



# The Observer

Volume II - No. 20  
Monday, May 5, 1969

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

## Rav Lichtenstein Expounds on Dinim

Rav Aharon Lichtenstein, Rosh Yeshiva in the RIETS division of Yeshiva University, delivered the second address in the SCW Torah Forum series Monday night, April 28, in Koch Auditorium.

Rav Lichtenstein's paper, "Norm and Context in Jewish Life," dealt with the application of *din* and *Liphnim meshurat hadin* in decisions requiring ethical judgments. In regard to *din*, Rav Lichtenstein explained that both the ad-

vocates and adversaries of Torah often see it in too narrow a context. That is, the former expect *din* to offer an explicit answer for each specific ethical question and the latter maintain that *din* is applicable only within the letter of the law.

Conversely, those who see *din* in this narrow context often consider *liphnim meshurat hadin* in too broad a context, for to them it is somewhat of an extra-curricular piety, a voluntary application of halachah superimposed upon *din* in a religious spectrum without a ceiling on goodness.

That is, *din* is a clear-cut concept which "commands" attention, while *liphnim meshurat hadin*, a noncompulsory edict, "beckons" man.

Rav Lichtenstein suggested that a more proper approach to the two concepts would be first to recognize that the *din* does not, in fact, specifically treat every possible situation involving an ethical decision, and second, to assume the discipline of *liphnim meshurat hadin* in such situations.

The *din*, or norm, in Jewish law, though not in itself an answer to each and every question of ethics, nevertheless requires that its adherents be holy in such marginal areas through the application of *liphnim meshurat hadin*.

In addition to this application of *liphnim meshurat hadin*, Rav Lichtenstein explained its function in ethical questions which must be determined solely by the context rather than by the precedent of a given situation. When faced with a decision of that sort in these times, it is popular to make decisions according to the principle of love as determined by intuition. However, according to Rav Lichtenstein, *liphnim meshurat*

*hadin* is a more reliable source of ethical guidance, for its application entails making a halachic decision according to the general trend of halachah, despite the fact that no specific *din* is applicable to the situation.

Rav Lichtenstein explained that, as in the *sedrot Achrai Mot-Kedoshim*, a long list of *dinim* is followed by the precept *kedoshim teheyu*, so is *liphnim meshurat hadin* the followup to *din*. That is, in contexts where *din* offers no precedent to action, where the list of *dinim* stops, then the basis of decision is *kedoshim teheyu* — be holy: based on what is known of justice, act justly. The application of this principle is *liphnim meshurat hadin*.

Though the decision is grounded in the spirit, so to speak, of halachah, since it is not the application of a specific *din*, it is both creative within the bounds of Torah and unique to the context of the situation.

The norm of Jewish life, then, is a composite of both *din* and *liphnim meshurat hadin*, while questions dependent solely upon context are determined not by a higher morality but by *liphnim meshurat hadin*, a dispensation of

## Rabbi Zev Leaves Stern For Hebrew U. Position

Rabbi Yaakov Zev, Assistant Registrar at Stern College, has resigned his post and has accepted a position as co-ordinator at the

Center for Jewish Education for students of the Diaspora coming to Israel to further their education. It has initiated special courses in various fields related to Jewish education for foreign students. The purpose of the Center is to coordinate and develop creative thinking in the field of Jewish education.

Rabbi Zev said that his experience at Stern has been "most pleasant and rewarding." It is only the magnetism of Israel that has drawn him away from Stern.

Before joining the Registrar's office at Stern two years ago, Rabbi Zev held a position in the Alumni Activities Office at Yeshiva.

Rabbi Zev has re-instituted the practice of manual registration after a trial year of registration by I.B.M. computers. He has established the first complete registrar's office at S.C.W. Rabbi Zev, in addition to his position as registrar, has also taught Judaic studies on the Freshman level. According to the Registrar's office, the new system will be in effect by the end of the year.



L. Blizauer

Rabbi Yaakov Zev

Center for Jewish Education in the Diaspora at Hebrew University.

The newly created Center for Jewish Education in the Diaspora at Hebrew University is expected to be in operation by the end of the year.

The Observer Executive Committee is pleased to announce the selection of Mary E. O'Connell as Editor-in-Chief for 1969-70. Miss Cherrick, a math major and Dean's List student, served as Scheduling Editor this year, and played an indispensable role in galvanizing the campus on the building issue earlier in the term. We wish her and the new Editorial Board brachas and hatzacha in the coming year.



L. Blizauer

Rav Aharon Lichtenstein

The Editorial Board of The Observer takes pleasure in congratulating the Student Council officers for 1969-70: Mindy Kurland, President; Paula Goldstein, Vice President; Hene Garfinkel, Recording Secretary; Sheila Moskowitz, Corresponding Secretary; Raananah Swirsky, Treasurer. May they lead Stern from strength to strength.

## Wesenfremd Concept Supported at Arts Forum

By LINDA STERN

Milton Himmelbarf, Director of the Information Service of the American Jewish Committee, an editor of the American Jewish Year Book, and a contributing editor of Commentary, addressed the

Stern College Student body at the third session of the Forum of the Arts on April 22 — on the topic "Milton, Hawthorne and Zamenhof, or Why was a Jew the Inventor of Esperanto?"

Mr. Himmelbarf stated that although nations of different languages attempt to communicate with one another, communication ultimately reaches a deadlock. This occurs because a language specific to one culture encompasses certain culturisms which are untranslatable.

"Just as science is universal, culture is particular," Mr. Himmelbarf stated. Science aspires to the pure symbolism of mathematics. Opposed to this branch of studies, history and literature are best studied in the language of their native country. For example, Mr. Himmelbarf injected, "Poetry is made of words dependent upon the thick, particular flavor of one word rather than another." Its success is the extent to which it is rooted in the particular. Local poetry is the most ideal expression of national culture.

The German concept of *Wesenfremd* states that an alien to German culture, such as a Jew, could not teach German history or German literature. In a similar tone Durkheim and Gluck stated that no man can understand French history unless he simultaneously relates himself with the French Revolution and Joan of Arc. Mr. Himmelbarf noted that, although

Durkheim and Gluck were far better Frenchmen than Jews, both found it personally impossible to relate with Joan of Arc. Their particular Jewish origin would not allow them to identify with the France that was the proud daughter of the church and the France that adamantly expelled the Jews. At this point, a Jew cannot be natural while continuing to respond personally, because anti-Semitism comes between him and the subject matter.

Because a language has echoes of religion and prejudice, a Jew is not able to achieve an interpersonal relationship to the literature of this language. He is forced to maintain a certain aloofness. Therefore, stated Himmelbarf, it is not surprising that a Jew, Ludwig Zamenhof, was prompted to invent Esperanto, the language which would ideally replace the national essence with a universal essence.

