30 P.M. The Topic is "The Self As History." All students are encouraged to attend this event in Koch Auditorium.

The New York Times would like to thank all the students who subscribed to the paper this semester. We hope to bring you the very best service. Please let us know if you have any suggestions for improving our service. If you are not currently ordering The New York Times, you can still do so for the low student price of 15 cents per day. Come to Shira Kramer in 3E.

REFLECTIONS HAIR SALON

383 5th Ave. (36 St.)

New York City

686-1302 2nd floor

**OUR 8th YEAR
SERVING STERN STUDENTS
SPECIAL OFFER!!
FOR THIS YEAR**

Nick invites you to try his staff on Monday, Tuesday or Wednesday and receive 20% off our regular prices. Just show us your Stern ID when paying. For a great haircut try us. Our reputation speaks for itself.

*** FASHION STOP ***
100 West 40th St.
corner 6th Ave.

SHOES
Boots
Only Leather
Impertal

DRESSES
Suit-etc.
Seasons Jeans

10% OFF
to STERN STUDENTS
Hrs. 8 A.M. to 6 P.M.
730-9069

JEWELRY
gold & silver

LABELS
Discontinued

PREPARE FOR:

MCAT · DAT · LSAT · GMAT
GRE · OCAT · VAT · SAT

NMB I, II, III · ECFMG · FLEX · VQE

NAT'L DENTAL BOARDS · NURSING BOARDS
Flexible Programs & Hours

There IS a difference!!!

For Information Please Call:

Brooklyn	(212) 336-5300
1675 E 16 Bklyn N.Y. 11229	
Manhattan	(212) 832-1400
Long Island	(516) 338-4355
New Jersey	(201) 848-2882
Connecticut	(203) 788-1169

Stanley H. KAPLAN
EDUCATIONAL CENTER LTD
TEST PREPARATION
SPECIALISTS SINCE 1920
535 Madison Ave, NYC 10022
(nr 54 St)

Outside N.Y. State Only CALL TOLL FREE: 800-223-1782
Centers in Major US Cities Toronto, Puerto Rico and Lugano, Switzerland

OBSERVER
STERN COLLEGE
245 Lexington Avenue
New York, N.Y. 10016

Non-Profit Org.
U.S. POSTAGE
Paid
New York, N.Y.
Permit No. 4638