

# THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University

T<sup>7</sup>03



December 7, 1983

Volume 45, Number 3

Tevet 1, 5744

## Senior Exams Reinstated

by Vicki Acriche

The Stern College faculty unanimously voted, during the summer, to discontinue Senior Exemptions from taking final exams. Mrs. Ethel Orlian, Assistant to the Dean, says the faculty concluded that final exams were necessary because, "a wane of interest was displayed when one was not required to take the final exam in a course."

Stern initiated the exemptions for seniors following a trend in the 1960's of general permissiveness. Faculty members in colleges all over the country sympathized with graduating seniors. Faculties in many college campuses felt seniors were already overworked with their school work and had to devote a lot of time to job interviews and other job preparations. Thus, the Pass or Not Pass, (P/N) grading system was established. Soon, exam-

exemptions were instituted to further lighten the load of seniors.

Stern adopted the principle but instituted some limitations. A form had to be filled out and signed by the instructor of the course, confirming that the course for which the student was seeking exemption was not in her major, was not a requirement, and that she expected to receive no less than a B grade in the class. However, this exemption was merely a formality extended to seniors, rather than an actual and effective resolution.

Senior exemptions from taking exams were always questioned at faculty meetings. In the faculty meeting of May 25, 1983, the Committee of Academic Standards, headed by Dr. Carol Silver, again examined the validity of senior exemptions. According to Mrs. Orlian, the faculty could not justify extending such a courtesy at the expense of damaging the in-

tegrity associated with completing a course. The members agreed that the preparation for a course was hardest when the pressure was on. Furthermore, the examination was still the best gauge to assess the student's accomplishments. The Faculty thus voted to discontinue Senior Exemptions effective this school-year (1983-1984), "to ensure that the level of learning be as it should be," concluded Mrs. Orlian.

This year's graduating class expressed dismay at the faculty's resolution, claiming it was "unfair" and questioning "why this year?" Unfortunately there are no answers to their queries. However, the return to exam-requirement has had an important effect. Although everyone graduating is now required to take final examinations to complete a course, different factors such as effort will also be considered in the final grade.

The President of Israel, Chaim Herzog, addresses YU students.

## Israel's Herzog Stresses Aliyah

by Debbie Fisch

On Monday, November 21, Chaim Herzog, President of Israel and an alumnus of Yeshiva University, visited YU. After Dr. Miller and Dr. Lamm briefly welcomed and introduced Mr. Herzog and his staff members, the president addressed the student body regarding the challenges of *aliyah*. He explained the unique relationship between Israel and the Jewish people that offers fulfillment for every Jew. Israel owes the Jew, but the Jews owe Israel as well. Israel has much to offer, and the Jewish people have equally as much to offer Israel.

Herzog explained the difficulty in singling out a few elements in the everyday lives of Jews that Israel is responsible for providing. Without the existence of the State of Israel, there is no telling what the lives of Jews in the Diaspora would be like. Peace in Israel allows Jews in America to keep their Jewish identities.

Since the success of the Jewish people is dependent on Israel, Herzog feels that by the same token, Jews must pay their dues. Presently, only one-fourth of the Jewish population is in Israel. This small representation of world Jewry must carry the burden for the rest of the Jewish people. It is not enough for Jews with strong Jewish identities to go to Israel to study and experience her "mystic beauty." They must answer the call to duty, which according to Herzog is *aliyah*.

The cycle of give and take between a Jew and his land forms a chain. Israel offers Jews in the Diaspora stability. Jews answer her call to duty by settling there. Israel is again prepared to take care of her people, Herzog said.

The President explained that a primary Israeli attribute is that she

represents multi-racial, Western society in the Middle East. Israel is a place where Druse and Muslims fight alongside their Jewish brethren. Members of minority groups serve, command, and lead in various military capacities, and are an integral part of Israeli society. Israel has the only free Arab press in the Middle East. Freedom, democracy, and liberalism are clearly a way of life in Israel and these principles come into play in solving national problems.

Herzog stated that the Israeli government is very aware of her shortcomings and likes to meet them head-on. One difficulty facing the government is a major economic crisis. Herzog feels that it is the highest exportation percentage per capita which has given Israel the resilience to survive and to continue to achieve.

Although one of the smallest countries, Israel is among the three most advanced in terms of her achievements in military weapons, medicine, solar energy and agricultural innovations. A new country offers the opportunity for people to contribute to these areas of discovery. Mr. Herzog suggests that Jews come to Israel to help answer the questions facing a new nation, and at the same time, fulfill themselves professionally and spiritually. In this way, the give and take between Israel and the Jewish people is closed.

Mr. Herzog represented a Jew with a dream that so many Jewish leaders in the past have shared; to unite the Jewish people in Israel. The realist in Herzog understood that most Jews will live in the Diaspora and that places like Yeshiva University become very important to the maintenance of Jewish identity.

## Dormitory Needs Repair

by Diane Feldman

While the Centennial Facilities Improvement Project has initiated many renovations in the Stern College school building, the overall condition of the Brookdale Residence Hall has yet to be improved.

Both last year's and this year's student councils raised private funds to refurbish the front lounge. Sema Reich, Director of Brookdale Hall, raised money in Lisa Wachtenheim's memory for the new *Beit Midrash* and one study hall. The Alumni Association was responsible for the renovation of another study hall. However, the building needs repainting, many new mattresses, more furniture, roof repairs, and waterproofing.

According to Dr. Israel Miller, Senior Vice President, Student Affairs at YU, plans have been made by the University to renovate the dormitory. One renovation, scheduled for this summer, is the painting of the dormitory from top to bottom. Dr. Miller explained, "painting with the dorm occupied would be difficult and inconvenient for students. There aren't any professional women painters available, and the freedom of the students would be interrupted by men painting."



Room 10C is typical of the condition of many rooms in Brookdale Hall.

The money to paint the dormitory would come from the Century Fund Campaign, which hopes to raise \$100 million by the University's 100th anniversary. Dr. Miller added that the dormitory residence fee does not go toward these renovations. Rather, it pays the rent, utilities, personnel, and equipment charges. "The University does not make money on the dorm," he said.

Sema Reich has requested dormitory renovations on the students' behalf. She suggested two areas for improvement—clean walls and better beds. "Initially, painting must be done from top to bottom. Then, we can rotate floors every year, repainting certain rooms when necessary," Mrs. Reich stated. She also feels that good beds are critical for students' well-being.

The classrooms in the school building were recently repainted as part of the Centennial Project. According to Dr. Sheldon Socol, Vice President of Business Affairs

at YU, "We're trying to please as many people as quickly as possible. This means painting the classrooms, which contain twenty to thirty students, as opposed to the dorm rooms, which contain four to five students." Dr. Socol admitted that the dormitory was in need of repair, which would gradually be taken care of.

Student suggestions on how to improve the dormitory ranged from more counter space in kitchens to bunk beds, more TV's, vending machines in study hall kitchens, and more washers and dryers. Also, Mrs. Reich suggested converting a study hall into an exercise room.

In conclusion, Mrs. Reich stated, "Students are billed for vandalism and abuse of community property." Therefore, students are ultimately responsible for the upkeep of the dorm. However, until the renovations are completed, it is the University that is responsible for the condition of Brookdale Hall.

Inside this Issue:

Jewish Women of Achievement . . . p. 5  
Book Review: *An Orphan in History* p. 6

The groundbreaking ceremony for the Max Stern Athletic Center took place November 14. Present were: (L-R) Dr. Israel Miller, Stanley E. Stern, Dr. Norman Lamm, Seymour Rosenblatt, Mrs. Gloria Kisch, Andrew Stein, Mrs. Max Stern, Maily Rosenblatt, Leonard Stern, Ruth Lindenbaum, Marcel Lindenbaum.

# THE OBSERVER

245 Lexington Ave., New York, New York 10017, 481-4882. Published by Stern College Student Council. The views expressed in unsigned columns are those of THE OBSERVER only and do not necessarily reflect the opinions of the student body, the faculty, or the administration of Stern College.



**Executive Board**  
Deena Epstein  
Editor-In-Chief

**Diane Feldman**  
News Editor

**Beverly Barr**  
Features Editor

**Rochel Gross**  
Foreign Correspondent  
**Sima Bernstein**  
Op-Ed Editor

**Sara Kosowsky**  
Associate Features Editor  
**Mattice Rubenstein**  
Cultural Arts Editor

**Nomi Voroba**  
Managing Editor

**Michelle Listhaus**  
Miriam Sobolofsky  
Copy Editor

**Technical Board**

**Suzy Weiss**  
Layout Editor

**Meryl Small**  
Art Editor

**Eden Wolfsee**  
Photography Editor

**Iliana Ofer**  
Proof Editor

**Sheri Kravetsky**  
Typing Editor

**Suri Miller**  
Business Manager

**Amy Soled**  
**Debbie Sonenblick**  
Distribution Editor

**Esther Stiefel**  
Editor's Consultant

**Writing Staff**

Vicki Acriche, Deborah Bernstein, Esther Boylan, Debbie Fisch, Gloria Frieling, Sharlene Goldberg, Amy Greenzweig, Gila Harlstein, Jan Jerimias, Margret Kramer, Rebecca Mannis, Dawn Posner, Amy Rubin, Deena Schramm, Judy Zuravin

**Layout Staff**

Charlotte Breslow, Dayla Hertzberg, Sonora Levy, Laura Pruzansky, Deena Schramm, Minda Steen, Dodie Stepner

**Typing Staff**

Tamar Berger, Yael Blech, Karyn Dirnfeld, Sharlene Goldberg, Sheri Kravetsky, Annette Meyer, Malka Schneider, Debbie Seiden

**Photography Staff**

Suri Davis, Nina Gertler

**Copy Staff**

Judy Lee

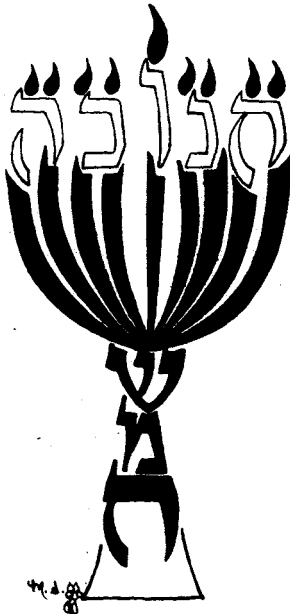
**Distribution Staff**

Richie Rabinovitch, Aharon Moshe Roth

**Proof Staff**

Suri Davis

Condolences to Dr. Norman Schlessberg, professor of accounting, on the loss of his wife Mildred.