Changing the language, however, seems a remedy for the symptom rather than the cause. While words are an expression of thought, creative thought is directly contingent upon one's culture. Mr. Himmelbarf added that Zamenhof also invented a new religion. Although it was intended for all mankind, the name Zamenhof chose, "Hillelism," was curiously relevant to one particular religion. In closing, Mr. Himmelbarf commented, "As I used to say in my young Marxist days, 'It is no accident.'"

## Dr. Belkin Meets With Student Leaders University's Plans For Future Revealed

Dr. Samuel Belkin, President of Yeshiva University, met with undergraduate student leaders on Thursday, May 1, to discuss the future academic and physical development of YC.

Before beginning to speak, Dr. Belkin greeted individually representatives of the student councils of the undergraduate divisions, The Commentator, Hamevaser, and The Observer. Representatives whose successors have already been named had the opportunity to formally introduce the officers for '69-70 to the President.

Dr. Israel Miller, Assistant to the President for Student Affairs, initiated the afternoon's discussion by broaching several subjects that had aroused student concern. In particular, he cited Hamavaser's evaluation of JSS and expressed his regret that the editors did not await Dr. Belkin's reply to their questions due to the "impetuosity of youth."

Dr. Belkin opened his remarks by bidding farewell to Mrs. Esther Auerbach, Director of Student

Services at SCW, and thanking her for the great contributions she has made to Stern's development over the past two years. The President also welcomed Dr. A. Leo Levin, a graduate of YC and Vice-President-elect of the University. Dr. Belkin, in speaking of the centrality of Torah at the University, also cited the necessity of having eight new Roshai Yeshiva in RIETS for the coming year.

Following Dr. Belkin's opening statements, students asked specific questions regarding university plans for the future. In response to a question by an EMC representative concerning greater academic cooperation between YC and Stern, Dr. Belkin assured the student leaders that there would never be coeducation on the undergraduate level.

The discussion turned to the physical aspects of Yeshiva's growth in response to a question concerning the use of the now vacant Gottesman and Pollack libraries. Dr. Belkin mentioned several plans under consideration, in-

cluding using the Gottesman library building as a *beit medrash*. He also spoke of doubling the size of YC's cafeteria and of air conditioning the *beit medrash* despite the present lack of financing.

The final question, posed by The Commentator, concerned Yeshiva's relationship with the surrounding community as the Washington Heights campus expands. Yeshiva University has a dual relationship to its neighbors, Dr. Belkin answered, simultaneously internationalist and separatist. On one hand, Yeshiva attempts to help the community gain from its presence. But on the other hand, Yeshiva University, in its continuing commitment to Torah study, must concern itself with its own students' academic and religious growth and thus retain a degree of separation from the non-University community.

Dr. Belkin was then forced to leave because of a pressing appointment. He expressed the hope that he would be able to meet again with student leaders.

# Give a Damn

In a time of unrest and turmoil on student campuses, the women of Stern College have been rational and patient. Our proposed strike for a building was a memorial accomplishment for the University itself. Stern's latest success has been announced: The Stern College Student-Faculty Committee on Curricular and Academic Affairs, with the help of Penina Grossman '69, has instituted a biannual Course Evaluation.

The results will remain confidential: they will be distributed only to the professor of the course evaluated, the chairman of the department, the Dean, and the committee on faculty promotions. The Observer wishes to impress upon each member of the school, both student and faculty, the refined moral and halachic implications of this decision. The purpose of this evaluation is not to publicize a faculty rating, but to force awareness on many teachers who seem in oblivion. It is not to urge riots or sit-ins, but to express the student's view in the hope that this will improve a teacher's presentation of material and give the administration sociologically valid data on which to base considerations of faculty merit. It is the firm conviction of this Editorial Board that the students, administration and faculty will grasp this opportunity to improve our college in a peaceful and rational manner. We urge every student to file an evaluation of each of her courses in the locked box provided in Room 203 to insure the success of this project.

Give a damn. Students, you now have vocal chords. Use them.

# Freedom of Choice?

The Observer notes the administration's foresight in posting next year's schedule is greatly appreciated by students.

The value of this service, however, is greatly diminished by the omission of the instruc-

tors' names. Though it is possible for students to notice what courses are offered, it is unrealistic to plan a schedule or perceive scheduling conflicts without knowing which instructor will teach which course. Besides, academic freedom includes the choice of one's teachers. Students thus uninformed cannot react intelligently to the schedule.

To alleviate this problem, the Observer suggests that the instructors names be posted immediately, so an informed student body can assess the schedule and help force conflicts as requested by the Office of the Dean.

# Library Off Center

The services of the New York Public Libraries will be sharply curtailed within the next two weeks. This sorely affects the Stern woman, who relies on these libraries as her lifeline to research, providing her with the only local source of extensive research material in the humanities.

Two weeks ago Dr. Belkin dedicated the University's new library on the Washington Heights campus. But "Central University Library" is a misnomer, for this impressively well stocked facility is far from centrally located. The Stern Woman who wants to use her "centrally located library" must make a round trip requiring two hours. To make "our" library more readily available to use and to alleviate the severe lack to result from the proposed hour limitations, the Observer suggests that a duplicate card catalogue of all library holdings be located in the Stern College building. This would enable the Stern Women to look up needed materials, which could then be requested through a direct link to the uptown center. A messenger system, already in operation twice a day between the two campuses, would be expanded to deliver the needed books to the Stern library.

This would indeed be a forward step by the University in realizing the needs of a growing Stern College for Women and integrating our college into the University.

## Fayge's Forum

# A Dean of Women

By FAYGE BUTLER

On Monday, May 5th, the woman we all know as Mrs. E. Auerbach will become Mrs. E. Rotenberg. The woman we all know as a resident of Crown Heights will this summer become a resident of Jerusalem.

This is not the first time change has centered around the office of the Director of Student Services. The daily subtle changes and the larger but not rare reforms in the lives of Stern women and Stern itself usually were conceived in "Mrs. A's" office.

The troubled student found a ready listener — with whom she need not mince words, or employ euphemisms. In return, however, her advisor had little need for fronts or artificiality. Mrs. A. would glean the essence from a problem and deal with it. An hour with her would change many a preconceived notion.

Whether she actually changed us or not, whether any radical transformations took place in room 206 or not, one assertion can be made with certainty: Mrs. A. made us all think.

She would shear a situation of its camouflage and present it in its stark resplendent reality. She would carve a problem to its core, tease forward its crux and let the air and light dissolve it.

Most important, she knew when to listen and when to act, who to talk to and what to say. We've never heard of a student who resented her or labeled her a meddler. Many recount her successes: "Thank God, I went to see Mrs. Auerbach."

As a student leader perhaps I benefited even more than did most individuals. Her help was invaluable as she prodded us to judge ideas on criterion of purpose, effectiveness, and morality.

Besides her functioning as a personal advisor to many students, her initiative in reforming dormitory regulations now frees students from many of their old shackles. She emphasized that responsibility was coupled with freedom.

She sets a standard for the women of Stern. Though officially titled Director of Student Services, she is our Dean of Women, a true woman in every sense. Her sensitivity and kindness are famous ... and all too little appreciated.

Hers was really a thankless job. After she helped solve your problem, did you thank her? Or if you remembered, did you thank her for the many things she did for you behind the scenes; a well placed word that made your life easier, though you'll never know?

Now is time to show your appreciation. Here is the opportunity. Let's show our friends, at least, that the Stern student body can assemble en masse for other things besides a strike. Let's show our mentor and teacher, our advisor and supporter that we appreciate her efforts these past two years.

Let's, one and all, come to Koch Auditorium, Tuesday night, May 13th, Tuesday night, and honor the Dean of Stern College Women. Let us, for once, pay proper tribute to one who has done so much.

**YOU ARE INVITED**  
to Koch Auditorium

to a tea honoring

**MRS. E. ROTENBERG, Director of Student Services**

SCSC officers installed

Aishel Members inducted

TUESDAY, MAY 13, 7:30 P.M.

## Board Soundings

# WHERE THE DOUGH GOES

By LILA MAGNUS

Well, the Fall schedule for 1969 is out and a number of regressive changes in the J.S. program are in the new line-up. Sophomore A and B students are back together again. If you'll recall, that was the "mistake" of last fall that was so wisely corrected this spring.

The junior and senior B groups got a Jewish Philosophy course. That fulfills about one eighth of the demand. What's the matter, don't C and D rate around here? Or don't they need it?

All four sections of Foundations of Judaism-I are offered at the same hour. Ditto for Foundations-II, save one exception ... well, par for the course — you should pardon the expression.

Mrs. Lichtenstein's vibrant and crucial tahrat hamishpacha class-

es promise to plummet to new and crippling lows owing to plans to open all classes to all levels of students rather than structuring them sanely. You begin to wonder when they start skimping on the effectiveness of a course like that.

On-again-off-again Modern Halachic Problems is off again. Isn't ANYONE listening?

Frankly, if the collective imaginations of the administration and faculty could produce nothing more realistic and effective than this semi-moribund, utterly directionless J.S. non-department, then the future bodes no good for the students of Stern College.

This problem drags on year after year. The instructors closest to the situation and most vulner-

able to the complaints of dissatisfied students propose idea after idea, and not only does nothing positive happen, but past errors are dredged up to be repeated.

It would seem that the budgetary squeeze has hit the J.S. non-department hardest of all. Why else would girls be grouped together in overly large classes which reduce the effectiveness of vital courses to less than nil? Doesn't anyone realize that the secret to reaching young people is the small, intimate, flexible discussion group? Why must these be reserved for the extra-curricular activities section of the Stern student's already overburdened schedule? Why aren't there more, many more, chumash courses? Why aren't the inadequate Foundations of Judaism courses radically enhanced or even eliminated in favor of more effective curricular approaches? Why are D students deprived of in-depth Jewish Philosophy courses which could, just maybe, produce a crop of highly trained Jewish educators capable of answering the agonizing questions of generations of Jewish young people.

Where is this institution headed when the dollar signs can choke the life and essence of what should be its most important department? Doesn't ANYONE care?

The Observer Editorial Board extends a hearty **mazel tov** to Sandie Solomon, Science Editor on her engagement to Paul Palefski, YC '68.

# Letters To The Editor

To the Editor:

One morning before my 10 o'clock class, I bounced my way into the cafeteria, collected breakfast, and started for my seat. In the thirty seconds walking distance between the cash register and my seat, I had the misfortune to have a most unusual experience. A teacher, yarmulka on his head, was at breakfast with a friend of his, not a faculty member, or a student. A member of the faculty walked over and, bearing yarmulka in hand, "suggested" that the teacher's friend put a yarmulka on. I was at my seat by this time. The teacher's friend was not wearing the yarmulka; the faculty member was gone, presumably with the yarmulka. The teacher and the dazed student were looking at each other. The friend was stamping his cigarette out in the ashtray.

A friend of mine had a similar experience with me at his side in the cafeteria. But I'm a student, and I presumably should not mind the direct affront to my friends. But faculty members?

To the Editor:

As a member of the faculty I cannot help expressing my annoyance at the flippancy and cynicism with which you have attacked me. I refuse to accept your "Cop-Out Award."

If a host gives a party — to use your metaphor — he gives his guests advance notice. I found the notification of the groundbreaking ceremonies in my mailbox on March 26, at 12:45 p.m. when I came to the college.

As it so happened, I was teaching that afternoon, specifically, my classes had their midterm examinations on that day, which had been arranged at least three weeks in advance.

The same or other pertinent reasons might have been the reason for the absence of other faculty members.

Does that mean we do not care or do not appreciate your victory? No.

It is very fashionable these days to blame teachers and attack them, but in this specific instance it is just like fighting windmills.

**Sofie Laufer**  
German Department

# The Observer

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Edith Rothkopf, '70

# COURSES

Name of course .....	topic? .....	redundant? .....
Your major .....	b) .....	worth the time spent? .....
Hebrew level .....	.....	too time consuming? .....
Your class .....	c) Comments .....	.....
A) Type of course: Lab. .... Lec- ture ..... Seminar.....		
1. General rating: Excellent .....		
Good ..... Average .....		
Poor ..... Very poor .....		
2. Did the course stimulate your interest? Very much ..... Average..... Little ..... Not at all.....		
3. Using a scale of numbers (1-5) with one as the highest, rate the following as to their value to the course. a) Method used and materials (visual aid) presented by instructor		
a) Text and required reading .....		
c) Outside reading, research and papers .....		
d) Class discussions .....		
4. What facilities, if any, could augment or suffice the value of the course? .....		
B) Required reading (Texts)		
1. How much reading is assigned from text(s) each week? ..... pages.		
2. Interest of text to you: High..... Medium ..... Low.....		
3. Comments .....		
C) Collateral (outside) reading		
1. How much collateral reading is assigned each week? ..... pages.		
2. Interest of collateral reading to you: High..... Medium..... Low.....		
3. Were readings (check one under each group)		
a) ..... complementary to each		