**Editor's Desk**

## We Need Followers

by Deena Epstein

On Sunday night November 20 many of us put aside whatever we were doing to watch a movie called *The Day After*. We did so not to be entertained but to open our minds to the possibility that a nuclear war could occur and what we could do, if anything, to prevent it. I myself did not watch the movie but I did see the discussion which took place afterwards on ABC Television. After watching this program I felt, as many others did, very confused and almost despondent about what I as a private citizen could do in what is seen by many as a hopeless situation. There are to be sure many alternatives but no one alternative seems to be better than another. The task with which we are all faced is to recognize that we, as concerned citizens of the world, cannot merely give up because the problem is so grandiose but must encourage those in office to deal with the smaller parts of the larger issue (such as the protection of nuclear reactors and the prevention of a mishap with nuclear weapons) which can be dealt with.

It is very dangerous to fall into a trap of debilitating despair, or even worse, apathy for in doing so we lose our ability to change and improve that which is possible. Unfortunately we are confronted with this problem at Stern College. Many of our fellow classmates are satisfied with looking out only for themselves and ensuring that their basic needs are met. They do not realize what their participation in student activities can do for them and for entire student body, not to mention the future of Stern College.

As Editor-in-Chief of *The Observer* I am often approached by people who want to know why I bother to take on the great responsibility of running a newspaper. I try to convince them that I enjoy staying up all night working on layout and coming up with headlines, running from class to the printer and then back to class again, and dealing with people's various complaints about the paper which range from a misspelled word in a particular article to the fact that *The Commentator* came out before we did. For some reason though no one ever believes me.

Unfortunately it is true that more often than not the rewards are few and the headaches are great. Almost any student leader will tell you this. However, student leaders will also tell you that we work as hard as we do because we believe that in our respective positions our voices will be heard

and that we will be able to effect those changes which we feel will be beneficial to the student body and the University at large.

However, no matter how ambitious and idealistic student leaders may be, we must have followers. We often get frustrated because the people around us do not seem to be concerned about what goes on at SCW. Not long ago the Student Council sponsored a lovely club dinner to introduce students to the various activities and clubs at Stern. Needless to say the turnout was extremely disappointing. Things like this make people who accept certain responsibilities feel disillusioned and question the effectiveness of their leadership. However, most of us continue to work because we believe that with some coaxing the women at SCW can be convinced to get involved. No one is asking everyone to become a leader. Granted, assuming a leadership position takes a great amount of time and effort which not everyone is able to give. However, being a good follower is as important, if not more so, as being a leader. This newspaper comes to you monthly not because of my efforts alone but because of my devoted board members and excellent staff whom I can depend on. The Student Council is able to function as effectively as it does not solely because of its more than capable leaders, but because of a few devoted followers.

A student leader need not necessarily have a title in order for her voice to be heard. What is really needed at SCW are leaders of followers, those women who will get others involved. When a leader relinquishes her position there is usually someone willing to fill that spot. However, without followers, there can be no leaders because no one person can do it all. Whether it be a question of the nuclear arms race or the future of SCW there must be people willing to support and help their leaders pursue those policies which are ultimately in the best interests of the entire group. However, without getting involved and making your voice heard there can be no real solutions to these and other problems.

In the end it will be your decision. Do you make the effort to get involved and help initiate change or do you take the easy way out and leave the problems for others to solve? I trust you will all make the right choice.

## Voting Power Conceded By Stern College Women

Another election day has passed, but from the informal research conducted by the editorial board of *The Observer*, it appears that many potential voters at Stern College remained oblivious to this fact. Stern College students, statistically, probably acted no less responsibly than most New Yorkers. Barely forty percent of those eligible to vote in this state actually did so. Nevertheless, as sophisticated Jewish college women, who frequently demand responsible actions of politicians, above average performance is in order: it makes little sense to use a secondary means of influencing policy, such as attending a rally or a lobbying trip, if the preliminary means, voting, has been willingly conceded.

The right to vote, the right which epitomizes democracy, is not something which should be handled carelessly or disregarded thoughtlessly. It is a prize we as Jews—even in America—did not always enjoy. New Hampshire, in 1876, was the last state to remove voting restrictions on non-Christians. Furthermore, it took selfless devotion by people like Susan B. Anthony and Elizabeth Cady Stanton to secure voting privileges for us as women.

Preclusion because of age or lack of citizenship are legitimate excuses for not utilizing this privilege; preclusion because of distance or ignorance are not. For those students whose residences are inaccessible from New York City, voting by mail is possible via absentee ballots. For those students who profess ignorance to political issues, prior to every election the League of Women voters prepares impartial fact sheets. These fact sheets may include listings of major candidates and their platforms, definitions of the roles of various municipal officers, and supporting and opposing opinions on referenda issues. This provides a strong basic understanding, and is available free of charge. For a more in depth, more conscientious understanding of an election, reading a daily paper is highly advisable.

Though this year was an "off year", civic minded individuals should be wary of not voting—

the apathy may become habitual. The New York Times in its post-election day editorial said: "When many voters don't vote, chances are that those who do are the best informed, most concerned and most motivated voters." Why shouldn't all capable voters at Stern College fall into this category?

## In Sincere Appreciation

There is never a wrong time to say thank you. However, when two holidays of gratitude, *Chanukah* and Thanksgiving, occur so near each other, this coincidence presents itself as a particularly opportune time to show appreciation. We therefore express our sincerest gratitude to the faculty of Stern College for continual assistance above and beyond the call of duty.

This assistance comes in many forms, and extends far beyond the usual reference writing and paper signing. Sometimes it is a group faculty effort to benefit the students en masse, such as: the *Yomei Iyun* preceding formal classes this year. Sometimes it is a departmental effort to further subject-related activities through extracurricular trips, career nights or speaking forums. But most important is the one-on-one help that many faculty members offer their students. Indeed, for these instructors "personal counselor" often accompanies the title "teacher."

Idealism and loyalty are surely the only motives behind such devotion, for there is certainly no monetary incentive. We salute both qualities; they do not go unnoticed. They are what makes Stern College a unique institution.

# Holocaust Chair

by Beverly Barr

Dr. Jeffrey S. Gurock, noted historian and a member of the faculty at Stern College, has been appointed Program Coordinator for Holocaust Studies at Yeshiva University.

The appointment is part of a broad-based program established at Y.U. by Eli Zborowski, noted communal leader and President of the American Federation of Jewish Fighters, Camp Inmates and Nazi victims, and his wife Diana. The Chair is a testament to the University's deep commitment to the study of the Holocaust. Dr. Gurock's responsibilities include preparing public lectures, academic courses and curricula for many different educational levels, institutions, publications and research projects.

When asked how his new post will affect "History of the Holocaust," the course he presently teaches at Stern, Dr. Gurock replied, "if anything, it

will add a new dimension to the course, making it even better."

Dr. Gurock and Dr. Erich Goldhagen, his counterpart at Yeshiva College, recently surveyed their students to get a better understanding of their attitudes on studying the Holocaust. Most students showed a real interest in the course they were taking and in more projects outside the classroom.

To meet this interest Dr. Gurock would like, "to see us do more in terms of Holocaust studies for children of survivors, and to make it more a part of student life at Yeshiva." One conference currently in development is entitled, "After the Holocaust: Survivors and Scoundrels."

Along with his duties at Stern and Yeshiva, Dr. Gurock does considerable writing and belongs to such organizations as the Jewish Historical Society and the Inter-Faith Affairs Committee of B'nai B'rith's Anti-Defamation League. He is associate editor of the journal, *American Jewish History*,



**Dr. Jeffrey S. Gurock** and an editorial advisory board member of *History of the Synagogue in America*.

Dr. Gurock is the author of many scholarly papers and two books, *American Jewish History: A Bibliographical Guide*, and *When Harlem was Jewish: 1870-1930*. He is currently writing a section for the *History of the Synagogue in America* volume, entitled: "The History of the Orthodox Synagogue in America."

Dr. Gurock joined Yeshiva University in 1976 as a faculty member at the Bernard Revel Graduate School. He was promoted to associate professor in 1980 and has taught at the university's Wurzelweil School of Social Work since 1978.

# Students Can Obtain Low-Cost Counseling

by Miriam Sobolofsky

The Ferkauf Graduate School of Psychology Clinic is presently providing psychological services at Stern College. The clinic, called the Yeshiva University Center for Psychological and Psychoeducational Services, offers psychoeducational testing, assessment, and evaluation, various types of therapy, counselling and remediation.