Name of course .....	topic? .....	redundant? .....
Your major .....	b) .....	worth the time spent? .....
Hebrew level .....	.....	too time consuming? .....
Your class .....	c) Comments .....	.....
A) Type of course: Lab. .... Lec- ture ..... Seminar.....		
1. General rating: Excellent .....		
Good ..... Average .....		
Poor ..... Very poor .....		
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3. Comments .....		
C) Collateral (outside) reading		
1. How much collateral reading is assigned each week? ..... pages.		
2. Interest of collateral reading to you: High..... Medium..... Low.....		
3. Were readings (check one under each group)		
a) ..... complementary to each		
4. Do you do the reading? .....		
D) Name of Instructor		
1. General rating: Excellent .....		
Good ..... Average .....		
Poor ..... Very poor .....		
2. Organization of lecture: Good ..... Average .....		
Poor .....		
3. Interest of lectures to you: High ..... Medium .....		
Low .....		
4. Preparedness of instructor: Always ..... Sometimes .....		
Never .....		
5. Was there adequate student discussion: Always..... Sometimes..... Never .....		
6. Comments or suggestions for improving lectures: .....		
7. Does the personality of the instructor positively or negatively affect the interest in the class? Positively .....		
Negatively ..... No effect.....		
E) Were Students (Check One)		
..... Guided closely by carefully outlined activities?		
..... Responsible for achieving the course objectives on their own? .....		
..... Other. Please specify .....		
F) Cut System		
1. How many times did you cut? .....		
2. To what do you attribute this? .....		

# SEMINARS

Name of course .....	topic? .....	redundant? .....
Your major .....	b) .....	worth the time spent? .....
Hebrew level .....	.....	too time consuming? .....
Your class .....	c) Comments .....	.....
A) Type of course: Lab. .... Lec- ture ..... Seminar.....		
1. General rating: Excellent .....		
Good ..... Average .....		
Poor ..... Very poor .....		
2. Did the course stimulate your interest? Very much ..... Average..... Little ..... Not at all.....		
3. Using a scale of numbers (1-5) with one as the highest, rate the following as to their value to the course. a) Method used and materials (visual aid) presented by instructor		
a) Text and required reading .....		
c) Outside reading, research and papers .....		
d) Class discussions .....		
4. What facilities, if any, could augment or suffice the value of the course? .....		
B) Required reading (Texts)		
1. How much reading is assigned from text(s) each week? ..... pages.		
2. Interest of text to you: High..... Medium ..... Low.....		
3. Comments .....		
C) Collateral (outside) reading		
1. How much collateral reading is assigned each week? ..... pages.		
2. Interest of collateral reading to you: High..... Medium..... Low.....		
3. Were readings (check one under each group)		
a) ..... complementary to each		

# WORKSHOPS

Name of course .....	topic? .....	redundant? .....
Your major .....	b) .....	worth the time spent? .....
Hebrew level .....	.....	too time consuming? .....
Your class .....	c) Comments .....	.....
A) Type of course: Lab. .... Lec- ture ..... Seminar.....		
1. General rating: Excellent .....		
Good ..... Average .....		
Poor ..... Very poor .....		
2. Did the course stimulate your interest? Very much ..... Average..... Little ..... Not at all.....		
3. Using a scale of numbers (1-5) with one as the highest, rate the following as to their value to the course. a) Method used and materials (visual aid) presented by instructor		
a) Text and required reading .....		
c) Outside reading, research and papers .....		
d) Class discussions .....		
4. What facilities, if any, could augment or suffice the value of the course? .....		
B) Required reading (Texts)		
1. How much reading is assigned from text(s) each week? ..... pages.		
2. Interest of text to you: High..... Medium ..... Low.....		
3. Comments .....		
C) Collateral (outside) reading		
1. How much collateral reading is assigned each week? ..... pages.		
2. Interest of collateral reading to you: High..... Medium..... Low.....		
3. Were readings (check one under each group)		
a) ..... complementary to each		
4. Do you do the reading? .....		
D) Name of Instructor		
1. General rating: Excellent .....		
Good ..... Average .....		
Poor ..... Very poor .....		
2. Organization of lecture: Good ..... Average .....		
Poor .....		
3. Interest of lectures to you: High ..... Medium .....		
Low .....		
4. Preparedness of instructor: Always ..... Sometimes .....		
Never .....		
5. Was there adequate student discussion: Always..... Sometimes..... Never .....		
6. Comments or suggestions for improving lectures: .....		
7. Does the personality of the instructor positively or negatively affect the interest in the class? Positively .....		
Negatively ..... No effect.....		
E) Were Students (Check One)		
..... Guided closely by carefully outlined activities?		
..... Responsible for achieving the course objectives on their own? .....		
..... Other. Please specify .....		
F) Cut System		
1. How many times did you cut? .....		
2. To what do you attribute this? .....		

Please complete one section for each course and return to the locked box in Room 203. Give a Damn TODAY!

—The Observer '68-'69

—The Student-Faculty Committee on Curricular and Academic Affairs

# Establishment Suppresses Ethnic "Anne Frank"

"The line against Jewish culture has its adherents in every country. With some, the motive is rigidly political, with others it is quite simple, the old embarrassment of being Jewish, the old desire for assimilation," writes Meyer Levin with a twinge of bitterness in the preface to this private publication of "Anne Frank," adapted from the *Diary of Anne Frank*. How ironic it is that a story of anti-Semitism in Germany 20 years ago cannot be told for similar reasons in America today.

These introductory remarks preceded the dramatic struggle of a playwright to be allowed to produce his version of Anne Frank. "The spirit of suppression and hush-up is symptomatic of what I have had to contend with in the long and unequal struggle for the right of this drama to live," explained Mr. Levin. The struggle has continued for over fourteen years. But the owners of the commercial rights to the Diary have barred performance or publication of this play, which exists only in an edition printed at the author's expense and defiantly sent out for "literary discussion."

The playwright does not want to be misunderstood. "All I asked, all I ever asked through this protracted, misunderstood, and dismal affair, was that those who preferred this play should be allowed to use it."

Mr. Levin conceived of writing a dramatization of the Diary in 1950, but it was not until 1952, when it first appeared in English, that the play was finally written and submitted to Otto Frank, father of Anne and only surviving member of the family. However, explains Meyer Levin, a "powerful Broadway clique" convinced Mr. Frank that the play was "unactable" and "unstageable." Mr. Levin later wrote, "a prominent playwright, openly a Communist Party member, was the chief instrument in causing my version of the Diary to be discarded by Mr. Frank." He feels that his Jewish heritage and Israeli writings, which he incorporated in the play, were a principal factor in the rejection of his play.

Mr. Frank then pleaded with Meyer Levin to withdraw his own version for "it alone stood in the way of Anne's words being heard on stage." Having no alternative, Mr. Levin conceded but retained rights of production in Israel.

"For the sake of universality," quotes the playwright, non-Jewish writers were intentionally selected to write the play. "Thus it became fully-clear that 'universal' was doublespeak for 'less Jewish!'" Other significant omissions can readily be seen. "The saddest truth of all is that a vast proportion of those seeing the play and film know little of even the facts of the extermination of six million Jews by the Nazis and will not be led to knowledge in the theater." In other words, says Mr. Levin, "it was superficial, especially in the Jewish content."

Furthermore, this production made similar use of ideas and material of Mr. Levin's play, as well as similarities in the structure of the scenes.

Reluctantly, Meyer Levin went to court.

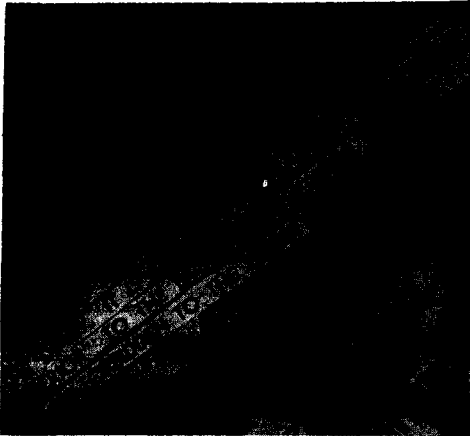
In the end, the court ruled in his favor and he was awarded one-fourth of the royalties of the Broadway play which was estimated at \$50,000. Today, one-fourth of the royalties amounts to about 2 million dollars.

Complex legal maneuvers ensued. "A ruling for a new trial in which 'experts' were to help a jury determine 'more exactly' what I was owed 'more or less,'" explains Mr. Levin. "A contest of experts could only be a contest of influential connections and expenditure. In this I was no match. He eventually received only \$15,000 to cover legal expenses. There was no choice but to transfer all rights to Mr. Frank. "Anne Frank" was produced in

unknownly given up earlier rights for production in Israel.

Petitions for production rights for Mr. Levin's suppressed play have been signed by Nobel Prize Laureate Albert Camus, Norman Mailer, I. B. Singer, Bruno Bettelheim, and other distinguished writers, as well as by hundreds of rabbis. They urge that production be permitted "in recognition, so appropriate to the Diary, that not only human beings but their works have a right to live."

But all this is to no avail. Mr.



its original version in 1966 in the Soldiers Theater, established by the Israeli Defense Forces.

Admits Mr. Levin, "I had a long last, before one audience after another, the gratification of knowing that what I had believed I had done in this play, I had indeed done. The beauty of Anne Frank's Diary came through whole on the stage, in all its purity, in all its depth." However, soon after production, performances were stopped. By transferring all rights to Otto Frank, Mr. Levin had

Frank has rejected all requests for publication and production, including National Jewish Welfare Board, Israel Soldiers' Theater, New York Civic Center, and many other organizations.

To read Mr. Levin's story is like reading an episode that occurs in a distant undemocratic society, almost a 1984, as Mr. Levin himself points out.

"It is around the Jewish question that my entire prolonged difficulty over the play has centered," he insists.

## The "Wanderer" Enchanting Marred by Sentimentality

The movie version of Alain Fournier's novel *Le Grand-Meaulnes* is an enchanting sensual experience. The book itself is written in such graphic language that transforming it into a visual medium presents few problems. The book reads like an impressionist painting. The movie is very faithful to it and captures its charm.

The simple plot concerns a young man who gets lost in a forest and finds himself at a chateau which is in the midst of a grand fête. He remains there for three days, returns home, and spends the rest of his life trying ineffectually to recreate his "perfect moment." The movie might easily have been subtitled, "You Can Never Go Home Again," for the theme is explicit.

But it is not the plot that is so alluring. It is the photography which captures the rapture and the magical quality of the party. The movie is French-produced and the landscapes are magnificent, very appropriate. The forest is dense, but lets in rays of light. The streams are covered with mist. The atmosphere portrayed is other-worldly.

As for the party, it is a mystical glow of lights, chandeliers,

color, masks, costumes — everything a carefree existence should contain. It is a delight of children, music, games, clowns. There is a sinister undertone, but its very subtlety underlines the intangible quality of the environment and its sense of ephemeral gaiety.

The entire party sequence was filmed in a blur, therefore lending a dreamlike feeling. The photography and staging were very effectively executed to produce a series of touchingly beautiful images.

Unfortunately, the sheer physical beauty of the setting is marred by spots of sentimentality. There are a number of shamefully mawkish scenes — not many, but enough to invite criticism. These maudlin portrayals of emotion are not the fault of the script, for they are not present in the book, but of the director who allowed the main character to spend about five minutes crying over a baby's shoulder, nearly crushing the child to death. The scene is exceedingly embarrassing in its intimacy. These scenes make the film seem longer than it should be, but they do not override the redeeming factors of the movie. The photography makes this a picture which shouldn't be missed.

# Shaw's Play Lacks Feeling; Guilt Portrayal Emphasized

In this day, one of the major topics under discussion includes repercussions of the Nazi Holocaust. Books and plays about genocide appear more and more often. One such play, *The Man in the Glass Booth*, by Robert Shaw, currently on Broadway, treats a relatively uncommon aspect of that era.

The main character, Mr. Arthur Goldman, an extremely wealthy New York Jew, contrives to have himself arrested as a Mr. Dorf, an ex-commander of a Nazi concentration camp. He willingly goes on trial in Israel and, on the stand, proclaims that he killed because he loved the Fuhrer and hated the Jews. He even goes as far as to state, "If the Fuhrer had picked you, Israel, you, too, would have followed where he led." However, one witness testifies that the accused is not Dorf, but indeed Goldman. Dorf, the commander of the camp where Goldman had been sent, had treated Goldman with special favor. Dorf spared Goldman as he murdered the latter's peers. The play ends when Goldman locks himself in the glass booth, deaf to the pleas of the courtroom officials who beg him to emerge.

In *The Man in the Glass Booth*, Shaw attempts to portray a man who, favored by the commander, escaped death at the expense of others. He therefore felt he

shared in their deaths and wanted, even expected, to be put on trial and to die for his guilt.

In Goldman's eyes, he and other Jews who survived cannot be exonerated for their sin of survival, anymore than Churchill and Roosevelt can be exonerated for their silence and compliance. Jews have a share in the guilt and must stand trial.

The script of this play deals frankly and openly with a facet of the Holocaust that one tends to neglect. It presents the Jewish characters in an unsavory light, probably to accentuate their guilt syndrome. Mr. Shaw displays no compassion or understanding of their feelings. The audience must not believe that Shaw wishes to accuse those who survived. He, rather, portrays a guilt already felt by many survivors.

Donald Pleasance interpreted his role as Goldman as a rough, slightly eccentric man with interesting, unconventional views of the world and of the Jews' place in the world. Other characters of minor stature displayed poor acting which, though understandable, must be noted. They, indeed, revealed little feeling or understanding of their parts.