Psychological and Psychoeducational Services provides low cost mental health services based on level of income. According to clinic secretary, Ms. Debbie Winnick, students can obtain help for as nominal a fee as seven to ten dollars (or possibly even less).

The testing, evaluation and therapy is done by third, fourth and fifth year Ferkauf clinical and school psychology students under the supervision of Dr. Abraham Givner. Services are provided for children, adolescents and adults. College students are offered individual psychotherapy, family therapy, marital therapy and/or career guidance.

Any students who are interested in more information about the center should call Ms. Winnick or Dr. Givner, director of clinical services, at 430-2218.

# Court Appointed

by Sharlene Goldberg

To handle arbitration in conflicts between students and faculty, the Stern College Student Council has re-established a Student Court.

"The main reason we re-instituted the court was to support the dress code committee. Afterwards, we realized it had a purpose besides its original reason," said Brenda Time, Student Council President.

The court is comprised of one Chief Justice, who calls meetings to order and has the final say in an undecided vote, four Senior

needed the recommendation of one faculty member. Their applications were then reviewed, and the following students were chosen by Brenda with the approval of the Student Council: Associate Justice, Edythe Nussbaum; Senior Justices, Barya Buchbinder, Esther Feuer, Judy Hecht, Tammy Seidmann; Junior Justices, Diane Feldman, Leah Loring, Judy Urbach, and Clerks, Suri Davis and Deena Thomas.

"There hasn't been a court in a while, so in effect we're starting from scratch in formulating exact



**Student Court: Standing (l-r)—Tammy Seidmann, Esther Feuer, Deena Thomas, Suri Davis; Seated (l-r)—Michelle Slavin, Edythe Nussbaum**



**Student Court: Standing (l-r)—Tammy Seidmann, Esther Feuer, Deena Thomas, Suri Davis; Seated (l-r)—Michelle Slavin, Edythe Nussbaum**

justices, three Junior justices, and two clerks. Meetings are held when a case is brought to the attention of the Chief Justice, and trials are open unless closed by the Chief Justice or the defendant.

"The court is an impartial service for students and faculty. We urge students and teachers to come to us with complaints, conflicts between girls, problems with teachers, etc.," said Michelle Slavin, Chief Justice.

To apply for a justice position, students had to complete a questionnaire and explain why they felt themselves capable; they also

positions and the function of the court, even though we do have a constitution," said Michelle.

"The Court is great to have, but I hope no problems will need to be presented to it. We're not running a government; the court is to help students and administration, not to force anyone to abide by its morals," said Brenda.

"The Student Court is for both students and faculty, not solely a representative of the students. Rather, we're in the middle seeing both sides, and the girls involved are intelligent and trustworthy and will take the issues seriously," said Michelle.

# Health Careers Club

by Suzanne Van Amerongen

The Pre-Health/Science Club is a new club for people interested in the health field and health-related careers.

For its first activity, the club has arranged for Dr. Susan Henry, Dean of Sue Golding Graduate School at the Albert Einstein College of Medicine, to speak on her research and on women in the health fields. Dr. Henry will speak on December 13, at 7:30 p.m., in room 418 of the school building. Additional lectures are scheduled for next semester, along with a tour of the Milhauser Labs at New York University.

Plans for next semester include

offering a cardiopulmonary resuscitation (C.P.R.) course to students of all majors, and starting a division of the Yeshiva University chapter of the National Pre-Med Honor Society here at Stern.

Lara Schwalb is Club President. Suzanne Van Amerongen is the vice-president, and Dr. Leah Blau, associate Professor of Chemistry, the staff advisor. There is no membership fee, just attendance fees at each function. The club is new so it needs a lot of cooperation from students. More information will be posted but if you have any questions or suggestions, see Lara or Suzanne in room 4B.

## Dorm-Ez View

# Students Must Do Their Part

by Mordechai and Sema Reich

2C has company! Last year we suffered overcrowded conditions in 2C, our new *Beit Midrash*. It was a breath of fresh air, a newly refurbished place to study *Torah* with an extensive library of *sepharim*. The dignity of the room continues to be maintained by the memory of Lisa Wachtenheim for whom the room was dedicated.

This past month we finally had rooms 11C and 18C completed; 11C, thanks to the Alumni Women, Paula Fromm in particular. She didn't have to be convinced to help us. As a matter of fact, Paula was very pregnant at the time that I approached her. She worked hard to square things away before the birth of the baby.

18C was a fund raising project of

mine and it was also completed around the same time as 11C. First we did the electrical work and then the painting. A very generous man, Mr. Hyman Arbesfeld had 2C, 11C and 18C painted for us, free of charge. Next came the carpeting and finally the venetian blinds, tables and chairs. Altogether, there was quite a lot of work involved, literally hundreds of hours of labor.

I guess, I am nervous that the task of raising more funds for a properly outfitted exercise room and getting the Y.U. Women's League involved in other projects, depends upon all of you. The cleanliness of the rooms we have must be enforced by *students*. The

respect for property must be enforced by *students*. Yes, you *should* report a student who vandalizes a hallway or room, because she'll vandalize the old and the new alike. The rooms are for the law abiding majority. Sure, we can enforce the files. But isn't it more effective if an outraged student speaks up when another resident's attempts to "borrow" a piece of furniture from a community study hall?!

Please put me at ease and help me raise the necessary backup to complete this job of renovation. Let's not allow the advocates of bolted dorm furniture to be able to smile and say "I told you so", as I report missing tables or chairs.

The University is now beginning plans to renovate here in the dormitory, under the Centennial Facilities Improvement Project. Please speak to me, so I may include your input when planning with them. It's your dorm and I want your feedback and involvement in this major project.

**GOOD LUCK ON YOUR MIDTERMS.** Maybe after the exams, we'll attempt to fix the T.V.'s in the T.V. lounges!

Exemption tests (with possibility of credit) in Jewish History 71, 72 are scheduled for Monday, December 26th at 2:45 p.m. Room number will be announced. Syllabi and reading lists are available in the EMC office (Ext. 347)

Interested students are to register on appropriate form (M 40) available in the Registrar's office (F 125). You are also required to pay the test fee—ONE EXAM \$25.00; TWO EXAMS \$35.00 in the Office of Student Finances (F 121)

The receipt for payment of fees must be brought to DR. A.N. ZUROFF in the Guidance Center (F 413)

Please register by December 16th.

## Nurses Notes

# The Dreaded Cold

by Molly S. Winterman, R.N.

With the current weather changes of hot and cold, I have encountered many students in the dorm who have acquired the dreaded COMMON COLD! The common cold is a general term used in different ways, usually referring to symptoms of an upper respiratory infection. These symptoms are nasal discharge and obstruction, sore throat, sneezing, malaise, fever, chills and often headache and muscle aching. As the cold progresses, an annoying cough usually appears. These symptoms may last five days to two weeks. Antibiotics do not rid one of a cold since colds are caused by viruses and must run their course. Many different viruses are known to produce the symptoms of the common cold and about ten percent of colds seems to be associated simultaneously with more than one virus. Also, allergic conditions affecting the nose can mimic the symptoms of a cold.

Colds are highly contagious and people shed viruses for about two days before the symptoms appear and during the first part of their symptomatic phase. Colds prevail among fifteen percent of the work

population at any time during the winter and account for almost half of all work absences and one quarter of the total time lost from work.

Immunity after recovery from a cold is variable, depending on many factors including natural resistance and which virus caused the cold in the first place. The major complication of a cold is the secondary bacterial infection in the ears, nose, sinuses, bronchi or lungs.

Management of the common cold consists of:

- 1) adequate fluid intake
- 2) rest
- 3) prevention of chilling
- 4) nasal decongestants
- 5) vitamin C (to lessen the severity of the cold)
- 6) expectorant cough medicines
- 7) warm fluids and lozenges to soothe the throat
- 8) Tylenol to relieve fever, aches and pains.

Hygienic disposal of tissues, covering the mouth when coughing, and avoiding crowds are about all that can be done in the way of prevention.

To Your Health!!!

# Express Your Views In A Letter To The Editor

## The President's Column

## Unique Student Insight

by Brenda Time

The lady seated next to me on the bus peered over my shoulder as I read the latest issue of *Commentator*. An article on the assassination caught her eye, and, consequently, she turned to the man next to her and asked, "So, the question of the day, where were you when Kennedy was shot?" They went on to discuss that day in 1963, both college students at the time. "We were so active then, constantly involved in the battle for peace and equality. Students are different now. They have a special 'insight.' Insight? What was she talking about? Insight is one characteristic of which I have no possession. I looked at my watch: 5:12. I sighed after glancing out at the congested traffic in Manhattan. Insight? The only 'insight' I can think of is that I know I will surely miss the flight that leaves in forty eight minutes for home. Then the lady mentioned something about how we (the students with the 'insight') know the world has no future, because it will end in nuclear war very soon, so we do not bother wasting our devotion on causes that will inevitably die. There will be no one in the future. Then she complimented us on our 'insight' again and munched on an apple. She, no doubt, saw *The Day After* two nights before. But I did not, so I turned my thoughts back to *The Commentator*.

My eyes settled on an article published in the newspaper in 1963 and reprinted in this issue. "Death—sudden and violent—has snatched away a statesman who fought for peace, justice, and liberty... President Kennedy died fighting for peace, justice, liberty and equality. We must continue his battle." But that lady said that I know there's no use in fighting the battle when there will be no future. The bus pulled into the airport at 5:58. I tried my best to get to the front of the bus, considering I had two minutes to catch my flight.