The play does not deal with an entirely new subject, nor does it present the best approach, but it presents a novel viewpoint well.

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# Dean Lentschner Expounds on Wurzweiler and Social Work Opportunities

By MALKIE CHAITOVSKY

Esther Lentschner, Dean of Admissions and professor at Wurzweiler School of Social Work, spoke to students interested in pursuing a career in social work, and those interested in Wurzweiler in particular, on April 29, in the Orange Lounge. Her talk was based on questions brought up by the girls.

The first question concerned the need to major in sociology if one wished to go into social work at Wurzweiler. Prof. Lentschner replied that a student taking any liberal arts program would benefit just as much, if not more, than students majoring in sociology.

As far as doing social work with just a B.A., Prof. Lentschner discouraged the idea because she felt that social work, although it is a young profession, should be a high profession not based solely on sentiment. Unfortunately, however, there are public welfare agencies and some hospitals who may accept B.A. students.

There are certain fields of practice in social work dealing with either children, adolescents, or adults. One can either be a case worker or a group worker.

The only requirement to get into Wurzweiler is to be a graduate from an accredited college. There is no cut-off average. Dr.

Belkin has granted Wurzweiler its own rights for admission.

Basically, the School of Social Work offers a full-time program. Three classes are held each Tuesday and Thursday with the remaining days devoted to fieldwork. During the second year, a student may request his preference. The program has been extended to five years for married women. There is no summer session program. Wurzweiler offers continued education for those already in the field of Social Work in New York City.

Even though Wurzweiler is non-sectarian, it offers classes concerned with the Jew in the community and how he relates to

social work. Field work is graded on a pass-fail basis. This grading system may be instituted for the other categories also. Students attending Wurzweiler, wishing to take courses at another school of social work, must obtain permission from the instructor and the dean before credit can be obtained.

Wurzweiler has always required a thesis because it wants social work to be a high profession. By popular demand of all the freshmen at Wurzweiler, the students are requesting a repeal of the thesis requirement. As it stands now, no other school of social work requires one. The administration is considering the plea. Students have requested a review board for the "counselled out" which is "a weaselled euphemism for failed," and it is now being discussed.

Scholarships and fellowships are available. Once a student has applied and has been accepted, everything is done to ease his or her financial burden.

# Iranian Jew Asserts "King Loves Jews"

"Ten years ago one could hardly find an empty seat in any of Iran's synagogues during holidays. Today one must search to find people to attend the services." Mordechai Malkiel left his homeland Iran six years ago to study engineering in America. Through relatives and friends Mordechai stays aware of the grim conditions for Jews in Iran. Torah is kept alive by older Rabbis who teach their sons. A few Hebrew schools furnish Jewish children with some knowledge of Hebrew and Bible, but no yeshivot remain. Since education after elementary school is not mandatory in Iran, very few of its Hebrew schools extend through the high school level. Many young Iranians "desert G-d," as Mordechai says, not because they become overwhelmed by strong tides of secularism, but simply because their Jewish education is not extensive enough. Mr. Malkiel says, "They just don't know. Those who can read Hebrew are considered fortunate."

Many Jews choose to leave the country and emigrate to the United States or Israel. Here they find greater opportunities for Jewish education and refurbishment of their Jewish identity.

The Jewish identity of those who remain in Iran is slowly disappearing. When asked whether common suffering kept Jews cohesive in Iran, Mr. Malkiel explained that discrimination against Jews does not constitute a problem. On the contrary, "The King is for the Jews. He does all he can to protect them. Our King loves the Jews." Discrimination against Jews is not official, perhaps, but it still crouches in the hearts of many Moslems in Iran. Mr. Malkiel tells of one of his grade school teachers who refused to be touched by Jewish students. When handing him chalk, for example, they had to deposit it on the table before he would take it. In another incident, when a young girl ran out of a school building in Isfahan, into the path of an oncoming car, bystanders assumed she was Jewish and did not stop the driver. When they later discovered that the child was not Jewish, the crowd suddenly recalled that the driver was at fault.

Iranian Jews live in constant fear that this relative state of peace may pass when the King who "loves Jews" dies. During the Six Day War Jews in Iran, especially those in the smaller towns, suffered. They were not allowed to purchase anything. All news came from Cairo and emphasized Jewish losses and Arab victories. Today Iranian Jews receive most of their news through the Associated Press, but they still do not receive full coverage of world events.

Iran is progressing slowly and its government is beginning to establish welfare programs for the needy. In answer to the problem of starving peasants, the government provided for a distribution of wealth by taking lands from wealthy landowners and giving them to the peasants. As most of the Jews in Iran are merchants, they are not immediately affected by such reforms.

As the Iranians come to realize the value of education, they are gradually enrolling in the colleges located throughout the country. The government, however, is too strong for students to be very vociferous. The only incident of student upheaval took place a few years ago, and was quelled by industrial police. Since then colleges operate quite peacefully. As far as drugs on campus, Mr. Malkiel claims that he never heard of Hashish (which is an Arabian plant) until he came to the United States. Impressed by the high standard of living in the U.S. and its great economic and educational opportunities, Mordechai Malkiel is content here (but still misses "the greater love for people" he found in Iran).

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# Students-Faculty Review Unlimited Cuts Students Approve; Faculty Opinion Varies

By HOLLY QUINT

This year, Stern College instituted a system of unlimited cuts for sophs and up. The system, on a trial basis for two years, met with a mixed reaction on the part of both faculty and students.

Rabbi Raphael Weinberg feels that unlimited cuts indicate a symptom of a sickness. He sees it as merely a step in the eventual watering down of higher education. According to Rabbi Weinberg, the student faces a responsibility which he might not be capable of, and which may cause him to be derelict in his role as student. Answering whether poor attendance affects grades, Rabbi Weinberg said that in a few cases this is true, but that on the whole, the student loses not facts necessary for tests, but an inestimable measure of knowledge gained by classroom attendance.

On the whole, Professor Silver has no objections to the unlimited cuts system, and finds that ex-

cessive cutting does not result from it. However, she expressed the thought that the time gained should be used by the student to do extra research or to participate in discussions of broader interests, such as politics or literature, rather than to cram for other exam or catch up on lost sleep. Unfortunately, said Professor Silver, the students who overcut most need classroom discussion. Also in favor of the system, Professor Friedman, Chairman of the Biology Department, thinks that students are mature enough to utilize the system to their advantage. Biology majors know how much they can afford to cut, and they generally make up for classes and labs missed in their spare time.

Professor Rosenbloom of the Jewish Studies Department expressed one of the strongest opinions against unlimited cuts. He feels that the system not only adversely affects students' grades, but also shatters the whole system of university values. He believes that students mustn't be allowed to cut subjects they don't like, but rather should accept university

policy by gaining everything possible from their courses. He summed up his opinion, "I was against it, I still am against it, and I will be against it — it is detrimental to our school."