## Torah Study And Action

by Amy Rubin

"Practicum in Jewish Communal Service," a course given by Rabbi Avraham Weiss, was not opened until after registration, yet six out of a possible ten students chose to take this unique series of seminars. What makes the course special is that it is not merely classroom learning; rather it combines Torah study with field work assignments. After learning one's halachic and moral responsibilities to help less fortunate people, the students are required to work with the elderly or the mentally retarded.

Rabbi Weiss feels that "many girls with Yeshiva educations are never exposed to the message of Torah ethics and obligations." Therefore the Practicum reveals to the students the great importance of *G'milut Chasadim*, performing righteous deeds for others. To Rabbi Weiss, the Practicum is a critical course because "Torah study can't remain on a theoretical level. It must be translated into action."

The course is actually a series of seminars, in which lecture and group discussion provide "a philosophical and theoretical base to the field work component." Rabbi Weiss' lectures, dealing with the Torah view of charity, social responsibility and action, the aging and the developmentally disabled, are alternated with classes given by Mr. Eric Levine and Ms. Cheryl Handelsman. These two social

"Brenda," a voice struggled to get my attention. An old friend, non-Jewish, whom I had not seen in a year or so smiled enthusiastically.

"Oh my G-d, I can't believe it's you," I exclaimed.

"Where are you headed for?"

"Dallas. How about y'all?"

"Texarcana, but we're flying to Dallas tonight. When does your flight leave?"

"Three minutes ago... and you?"

"We still have some time (no pun intended). You still at Stern studying to wear wigs and skirts the rest of your life?"

"Yeah. I love it there."

"Oh c'mon, Bren. You can tell me..."

"No, I really love it there. The people are great. The profs are excellent and..."

"Oh, please... What about cocaine, magic mushrooms, marijuana, non-kosher food?"

"No, really Lori, I don't need those elements in my life to be happy. I enjoy reality. Besides, I'm Student Council President at Stern. Stern has amazing potential. I really do love it."

"I'm sure... Listen, I gotta go. It's been real..."

"Okay. See ya. And have a great Thanksgiving."

Sufficient time had passed for me to miss my flight with the grand 6:07. I decided there was something dangerous about going to Dallas from Kennedy on November 22 anyway, so I booked a flight on American and swung over to La Guardia. It sounded safer, anyway. I walked up to the American counter around 8:00 P.M. and heard that same struggling voice for my attention. "Lori—what are you doing here?" "Missed my flight. Something's strange about going to Dallas from Kennedy on November 22. We're flying American." "Sounds safer anyway." Then I lost my ticket, purchased another and sat down on

workers lecture on the secular view of social service in connection with the Jewish elderly and the Jewish developmentally disabled. Subjects such as the social aspects of changing neighborhoods and the challenges facing the aging and the retarded are discussed. In addition to the classes in school, Rabbi Weiss conducts additional seminars and discussions at his home when the class is invited for *Shabbat*.

The field work takes place at the Hebrew Institute of Riverdale, where program for Jewish senior citizens and the Jewish mentally retarded have been conducted since 1976 and 1978. The program for the elderly, *Magen Haam*, incorporates mainly homebound senior citizens from the West and South Bronx, who, as Rabbi Weiss explained, "are cut off from society because of their inability to move out of decaying neighborhoods." The Jews are transported to the *shul* where different activities, some dealing with the holidays, are carried out. The students participate in these programs and form special relationships with the individual participants.

The students may also become active in the program for the developmentally disabled, called *Special Friends of the Hebrew Institute of Riverdale*. In this program over sixty mentally retarded individuals, from private and group homes, gather to participate in religious programming.

the plane two minutes before take-off. Once up in the air, I ordered orange juice without ice. The plane started to shake rather violently, and I suddenly remembered international *refilas haderech* rules—they served the drinks after we have travelled far enough to say the prayer—so I pulled out my sidur. I then channelled my thoughts to *The Observer* and a topic for my column. Lori came over and I relayed the story of the lady on the bus. I laughed at the "insight" part. As I threw my head back

Continued on p. 6 Col. 1

## Alumnae Affairs

by Lauren Greenbaum

The Stern College Alumnae Association was founded in the mid-1960s to keep alumnae in touch with each other and to assist Stern College and its students in various ways. The SCAA is part of the umbrella organization, the Alumni Council, which includes the alumni associations of Yeshiva College, Rabbi Isaac Elchanan Theological Seminary, Kerfauk Graduate School of Psychology, Wurzelweil School of Social Work and Albert Einstein College of Medicine. The Office of Alumni Affairs, located on the University's main campus, ties together all the individual alumni associations and helps to coordinate matters of concern and interest to alumni.

The SCAA serves Stern College students in a variety of ways. Last year, with the students help, the alumnae Annual Fund raised \$50,000 dollars. This money was divided between the Dramatics Society, WYUR, and Freshman Orientation. It also helped refurbish a study hall and replenish the backbone, the Annual Stern College Alumnae Association Commencement Award for academic achievement and college

## Name Game

by Rochel Gross

I try to avoid being philosophical whenever possible. I am a practical person, and philosophy and daily life just don't mix. At least, they usually don't, but when one is in Israel, anything is possible.

A common philosophical platitude is that each person is a unique individual; there is no one else like him or her. Conversely, (which shows you how much sense there is to all this) philosophy also frequently mentions the possibility of having a double somewhere in this world. Outside of the classroom, I have never really spent

much time pondering either idea, but then I didn't have to. I always believed in my own uniqueness and specialness, something along the lines of "my like cannot be found anywhere else." (Every roommate I've ever had is devoutly thankful for this.)

My self-confidence received quite a jolt recently, and I've embarked on an identity crisis of sorts. I am no stranger to identity crisis. Being the youngest in my family, I will answer to a variety of siblings' names. But I've always had my own name and am even occasionally called by it. Now I am in the midst of a full-fledged crisis involving names and there is no end in sight.

The Alumnae Association is also responsible for home hospitality. SC and YC alumni have also offered their services as career consultants.

Members of the Stern College Alumnae Association receive a monthly publication entitled *Alumni Review* and *The Observer*. They also have access to the University libraries, and may audit any course at their alma mater free of charge.

SCAA President Paula Form says the Association is looking, "for an openness between the students and the alumnae." SCAA members would like, "to reach out to the students." They are looking for feedback. Students are urged to call the Office of Alumni Affairs with their ideas.

It all started when our bus from Ben-Gurion airport arrived on campus the first day. To say that I was tired would be an understatement. I was thoroughly and completely zonked from the past few days—*yom tov*, packing etc. In addition, I was jet-lagged to the hilt. I had been up for twenty-four to thirty-six consecutive hours, depending on whether or not you changed your watch to the new time zone. All I wanted to do was stumble into bed. We were told our apartment numbers and I'd already become friendly with my new roommates. Then tragedy struck.

I was slumped in a kitchen chair, recovering from the ordeal of journeying seven flights of stairs to my apartment, when the door

Continued on p. 8 Col. 1

## Medieval Attitude

by Deborah Bernstein

As part of the Jewish Studies Faculty Colloquia, on Wednesday, November 16th, Rabbi Ephraim Kanarfogel lectured on the topic of "Attitudes Towards Children and Childhood in Medieval Jewish Society." The Jewish Studies Faculty Colloquia give members of the Jewish Studies faculty at Stern College the opportunity to present original research papers and to discuss these papers with their colleagues and the students of Stern College.

Rabbi Kanarfogel reviewed and then disputed the thesis of Philippe Aries. In his book *Centuries of Childhood*, Aries states that in the non-Jewish society in the Medieval period in Western Europe children were treated with complete indifference. Adults did not appreciate the value of a child or childhood. Aries also stated that children who were to be educated were sent away from home at the age of seven to live with their teachers, thus further weakening the relationship between parent and child.

Rabbi Kanarfogel brought many proofs to dispute Aries' theory, especially as it pertained to Jewish family life in the Middle Ages.



Rabbi Kanarfogel lectures on "Attitudes Towards Children and Childhood in Medieval Jewish Society"

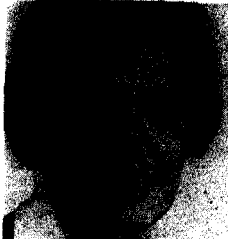
Some basic proofs for parental appreciation of children in Jewish life were brought in from the writings of many of the great Jewish scholars of the time. As an example, a medieval commentary on *Pirkei Avot* (3:14) criticizes a man who spends all day talking "baby talk" to a small child, when he should be learning. Most definitely, a man who would speak all day with his children could not have been indifferent toward them nor could he be neglecting them. Also, *Rav Yosef Kimchi* in *Sefer Habrit* taught of small children being taught Torah and moral behavior in their home and not in the home of a tutor in a far away city. *Rambam* writes that the circumcision of a child occurs at the age of eight days rather than later because if it were later on in a child's life, it might be postponed lest the father grow very close to the child and have compassion for him because of the pain the circumcision will cause the child. Also discussed was the fact that children were always welcomed in *shul*. On *Purim*, the stamping and shouting upon hearing the name of *Haman* was instituted for their pleasure.

A very important source of information on the treatment of Jewish children in medieval times is the *Sefer Hasidim*. Rabbi Kanarfogel dealt with several passages from that work, including one in which the author suggested that when a person is in a bad mood, he should speak to a child in order to relieve his depression. The conclusion reached by Rabbi Kanarfogel and borne out by these and many other references is that the appreciation of the value of a child and of childhood in medieval Jewish society is very evident.

Rabbi Kanarfogel has been on the faculty of Yeshiva University since 1978. His field of research is Jewish intellectual and social history in Western Europe during the twelfth and thirteenth centuries.

Jewish Women of Achievement

# Nobel Prize In Medicine



Rosalyn Yalow

by Edyn Wofsey

Rosalyn Yalow's earliest memories of herself are those of "being a stubborn determined child." This determination combined with the self-discipline which she views as one of her most important assets helped Dr. Yalow earn the 1977 Nobel Prize in Medicine.

Born in the Bronx to immigrant parents, Dr. Yalow knew by the age of eight that she wanted to be a scientist, despite her parents' wishes for her to become a school teacher. She received her Bachelor of Arts degree in physics and chemistry from Hunter College, and went on to the University of Illinois to receive her Masters degree and doctorate in physics. Dr. Yalow held both faculty and research positions for five years until she joined the Veteran Administration (VA) hospital in 1950 as a full-time researcher in the Radioisotope services department.

It was there that she and her research partner, Dr. Solomon A. Berson, developed the technique called Radio Immunoassay (RIA) which would eventually earn Dr. Yalow the 1977 Nobel Prize. This technique enables the measurement of hundreds of substances found in the bloodstream or other body fluids. RIA was originally developed to measure the concentration of insulin, the hormone involved in sugar metabolism in adult diabetes patients. This task has been compared to identifying a teaspoon of sugar in a lake, sixty two miles long, sixty two miles wide and thirty feet deep. RIA has since been applied in many other areas of research and practical medicine.

An example of one of the present uses of RIA is in testing newborn babies for underactive thyroid, a condition that occurs in one out of every four thousand children which can cause retardation if not treated early. Today all babies born in the continental United States are tested for this condition using RIA. In addition, RIA is used in all blood banks to test viruses that can cause hepatitis. It has also been employed to determine if drugs or antibiotics which were prescribed for treatment are present in the circulatory system, at levels adequate for therapeutic effectiveness.

Dr. Yalow received the Nobel Prize more than fifteen years after she and Dr. Berson developed the Radio Immunoassay technique. She has continued her research ever since and is presently studying members of the veteran population who have had traumatic amputations with the hope of understanding why they exhibit heart disease earlier than the general population. Dr. Yalow is also studying peptides that are common to both the brain and the gut. Has her research work after winning the Nobel Prize been anticlimactic? "No" she answers "I did research not because I wanted to win a Nobel Prize, but because I wanted to do research."

While RIA was being developed, Benjamin and Clara were born to Dr. Yalow and her husband Aaron, also a physicist. While maintaining her demanding schedule in the lab,

Dr. Yalow also did the shopping and cooking for her family. When asked how she managed to maintain the balance between her difficult time consuming work and her family, she replied that one has to "take a look at things that have to be done and figure out a way to do all of them." She added: "It is important not to get uptight about anything, thinking I have to do this right now."

"Marrying and accepting her husband" also helped Dr. Yalow as she moved ahead with her career and her family as did her own accepting attitude. She kept a kosher home for her husband Aaron and would come home when Clara was young to be with her for lunch because "this was something I wanted to do." Feeling that "running a house is a woman's responsibility," Dr. Yalow emphasized to a New York Times reporter (April 9, 1978) that "you don't live with people by contract, you each do what you can."

As an aid to all parents, Dr. Yalow has long advocated community organized day care centers.

She feels that this type of child care should be available both to professional women and to welfare mothers, especially teenage welfare mothers who otherwise have little opportunity for advancement.

To college students Dr. Yalow offers the following, "you're still fairly young. Decide what it is you really want. People have to know themselves, know what they want, and where they are going."

In her address at the Nobel Prize acceptance ceremony in Stockholm Dr. Yalow said "we cannot expect in the immediate future that all women who seek it will achieve full equality of opportunity. But if women are to start moving towards this goal, we must believe in ourselves or no one else will believe in us; we must match our aspirations with the competence, courage and determination to succeed; and we must feel a personal responsibility to ease the path for those who come afterwards."

Rosalyn Yalow's statement in words was one she had already made and continues to make through her many accomplishments.

## TAC Notes

# Sincere Tefillah

by Debbie Seiden

We all say it, but do we really mean it? Standing at the *Kotel* in *Yerushalayim* is, of course, much more conducive to concentration in *tefillah* than davening in our synagogues and apartments, however, we should still find ways to daven with proper concentration and meaning.

Unfortunately, because of the many demands of our daily schedules, we find ourselves mumbling and rushing through our *tefillah*. However, we should realize that we are engaged in conversation with *Hashem*, as *Chazal* remind us, "*Dah Lifnei Mee Atah Omaid*", "Know before whom you stand". Common etiquette, even on a human level, dictates a certain amount of respect and courtesy during conversations: How much more so, when speaking to *Hakadosh Baruch-Hu!*

Because attaining *kavanah* is not an easy task, Rav Aryeh Kaplan, *Z"l* has made a few practical suggestions. The first and most important is setting a proper atmosphere for *tefillah*. Common sense tells us that it is difficult to daven properly in a room filled with distractions. Rav Elyahu Lopian even advises a person to daven in a "*Makom Kavanah*", a set place, so that he can daven with tranquility and concentration. In order to acquire true *kavanah*, Rav Kaplan also recommends davening at a very slow pace. *The Talmu*d relates that *Chassidim Rishonim* would spend a full hour saying the *Amidah!* This was an extremely slow pace, however if we would spend more time in davening, it would definitely enhance our understanding of the *tefillah*. Another means of gaining additional *kavanah* is standing ab-

solutely still during *Shemoneh Esrai*. Contrary to our belief that "*shocking*" helps the *kavanah*, Rav Kaplan feels that the swaying may actually interfere with it!

In *Ethics from Sinai* by Rav Bunim, the *Chofetz Chaim* tells the story of a young man who was involved in *Torah* study while his wife earned a living by selling baked goods. One day a large army was due in town. Foreseeing an outstanding business opportunity, the wife suggested to her husband that he take off time from learning and help her sell bagels; the husband agreed. (Every good husband always listens to his wife!) The soldiers came, stole all the bagels, and left town. When the husband returned home and told his wife what had happened, she said nothing.

After a while, the husband asked his wife for something to eat. The wife then became angry, exclaiming, "I could not blame you for what the soldiers did since they were stronger than you, but when everyone snatched at the bagels, why couldn't you have taken some for yourself, so that now you would have something to eat!"

So, said the *Chofetz Chaim*, is our situation concerning *tefillah*. While davening there are all types of distractions; diverting our attention and disrupting our thoughts.

It is at this free-for-all situation that we should be sure to seize something for ourselves. It is our responsibility to meet the challenges placed upon us. We should try our hardest to shut out those interferences in order to ensure a meaningful and sincere *tefillah*. HAPPY CHANUKAH!

**SCW/YC Shabbaton**  
**Dec. 16-17**  
**Observer Shabbos**  
**Dec. 23-24**

# Speak Your Mind Dorm Conditions

Included as part of the Centennial Facilities Improvement Program is the renovation of Brookdale Hall. What improvements would you suggest should be made?

(Cheryl Ginns, senior): The dorm rooms should all be repaired and the windows caulked to prevent the cold winter draft from coming in when the heaters don't work.



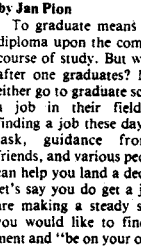
(Deborah Bernstein, freshman): Whenever there is a rainstorm, water constantly leaks from the ceiling onto my head and forms a pool of water on the chair by my desk. One of the improvements that should be made is definitely the repair of the roof.



(Adina Golding, junior): There can be many improvements done to the rooms themselves. Perhaps carpeting would be a nice touch. They should fix the ceilings so that they don't appear as if they are going to cave in. Perhaps instead of horizontal venetian blinds, modern vertical blinds would be nicer.



(Melanie Faber, junior): The study halls should be equipped with more chairs and desks. Also, the TV rooms should be equipped with better televisions.



with upon graduation from Stern. How are you going to keep up with the friends you made at Stern? How are you going to meet people now that you are not thrown into the constant social situations of college? Are you going to be able to keep up with any Judaic studies after Stern? The list is endless. Many students feel it would be helpful if graduates would come and discuss how they dealt with these and other problems they encountered after graduation. One student in particular, Jan Jermias took the initiative and spoke with some members of the administration. She, along with Mrs. Aidel Buchwald, Guidance Counselor at Stern, Mrs. Esther Zuroff, Student Services Counselor and Placement Coordinator, and Mrs. Sema Reich, Director of the Brookdale Hall, have coordinated a symposium on Monday night, December 12 in the Orange Lounge. Graduates will be on hand to answer students' questions on "life after Stern College."

**Deadline for yearbook ads—**  
**Dec. 28. Submit ads to**  
**Esti Eichler 4E**  
**Yedida Zimand 8E**  
**as soon as possible**



(Suri Hefler, freshman): I'm from Israel and people always complain about the showers there. When I came here, I figured "America is the greatest," and the showers would be fine. But, when I came to Stern, I found out that when you turn on the shower to the right temperature, it changes every couple of minutes from boiling hot to freezing cold. I think this should be taken care of.



(Dina Tobias, sophomore): Men.



# Be On Your Own

by Jan Pion

To graduate means to receive a diploma upon the completion of a course of study. But what happens after you graduate? Most people either go to graduate school or find a job in their field. Although finding a job these days is no easy task, guidance from family, friends, and various people at Stern can help you land a decent one. So let's say you do get a job and you are making a steady salary. Now you would like to find an apartment and "be on your own".