Students express overwhelming approval of the system as one that helps in the pursuit of college studies and in broadening their intellectual activities out of school. Responding to the query of how she uses the time, one sophomore said that she goes to lectures, museums and the theatre. Another student, a senior, said that she cuts only for good reasons — to keep appointments or to do extra work in the library.

Many students feel that unlimited cuts indirectly measures the worth of a course; students attend worthwhile courses and avoid those which are boring and uninformative.

As to whether they abuse the system, students insist they cut no more than usual, for in previous years, before the institution of unlimited cuts, they would merely obtain a "legitimate" excuse from the nurse or house-mother.

# Belkin Honored; Koval Speaks

Stern College Alumnae and Faculty honored Dr. Samuel Belkin at a dinner in Furst Hall, Sunday, March 23. The theme of the dinner was recognition of Stern's progress in the 15 years since its inception.

Mrs. Bev Koval began the evening with greetings. Dr. Dan Vogel reminisced about his experiences during his years at Stern and with Dr. Belkin.

Mrs. Effi Mayerfield, past Student Council president and member of the first graduating class, discussed Stern's effect on the lives of those first graduates. Mrs. Mayerfield then presented Dr. Belkin with a *megilla* in a decorated case in recognition of his contributions to Stern's growth.

# Yom Haatzmaut Celebration

By CARMEL FRIEDMAN

Yeshiva and Stern Colleges cancelled classes on Wednesday, April 24, in celebration of Yom Haatzmaut — Israel's 21st Independence Day.

Some 1,200 enthusiastic students gathered at the University's main campus for a day of song, dance, and discussion of opportunities in Israel.

Dancing began on Danziger Campus at 12:30 to the music of the Elat Duo and continued for several hours under sunny skies. Streamers and posters of Moshe Dayan smiled down from Morgens-tern Dormitory windows.

The activities then moved inside Furst Hall for informal discussions with representatives of

the Jewish Agency, Sherut La'am, Hebrew University, Bar Ilan and other Zionist groups about their work and study programs in Israel.

Next on the program was a singing with Israeli singer Jo Amar and then refreshments.

Finally chairs were pushed aside and the dancers began again, stopping only occasionally to watch slides and sing Yerushalaim Shel Zahav along with the Chosen Ones. Yale Butler was chairman of the event.

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# Rav Soloveitchik Speaks: Passover Seder

By LILA MAGNUS

In a two hour talk studded with fond reminiscences of childhood spiritual experiences, Rabbi Dr. Joseph B. Soloveitchik offered a view of "the ethos, the spiritual message" of the Hagada and the seder night to students and faculty of Yeshiva University on March 30. The Rav strained to express to his audience the important role that his memories of the seder night and Kol Nidre night in his parents' home and the synagogue play in his religious weltanschauung. That same child's feeling, he reiterated, is the source of his mature ecstasy.

The seder, he explained, is the archetype of the *seudah*, the meal. Far from being religiously meaningless, the *seudah* is a halachic institution involving laws on how and when it should be arranged and planned. Judaism raises the act of eating from an instinctual physiological function to a particularly human one, and does so while avoiding the stoic conclusion that eating is a disgraceful must. "The universality of the process," said the Rav, "does not mean that man and beast must engage in identical performance."

There are two distinctions between the insensate animal process and what can become deliberate human action. The beast eats alone. Even when eating amongst other members of the herd he is unaware of them. Also, he cannot withdraw from his prey, being instinctually unequipped to pause or give up in the process of eating. Thus, in order that the eating be transposed into free action, action peculiar to the humanus, man must be capable of eating in company and of pausing.

Western society's acceptance of this ancient Jewish dictate is predated upon the notion that "man is a social animal." Hence, one humanizes eating by making the meal a social fete. Beauty and

loveliness are the criteria used to distinguish man from beast. The meal thus becomes an esthetic creation. This philosophy has been applied to sexual life as well. Since the secret of humanization is associated with esthetics, the modern esthete submerges hedony under "the beautiful." The experience of the beautiful becomes a cathartic agent capable of purging the sexual drive of its beastly ugliness.

Judaism defies the redemptiveness of esthetics, instead conceiving of beauty as a hypnotic agent which deprives man of his freedom. No experience which deprives man of his freedom is redemptive. Man may, in fact, become a beauty addict as did Eve, as did the Jews in the desert when they saw the daughters of Moab. "Hitler's psychopathic entourage included many

*g'vurah*, compassion and strength. *Chesed* is a movement away from oneself, toward the outside, while *g'vurah* denotes a shrinking into oneself. Man must learn out of implementing both. He must reach out for existential awareness and at other times retreat like a wave into the sea, surrendering what it captured just a few moments before.

The community of *chesed* is one of compulsive, spontaneous kindness. Being a subjective experience, it does not depend upon how much one has. Man must feel that "whatever I have, no matter how little, is too much for me." The *chesed* community is organized on two levels. It involves sharing with other members and also the giving away of one's spiritual goods. The second level denotes the teaching community. Teaching, halachically, is gratuitous. The teacher is not salaried and he must let students share, without distinguishing who among them is more or less worthy. "Of course man must eat in community," said the Rav, "but in *chesed* community — *chesed* thinking, *chesed* oriented, *chesed* questing community." Thus the meals of *chesed* community rise to the great heights of a distinctly human affair.

However, humanity is, after all,

not perfect, and so the meal must be raised to a divine affair. The meal of the sacrifice at the altar in the time of the Holy Temple in Jerusalem was one in which man and the Almighty participated. That meal was indeed hallowed.

The seder is representative of that community and, in fact, one of the greatest things about the exodus is the emergence of the community of concern and mutual responsibility, the holy community, which G-d called *am*.

"*Ha lachma anya*" should be translated to impress upon the reader of the Hagada the fact that the Jews had meager food and shared the bread of the poor. "*Kol dichfin . . .*" should be understood to summon all those who are hungry to come and eat. "*Kol ditzrich*" speaks of the man who has enough food but would have to eat alone and thus is in need; for the *mitzvah* of *zimun* — singing Grace After Meals — cannot be carried out save in a situation where men share their bread. The seder in this manner becomes the great *seudah* which redeems man.

But the *chesed* community operating at its spiritual level means the opening of one's mind in addition to one's pantry. There must be a spiritual meeting with the Eternal so that all participants

can sense the holiness of the night. The highest form of teaching expresses itself in metaphysical-union, existential partnership. Every meal must have this aspect or it is as though the participants are eating abominable food.