Finding an apartment is also not easy. There are, however, some basic criteria in evaluating potential places to live. Is the area easily accessible to your office? Is there kosher food available or a kosher restaurant in the area? Is there a *shul* nearby? Is the neighborhood safe to walk in alone at night? These are just some of the many things a person questions when faced with new surroundings. Besides finding an apartment, there are other things to be dealt

## Book Bin

## A Jewish Legacy

by Mattie Rubenstein

## An Orphan In History. Retrieving a Jewish Legacy

By Paul Cowan—Published by Barham Books/Doubleday &amp; Co. Inc., 1982

For those who may not have known, this past month was Jewish Book Month (Oct. 30-Nov. 30th). It is true that midterms will soon be upon us and that most students will not even think of reading anything besides their notes and textbooks. Even so, after the testing is over it might be a good idea to relax with an interesting book, and why not with one that is of Jewish interest?

I would suggest *An Orphan In History*, by Paul Cowan. It is a fascinating autobiographical account of a Jewish man's search for his "roots."

Paul Cowan, a professional journalist and writer for *The Village Voice* came from a wealthy and extremely assimilated family. Although his parents did not hide their Jewishness and were quite proud of it, they acted more like WASPS than Jews. Cowan's family celebrated Christmas and Easter, while Jewish holidays were not observed. He was sent to Choate, a prestigious Protestant boarding school, so that he would befriend the children of the American elite and, thus, more easily assimilate into their world.

The opposite actually occurred. The anti-semitism of his peers at Choate led Cowan to identify more closely with Jews. At that time, he needed to find out more about his family's past, especially about his orthodox Jewish ancestors. The various barriers and diversions that kept Cowan from discovering his Jewish heritage are discovered in the book. It was not until he was in his thirties (during the early 1970's) that he began to seriously research his roots, partly as a result of his growing disillusionment with the anti-war movement, in which he and his wife were strongly involved.

At this time, Cowan began to work on a series of articles for *The Village Voice* about the Jewish community of the Lower East Side of Manhattan. As a result, he met people who would influence him to

learn more about Judaism. Also, during this time, Cowan was able to find out more information about his own ancestry and learned about the Rabbis and teachers from whom he descended. Unfortunately, after his ancestors moved to the United States, the chain of transmission of culture from one generation to the next, weakened. Consequently, Cowan

became an "orphan", bereft of his rich heritage. As Cowan points out in the book, this is not a phenomenon restricted only to Jewish immigrants, although it sometimes seems as if the Jews carried the idea of "the melting pot" to its greatest extreme.

Cowan's book is particularly fascinating now at a time of "1960's-Kennedy" nostalgia. Cowan gives his reader great insight into both the Civil Rights and anti-war movements of the 1960's, when he writes about his own involvement in these two causes. His involvement in both indirectly led him to rediscover his Jewish roots and get caught up in a Jewish movement that is familiar to many of us.

Many of us here at Stern are aware of the great rise of the *Baal Teshuva* movement in this country. Many students at Yeshiva University are involved in organizations that are doing *kiruv* work, such as Y.U. Seminars and The National Conference of Synagogue Youth. *An Orphan in History* sheds some light on what factors may have led to the rise of this movement at this particular time in history. It also gives insight into some of the personal reasons that might lead an individual to return to Judaism.

The book is sometimes confusing as the author jumps back and forth between different periods of his own life and that of his family. It may take a while for various names and places to fall into place; the inclusion of a family tree might have been helpful. Even so, this is only a minor flaw; the book moves quickly and is very engaging. This enjoyable and thought-provoking book about one man's search for his past is a definite must for reading.

by Sara Kosowky

On Monday, November 14 at 8 p.m., Koch Auditorium was filled with close to sixty people waiting to hear Mr. Velvel Pasternack, noted author and lecturer, speak about the spirit of *Hassidic* music. After Judy Urbach, Speech Arts Forum President and Karyn Dinfeld, Club Canada representative, welcomed the audience, Mr. Pasternack began his talk by vocalizing the question on many minds—"What can one say about *Hassidic* music besides 'ya ba bum'?" By 9:30 everyone in the audience knew that there was plenty more to say.

As his first example, he asked the audience to pretend it was not Jewish and then name a song that makes one think Israeli or Jewish. *Hava Nagila* was the overwhelming response. Mr. Pasternack commented, "*Hava Nagila* is that multifaceted kind of song which represents to the world an Israeli melody. However, it is not Israeli but a *nigun* of the *Sadigura*

*Hassidim*." If this is true, then how did it come to be such a popular Israeli song?

Professor Abraham Tzvi Idelstein, a musicologist, travelled around the world collecting Jewish music. While he was among the *Sadigeeyim*, he picked up the tune and in 1917-18 taught it to a class in a Jerusalem *cheder*. The students wanted words to the tune so he gave the class a project to write words to it. Moshe Nathanson, an eleven year old boy, did so, and thus gave us *Hava Nagila*, which has since become "The National Song of Israel."

Mr. Pasternack also cited the traditional *Ma oz Tzur* as an example of an Israeli song which lacks Israeli roots. The reason the tune does not sound very Jewish is that it comes from the Lutheran Church. The Jewish reform rabbinates wanted a relationship between Jews and non-Jews and common music was a way in which they hoped to achieve this. They therefore told their cantors to take

Christian tunes and set the words of Jewish prayers to them. This is how *Ma oz Tzur* came to us as well as the traditional *Ein Kelokeynu*.

Interspersed among these examples, Mr. Pasternack gave a slight history and philosophy course in *Hassidism*. "Before 1969, Israelis wouldn't even speak these words [prayers], but once these words became songs on pop charts they could be sung." The first *Hassidic* Song Festival in 1969 proved this with the popularity of *Oseh Shalom Bimromav*. "Today there is no *shul* that does not use *Hassidic* music in its repertoire."

Part of the *Hassidic* philosophy was that if you had a melody going through your head you had a responsibility to make it into a Jewish melody. This was not considered stealing but rather borrowing tunes in order to "Jewishize" them. The popular *Misortu* is an example of this. This song which is always played at *Hassidic* weddings actually originated with the Druse Arabs. The *Brassler Hassidim* used to go to the crypt of Rabbi Shimeon bar Yochai to honor Moshe Rabbeinu on his *Yahrzeit*, and the Druse would go there to honor *Yitro* at the same time. The tune was a Druse *nigun* which was sung in the crypt and the *Brosslov* adopted it.

It was through such interesting examples as these, and the actual tapes that Mr. Pasternack played for the audience, that added to the evenings' enjoyment. Mr. Pasternack's obvious enthusiasm and interest in his topic carried itself over to the audience so that by the time he completed his speech, he had a room full of people earnestly interested in *Hassidic* music.

One last point he made was that *Hassidic* music is not supposed to stimulate you intellectually but physically move you. It is just another way of following the *Baal Shem Tov* who made *Idvu et Hashem Bismitcha*, an integral part of the *Hassidic* spirit.

Mr. Pasternack, originally from Toronto, Canada, received his B.A. from Yeshiva University and later studied at Columbia University and The Julliard School of Music. He resides with his family in Cedarhurst, Long Island.



Velvel Pasternack speaks about Hassidic music

## Majestic Desert

The following is reprinted from the February 1983 edition of *Y.U. Israel News*. Annette Meyer spent a year of study in Israel at Michielet Bruria and is now a student at Stern College.

by Annette E. Meyer

One day, I found myself with a free day from classes. "What shall I do with all this free time?" I

wondered to myself. I decided to take this opportunity to see a bit more of our beautiful land. I asked around for a place to go close by. At first, people suggested places I had already seen like *Mea Shearim*, the Old City, etc. Then someone suggested Mount Scopus, or *Har Hatzofim*.

"But isn't that where Hebrew University is?" I asked. "Why would I want to go there?"

"Trust me," my friend said. "Go there, and go straight to the top of the Botanical Gardens. If you want to see more of our land, then you'll get an eyeeful there."

I took my friend's advice and got on the #9 to *Har Hatzofim*. "I wonder what could be so interesting at a university," I thought to myself on the bus. "Maybe there's an archeological museum in the Gardens, or maybe some sort of exhibit. I just hope I'm not wasting my time."

The bus reached *Har Hatzofim* and I asked around until I reached my destination. Boy, when my friend said I'd get an eyeful, she wasn't kidding! What lay before me was the majestic Judean Desert, as far as my eye could see. The color formations of the hills were like fingers stretching out as if trying to hold the entire land in their grasp. If every artist in the world would see the sight I saw, they'd all cease furthering their talents, for they'd know that they couldn't possibly recapture what G-d had created.

As I sat on the lookout block listening to a bird singing in a nearby tree, it occurred to me that this was one of the places that was returned to us in 1967. And as I

Cont. on p. 7 col. 5

Cont. on p. 7 col. 5

## Everyone Has Potential

Cont. from p. 4 col. 3

wards in laughter, Lori caught me and said, "I agree." "Excuse me?"

I asked with my head propped backwards at a forty degree angle. "She's right. There will be no future and these kids know it. At the age of twelve, they sit around discussing nuclear disarmament. It was different in Kennedy's time because he brought... hope. He gave the American people hope for the future. He spoke about real emotions, reactions, situations. You just don't hear that anymore." When Horace said, "The short span of life forbids us to take on far-reaching hopes," I don't think he was referring to nuclear war. What quality is it in one person that can inspire others to hope? I admire that quality. Oh, I scare myself, though, Joseph Roux once said, "At first we hope too much, later on, not enough." "I hope" that does not happen to me.

The next afternoon I brought the subject up to my older sister and younger brother. My brother, still in high school, also agreed with the lady on the bus. He then informed both my sister and I that he planned on moving to Africa to live

in a tree. Something did not seem right to me. I practically begged

him to become active and involved if he truly opposed the present organization of society. "Paint like Manet or rally like Kahane. Make a statement with some tool that you can identify with." "What significance can a boy from a little town like Dallas, Texas, have on anyone else's life in even a small scale society in this world?" Wait a second...

Potential—everyone and everything has the potential to travel to either extreme. They say if a man has the desire to kill, he should train himself to become a *shochet*. A boy from a little town like Dallas, Texas, could possibly aspire to murder the President of the United States and abolish the presence of hope that spreads through the world; or, he could grow strong in his own dreams and share that with the others that he meets along the way.

Talking is not enough. To verbally condemn nuclear arms, Jesse Jackson, or the Dress Code Committee won't win any medals. Rodin was once quoted as saying,

"You can, as an artist, try to say something big about life, or make the stuff in your hands come to life. The latter, I believe, is the greater of tasks for all else merely follows."

In *Pirkei Avot* we learn: much insight; much mutual assistance beyond duty. That lady said we have the "insight"—where's the mutual assistance (I won't even ask for any beyond duty)?

On my return flight to New York, once again my thoughts turned to *The Observer*. I was thinking about Dallas, JFK, fighting for a cause, and the thoughts I would like to relay in my article, precisely when the steward spilled a half gallon of fresh squeezed orange juice all over my lambswool sweater, silk shirt, wool skirt, and clean hair. I was actually rather pleased with my composure considering that two minutes earlier he told me he did not "have an order" for my kosher meal. (And you just know that my mother confirmed it at least six times.) I smiled, took my sweater off, and plucked the pulp from my angora. He was a little too apologetic but I assured him I

Cont. on p. 7 col. 5

## TAC Lecture Series

## A Woman's Perspective; as a wife, executive, teacher and child

- Dec. 12—Mindy Gross: Man and Wife
  - Dec. 20—Rabbi Yosef Adler: Business Ethics
  - Dec. 27—Mindy Gross: The Mother as Teacher
  - Jan. 3—Rabbi Baruch Lanner: Honoring Parents
- 8:00 PM—Orange Lounge

# Hebron Settlers

The following article is reprinted with the permission of Jewish Action, a quarterly publication of the Union of Orthodox Congregations of America.

by Rabbi Avraham Weiss

Avraham Weiss is the rabbi of the Hebrew Institute of Riverdale, an assistant professor at Stern College-Yeshiva University, and founder of the newly-formed American Jewish Committee to Resettle Judea and Samaria. He is on the Executive Board of Americans for a Safe Israel.

During the summer I lived for two days in a protest tent in Hebron with Rabbi Moshe Levensger, leader of the movement to resettle Jews in Hebron. I also spent a great deal of time in Jerusalem with Alex Gross, a former classmate of mine whose son Aharon was killed by Arabs as a direct consequence of the Jewish presence in Hebron.

From 1929, when Jews of Hebron were massacred by Arabs, until 1967 when Samaria and Judea were liberated by Israel, Hebron was completely empty of Jews. The ideology of Rabbi Levensger and others like him has moved past the stage of the spoken word, and reached actuality in the creation of *Kiryat Arba*, a town of 5,000 people built on a ridge overlooking Hebron. Twenty Jewish families have also resettled in Hebron proper, in buildings which, according to all legal documents, are Jewish property. The government of Israel has decided to allow 500 Jews to move into Hebron within the next two years.

### Ideology vs. Reality

But that ideology has had consequences beyond the creation of a community, for instance, in the recent death of Aharon Gross, a 19 year old yeshiva student who was knifed by three Arabs as he awaited a ride out of Hebron. According to Alex Gross, Aharon was stabbed in his heart, back, lungs, and twice in his belly. Two Israelis who were nearby assumed that Aharon was not seriously injured and took off after the attackers, shooting out the tires of their car before the killers fled. Their mistake was that they pursued, rather than tended to Aharon. Aharon was finally taken to a nearby Arab hospital, which, Alex told me, is known for its anti-Israel sentiments, and where, Alex maintains, no attempt was made to save his son's life. Aharon soon died from his wounds.

For Rabbi Levensger, Aharon's death is a tragedy, part of the price one may be required to pay in the Hebron resettlement program. The murder of Aharon has intensified, rather than weakened Rabbi Levensger's determination to pursue more vigorously the right of Jews to live in Hebron.

There is a very real human side to this fiery ideologue. In hours of conversation with Rabbi Levensger, he constantly engaged in Biblical discussion and expressed a deep belief that every human being, Jew and non-Jew, is created in the image of God. He is respected. Soldiers often greeted him with "Shalom Kavod HaRav", "greetings, honored Rabbi." Walking through the city of Hebron together, to the cave of *Machpelah* (the Tomb of the

Patriarchs), for Saturday morning services, he spoke with Arab merchants, sometimes engaging them in lengthy discussion. As we were both wearing our long prayer shawls, I too was recognized as a Jew and exchanged Sabbath greetings with many Arabs.

For Alex, the resettlement of Hebron has had bitter and irreparable ramifications. His oldest child is dead. "Go back and tell them in America that Arabs are killing students of Torah," was his constant plea. As he continued to speak, I could detect a note of displeasure, on his part, with the Hebron settlers. While recognizing that the settlers mourned Aharon's death deeply, Alex implied that the murder of his son improved the chances that Jews would once again live in Hebron. Martyrdom invariably leads to greater resolve.

My visit with Alex, who was in deep mourning, was not the appropriate occasion for ideological debate. But had it been a time for the free exchange of views, I would have told Alex that Rabbi Levensger would have reacted no differently had his own child been a victim of an assault such as the one that took the life of Mr. Gross' son. Rabbi Levensger would have been grieved but would have viewed the tragedy as a step in the attainment of a higher goal. The Levensgers are totally committed to Hebron.

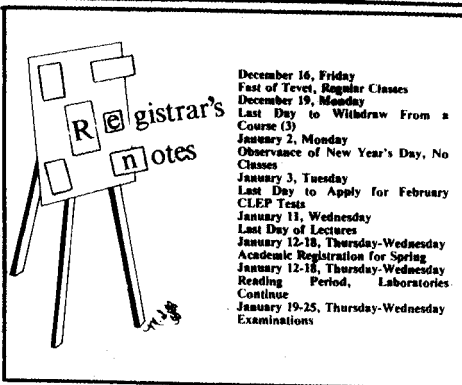
### The Right to Settle

My meetings with Rabbi Levensger and Alex Gross were draining. On the one hand, it is my view that Jews should not be restricted from settling in any part of Israel. For years blacks have argued that they have the right to live anywhere they wish, even in the most exclusively white neighborhoods. That right is morally indisputable. Shouldn't Jews have the same right to live on land that is part of classical Biblical Israel? The argument that Jewish settlement in Hebron should be prohibited as it precipitates conflict, raises the following question: Should civil rights advocates cease their quest for equality because it will bring about confrontation?

On the other hand, as Alex spoke, I began to empathize with his deep sense of suffering and loss. My daughter Dena will be in Israel next year. She too, will visit Hebron. Perhaps she will one day decide to live there. She would have my blessings and respect. As a Hebronite, she too could be a potential target. It made me wonder if it was worth all the sacrifices.

Ideologues often think in absolute terms. Causes are defined as being right or wrong. Vacillation is not permitted. For me, however, an ideologue has the right to question. Complex situations invariably involve levels of uncertainty. I left Alex's home in turmoil. Aharon's death had raised doubts within me.

Doubts should not paralyze. They should rather lead to reanalysis of the situation, on the basis of which action should be taken. The attainment of a goal is always intertwined with a readiness to sacrifice. For myself, I have returned to the U.S. resolved to help the Hebron settlers, politically, financially and by encouraging American Jews to emigrate to this ancient and beautiful Jewish city.



December 16, Friday  
Fast of Tzav, Ragnair Classes  
December 19, Monday  
Last Day to Withdraw From a Course (3)  
January 2, Monday  
Observance of New Year's Day, No Classes  
January 3, Tuesday  
Last Day to Apply for February CLEP Tests  
January 11, Wednesday  
Last Day of Lectures  
January 12-18, Thursday-Wednesday  
Academic Registration for Spring  
January 12-18, Thursday-Wednesday  
Reading Period, Laboratories Continue  
January 19-25, Thursday-Wednesday  
Examinations

# Museum Exhibits

by Mattice Rubenstein and Esty Weis

At the Jewish Museum: Don't miss *Kings and Citizens: The History of the Jews in Denmark 1622-1983*. This exhibit includes portraits, paintings, books, manuscripts, and Jewish ceremonial objects of the Danish Jewish community from the Hebraica collection of the Royal Library in Copenhagen and other collections. The exhibit commemorates the fortieth anniversary of the rescue of Danish Jewry from the Nazis. The exhibit is on view until February 1984.

Also at the museum is a *Chanukah* exhibition of menorot and drawings of the Judean Hills by Israeli artist Anna Ticho. These are on display until March 1984. There is also a permanent collection of ancient coins and biblical archaeology.

The museum is located on 92nd St. and 5th Ave. and is open at the following times:  
Sunday: 11 a.m.-6 p.m.  
Monday-Thursday: 12 p.m.-5 p.m.  
Closed Friday, *Shabbat* and Jewish Holidays  
Admission with student I.D. is \$1.50.