We commence the teaching forum of the seder with a question. The term in the Hagada for question is "*kushia*," and the Rav speculated on why this word was chosen over the alternative term "*sh'aylah*." He said that *sh'aylah* denotes a question involving practical elements and allows the inquirer the option of rejecting the answer if he finds it irrelevant. "*Kushia*" means that the inquirer will remain loyal and devoted to the law even in the face of an insufficient answer.

The Rav denigrated the notion that the purpose of the Hagada is to narrate the story of the exodus. "Were its purpose only a narration, the best way to accomplish it would be to read *Shmos* . . ." The purpose of the Hagada is to study what happened, not merely to recount it.

Set down are the aspects of the story included in a section of Deuteronomy regarding the laws of *bikurim*. The farmer who brought *bikurim* to the Temple recited the highlights of the exodus from Egypt.

The study is introduced by a section about the Four Sons in order to emphasize the necessity for impressing even the dull or indifferent student. If the teacher fails to bring across the lesson, the blame lies squarely upon his shoulders. The Rav went on to insist that the wise son must also be taught, for no person exists who can legitimately claim that he is no longer in need of instruction.

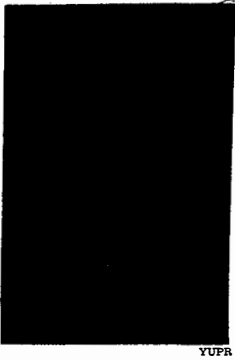
The major lesson to be derived from the exodus story is that freedom does not rid man of his load; it adds to it. The Jews on Passover learned not only *chesed*-expansion, but also withdrawal, retreat, self-defeat. The two elements of expansion and withdrawal are intrinsically involved in freedom.

Chazal point out that the earth trembles with fear when slaves become kings and the members of former ruling class become their servants. Such a period is characterized by wanton bloodshed and massacre. The irresistible drive for vengeance is necessary for the gratification of the Satan in man.

But, exhorted the Rav, "when power prostrated the Pharaoh at Moses' feet, did the Jews throw Egyptian children into the Nile?"

... Did the liberated slaves set fires and burn the property of the masters? They did not. They had the strength to heed G-d's word forbidding them from going out on that night. This is the movement of withdrawal, of negating the most vehement physical urges when the body cries out for revenge.

The story of the exodus is not merely an intellectual gesture. The Jew must become involved in it to such an extent that he senses that it happened to him personally, that in renouncing when victory was one step away he defeated himself and in so doing became free.



Rav J. B. Soloveitchik

who loved beauty," said the Rav with hard bitterness in his voice. "They loved the smell of blood as well."

To explain the Jewish alternative to eating alone, the Rav utilized the kabbalistic interpretations of the terms *chesed* and

## Science Scope

### BEWARE THE CYCLAMATE

By SANDRA SOLOMON

Recent scientific research into the ill-effects of artificial sweeteners has prompted the government to sponsor a new examination of the cyclamates by the National Academy of Sciences. The original FDA report stated that "No evidence that cyclamates at present use-levels are a hazard to health." That report was based on data of 1950, when cyclamates were first approved. Since that time the artificially sweetened soft drink percentage rose from 1.5% to 12% of the market. Researchers in Wisconsin found that 1% of sodium cyclamate in a diet of 400 grams of food caused a marked reduction in the growth rate of young animals. Other researchers noted serious injury to the liver in guinea pigs, and then warned persons with heart or liver

complaints to strictly control their use of cyclamates.

Cyclamates are the sodium or calcium salts of cyclamic acid, a derivative of cyclohexane. Originally the cyclamates were believed to be excreted unchanged from the body. However, a 1966 report shows that some individuals convert them into another compound — cyclohexylamine. This compound increases blood pressure and speeds heart rate in animals.<sup>2</sup>

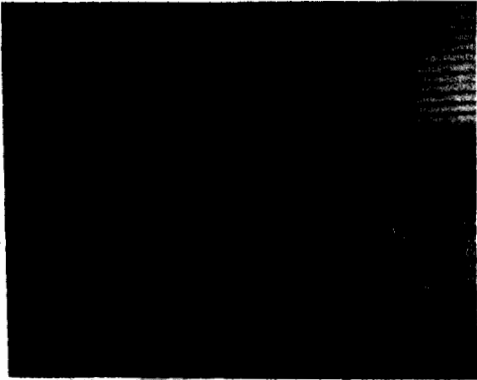
The following research project is described in the December, 1968, issue of *New Scientist*.

Dr. Marvin Legator of the Center Biology Division of FDA found that cyclohexylamine caused a significant increase in the number of chromosome breaks in the bone marrow and germ cells of rats. Chromosome breaks in bone marrow may be connected with a shortened life-span, while breaks in germ cells lead to birth defects in the off-spring of the rats. The cyclohexylamine was injected into the animals, whereas the ingestion in man is oral. Therefore, no conclusive evidence can be drawn from these experiments concerning the effect of cyclohexylamine on human chromosomes.

However, as a precautionary device until the safety question is resolved, the FDA may require food products' labels to list the cyclamate content. Individuals may limit the grams of cyclamate consumed daily. For a list of cyclamate-gram content of various diet foods see *Consumer Reports*, May, 1969, page 281.

<sup>1</sup> Science News, 92:199, Aug. 26, 1967.  
<sup>2</sup> Consumer Bulletin, Feb. 1969, Pg. 12.

John is coming to the Annual Observer Awards Dinner. All Staffers and Board members are cordially invited.



Mr. Sid Davidoff, aide to Lindsay; Norm Stark, Campus Coordinator YC Students for Lindsay.

## Lindsay's Aid Urges Larger Jewish Youth Support for Mayor

By HENDI LETZTER

On Wednesday, April 30, Stern College was invited to join the Jewish Students for Mayor Lindsay, a group representing orthodox, conservative, and reform Jewry. These students are engaged in a city-wide effort to visit Jewish communities and synagogues and clarify misconceptions about the Lindsay administration.

Sid Davidoff, special aid to the mayor, opened by saying that New York's problems are not unusual: cities throughout the country are plagued by rising unemployment, increasing crime, and racial conflict. New York's great problem, Mr. Davidoff said, is dealing with militants, union members, students, teachers, and even middle class mothers.

One of Mr. Lindsay's answers to New York's problems is popular participation in community projects. Through involvement, citizens develop pride in their city and aid in its progress. Another answer is decentralized government with centralized authority in the various departments. This means in part unifying several departments under one head.

Mr. Davidoff mentioned some of his mayor's accomplishments. On experiments to date, he has tried to give incentives to welfare recipients by starting job training programs and an unlimited day care

centers for children, freeing mothers for job training, and he has walked into racially torn ghettos, bringing the government closer to the poor. Most of all, however, he has started the "Give a Damn" campaign. Mr. Davidoff closed by saying that before 1965 no one believed New York City was governable, now, at least, people argue whether or not it is governable.

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