At the International Center of Photography: "A Vanished World," *Photographs of Jewish Life in Eastern Europe 1933-1939*

by Roman Vishniac. This exhibition of world-famous photographs portraying everyday Jewish life in the decade preceding the Holocaust is on display until January 8th. The museum is located on 5th Ave. at 94th St. and is open

Tuesday-Thursday: 12-8 p.m.  
Friday-Sunday: 12-6 p.m.  
Admission is \$1.00 with student I.D. Tuesday 5-8 p.m. is free.

For those of you who would like to go to museums but cannot seem to get there on your own—do not despair. There is still a way for you to be culturally enriched. The Cultural Affairs Committee of Stern College will be sponsoring trips to different museums and special events each month. This past month, the committee organized a successful trip to the Metropolitan Museum of Art for a one hour guided tour of the Andre Meyer Gallery of Impressionist Paintings. Works seen included those by Monet, Van Gogh, Renoir, and other nineteenth century European artists. The fifteen students who attended enjoyed the trip and commented on how much they had learned from the tour. Round-trip van transportation was also provided and will continue to be provided in the future for most other events. Stay tuned for upcoming programs and please come and participate. If you have any questions or suggestions please contact Esty Weis (11E) or Mattice Rubenstein (10A).

# Potential

Cont. from p. 6 col. 3

would not melt. The older, white-haired Texan in the seat behind me put his hand on my shoulder. "Are you a Jewish girl?" "Yes, I am," and I smiled. "You sure don't look it." My head tilted that funny way your head tilts when you're politely wondering what relevance a statement has to life in general. I turned back to *The Observer* once more and picked up my pen to write. *Newsweek*, *Big D Magazine*, *Voltaire's Candide*, and *Rambam on Pirkei Avot* sat on my tray table in its lowered position. I remembered my sister's last words as I boarded the plane, "Now don't forget to study. I don't want you writing that Pericles is somewhere in the spinal cord." Stop procrastinating, Brenda! Write your article so you can do some homework.

# Looking At Mountains

Cont. from p. 6 col. 4

I looked out onto the desert, I realized that these were also the same hills that the people of Israel climbed some three-thousand years ago, with Joshua as their "tour guide", to fight for it, just as their descendants did almost sixteen years ago.

Suddenly I understood why the mountains and their "fingers" reach out the way they do. The land is trying to gather all the generations that fought for it. It is, in its own way, trying to help these heroes protect the land, along with G-d.

As I was about to leave, I realized that I had succeeded in seeing more of Israel after all, and had gained insight as well. I had truly used my day to the fullest.

**June and September 1984 degree candidates**  
Please make an appointment for a senior check before registration, in January 1984  
Office of Registrar

# Jewish Public School Youth J.P.S.Y.

"one of the fastest growing Jewish outreach programs in New York City"

Staff positions are currently available in all five boroughs working with Jewish public high school students.

"Just two hours a week of your time can change someone's life forever"

salary positions available

For more information please call Perry 475-6200 ext. 275 or Ellen 475-6200 ext. 276

1. Registration at FIT will take place on January 30, 1984. Please make an appointment to pick up your registration permit.
2. If you have pre-registered at FIT, please let us see your program.
3. If you are attending FIT for the first time, you must have an approved shaped major in our office.

# A Double Means Trouble

Cont. from p. 4 col. 5

opened and a girl came in. Attempting to be sociable I said, "Hi, I'm Rochel Gross. What's your name?"

"Rochel Gross," she answered. Slowly, I got to my feet. "You mean we've got the same name? Cute. Well, I hope we won't have any mix-ups because of this. What apartment are you in?"

"This one."  
"No," I said. "They wouldn't put us in the same one. That's stretching it a bit, even for a *veshiva* in Israel."

"Well," my new-found friend replied, "we probably aren't supposed to be together. Did they give you a key? Here's mine."

I remembered then. "No, they didn't. There weren't enough and so they said I'd get it later."

Triumphantly, RG said, "you see, you're not supposed to be here. You should really find one of the *madrichot* and get this all straightened out."

The *madrichot* were very helpful. Only forty-five minutes later, after consulting various charts, they realized that a mistake had been made. Simply put, we had been placed in the same apartment as if we were one person.

It's funny how you can think you are so out of it, nothing can phase you. It's also funny how wrong you can be. Despite the shape I was in, I was annoyed and frustrated beyond belief. How could something like this be happening to me?

"You look tired," a *madricha* said to me in English, perhaps realizing that things were getting a bit incoherent for me. "Why don't

you lie down and get some sleep?" "WHERE?!!" I shouted. "I don't have an apartment! I'm not even sure I'm me anymore! There's someone walking around this place with my name!"

They calmed me down, or attempted to, and the rooming charts came out again. This time it was discovered that Rochel Gross was in apartment #5. Peeking over a shoulder, I saw that there were a total of FIVE Grosses in *Michlalah* this year. I groaned.

RG said brightly, "See, there are also two Devora Grosses. And the fifth girl is my twin sister Chani."

I didn't even have to ask. "You're identical, right?"

"Not really, but people have trouble telling us apart."

That was Day One. Day Two we were given our class schedules according to groups. For some strange reason, when the names were read off, a Rochel Gross seemed to be mentioned in each of the four groups. This time it only took half an hour to determine who was supposed to be where.

Not surprisingly, I made it a priority that the same message that my parents got telling them I arrived safely also asked that my middle name be included on all mail. I could see a definite pattern emerging, and I was right . . .

I have received phone calls which were not meant for me and I have missed a couple that were. And then there was the time I was told my brother had called the night before. I have a brother in Jerusalem. Unfortunately, RG does, too. I have received regards from relatives I don't have and I don't even want to know what went on before we got our *Kupat Cholim* cards. Then, there's mail. Our mail is sorted alphabetically and I have actually been called for an identification conference on more than one occasion.

I'm trying not to take this too seriously and when I run into RG I smile and say, "Hey, did we get any mail today?" But it's not easy.

Our apartments are on the same level and messages are constantly being confused. Plus, twelve people from RG's high school are here, so I have become "the other one" even though I am two years older. After three weeks I threatened to enact violence on a person from Stern who should have known better than to refer to me jokingly as "the other Rochel Gross."

My parents are being pretty philosophical about all this. "What's in a name, anyway?" "A rose by any other name . . ." These are the same lines that were supposed to sustain me throughout my growing up in Cleveland as Rochel Gross who lives on Grosvenor Road.

One of the Devora Grosses lives in my apartment. Somehow, the DG's don't seem to have as many problems. And somehow, RG doesn't seem to be the one that all the mixups affect adversely. What I find very funny though, is that the first two weeks I was the only person who could tell RG and her twin sister apart. Just one look at their faces and I knew.

The confusion is lessening a little, by now. But some things will never be the same again. "Gross" is not just a popular name; it's also a common adjective. For years I've been going around saying, "Thou shalt not take my name in vain" or "Hey, watch the adjectives!" Now that seems kind of silly.

What is bothering me most of all, I think, is that I no longer feel unique. A name is a prized possession, and having an imposter using my name is pretty tough. I am afraid this loss of specialness will affect other areas of my life as well. In fact, I suspect it has already.

The other day my brother asked me what I was planning on writing for my next column. When I told him, he made a face. "But, Rochel, that's not something that's uniquely an Israel experience."

Unique. There's that word again!

Students of Rabbi Alter Ben-Zion Metzger, Professor of Judaic Studies, join in celebration of 19 Kislev, Chabad Liberation Day: (l-r) Rabbi Metzger, Susan Ungar, Mindy Leibowitz, Monica Laufer, Joy Heifer, Elaine Liker, Nava Periman, Cindy Listhaus

**Hershey Dairy Restaurant**  
167 West 29th Street  
(near Seventh Avenue)

**Certified Kosher**



open for breakfast,  
lunch and dinner

Shomer Shabbos

Three blocks from  
Madison Square Garden

868-6988

**SATURDAY  
NIGHT  
LIVE  
comedian**

**MARK WEINER**

in a  
**Benefit Performance**

**THURSDAY 8pm \$2**  
**Stern College**

proceeds will go to  
**MISHKAN CHILDREN'S HOME**  
for retarded Jewish children



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

Non-Profit Organization  
U.S. POSTAGE  
**PAID**  
NEW YORK, N.Y.  
PERMIT NO. 4638

**Stern College  
Dramatic Society  
Presents: "Whose  
Life Is It  
Anyway?"  
Dec. 14-18**

**Touro College Events**

- Dec. 7—Meir Kahane, 7:30 p.m., 30 W. 44 St., 2nd floor
- Dec. 8—Pizza and Ice Skating, Girlchik's 155 W. 47 St., 6:30 p.m.
- Girl's Night, \$4.00—girls, \$6.00—guys
- Dec. 15—Flashdance Party 7:30 p.m., 30 W. 44 St., 2nd floor, \$4.00
- Dec. 26—Ski Trip

For more information contact Todd Kahn 874-6207



**Cholov Israel**  
**Best Kosher Israeli Pizza, Felafel, and Health Salads**

Chumus, Tehina, Babaganoush, Tuna Salad, Egg Salad, Cream Cheese and Scallion

Italian Specialties—Square Pizza, Baked Ziti, Eggplant Parmigiana

NEW—French Kosher Bakery  
Baking done on premises

1375 Broadway (Bet. 37th & 38th St.), NYC  
350 seat seating capacity

(212) 398-1475 We cater  
Party Room available for 150

Give  
The Gift  
of Life.  
Give  
Blood.

Date:  
Thursday, Dec. 22, 1983

Time:  
12:30 to 6:00 PM

Place:  
Room 418—  
School Building.

Contact:  
Tammy Seidemann 4G  
Yael Blech 18E