

# Rav Soloveitchik Speaks Out on YU Crisis

"What I want to say is very important and very significant . . . It is more in the nature of a confession than an oration . . ." I do not know whether or not this is my final oration. On this solemn note, Rav Joseph Soloveitchik, shlitza, began his lecture to the "Torah in the Seventies" convocation on Sunday, April 12.

Man is a tragic being, the rav asserted. He remembers a past which cannot be recaptured. Some disciplines find this nostalgia an unworthy emotion, but Judaism disagrees. In fact, the Torah frequently commands us to remember, reenact, and reminisce.

When Moses asked permission to behold the glory of G-d, his request was not granted. He was permitted, however, to

witness the Lord's "back" (v'ra' ita et achorai) after the Divine Presence had passed. Likewise, man is often indifferent when G-d is passing by him. Only after the event, does man look back and realize the beauty and glory of what has passed.

This law of v'ra' ita et achorai is applicable not only to G-d's relationship with man. In many areas of life man only appreciates in retrospect everything deserving of attention, and everything dearly precious. Then he sees an opportunity wasted and duties unfulfilled. The rule of v'ra' ita et achorai is an expression of man's ingratitude in the hour of grace.

At times, G-d bestows grace on his people. Instead of punishing a man immediately for his sins, G-d warns him by pre-

sending a crisis. Fortunate is the individual who is granted this period of grace.

Such a person was Abraham. When Isaac was born, Abraham and Sarah rejoiced that they had been granted such joy in their old age. But Isaac's purpose in life was much greater than simply to be a source of pleasure to his parents; he was to build the house of Israel. Abraham had only seen the "back" of the event, not its main significance. Therefore G-d tested him by asking him to offer his son as a sacrifice.

Yeshiva, too, is subject to the rule of v'ra' ita et achorai. Sometimes basic values elude the human eye at first. When we are finally ready to see the facts of the matter, it is a bit too late. Only through

nostalgia, through the notions of guilt awareness, can we be appalled to answer the second and perhaps the last call to save this institution.

The Yeshiva somehow passed us — we were asleep. We come now to take a second look. What do I see as I take this second look? Yeshiva, in my opinion, reflects in a strange way the paradoxical historical destiny of the Jew.

The central experience of Jewishness is being confronted with a challenge. What is the nature of this challenge? It is not only our enemies but our friends who challenge our right to exist as a unique spiritual entity.

The Jew is confronted because he is a  
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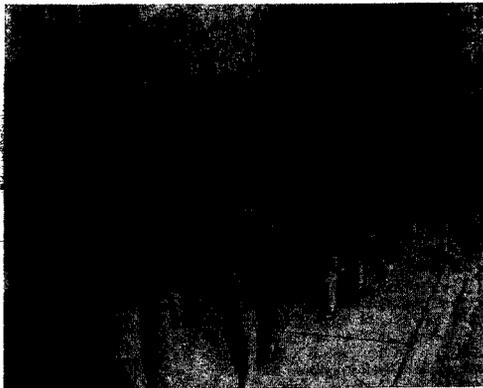
# The Observer

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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

## ONE WAY PICKET



Approximately fifty Stern College students traveled to the uptown campus on Sunday, April 12, to protest an apparent secularization of Yeshiva University. The girls were stationed outside the Mendel Gottesman Library during Rav Soloveitchik's address and as the convocation guests walked from Furst Hall to RIETS Hall for the chag hase-micha. Over two hundred Yeshiva College students picketed one block away in front of the main building.

## Confrontation Continues In Open Meeting; Centrality of Torah Image Stressed

Monday night, April 13: The date dually marked an open meeting of students and faculty featuring addresses by Rav Aron Lichtenstein, Rabbi Shlomo Riskin and Rabbi Israel Miller, as well as marking an address by Dr. Samuel Belkin at an honorary dinner for Mr. Max Stern.

The student-faculty meeting as well as the emergency meeting of the Stern College student body on Monday afternoon were part of a response to changes in the charter and catalogues of Yeshiva University and the subsequent formation of the Concerned Students Coalition endorsed by Rav Soloveitchik, by the unanimous resolutions of the Stern College student body, and by portions of the uptown student body.

Rav Lichtenstein voiced the problem of presenting one image to the outside world while trying to preserve another general direction. He emphasized that maintenance of the Y.U. perspective of

identity is crucial. In reference to decision making policies, Rav Lichtenstein stated that representatives of faculty, particularly religious faculty, and students should help to shape policies. Students are restless because of a crisis of confidence. The fear that the institutional character of the religious divisions will be changed underlies the unrest regarding the catalogue and charter changes.

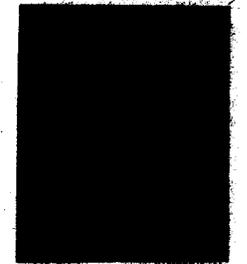
Two possible alternatives delineated by Rav Lichtenstein are either to amalgamate all religious divisions and leave the others to organize as they will or to return to the status quo. He stressed that the latter needs guarantees to safeguard the future Torah character of the institution for future decisions. All decisions, Rav Lichtenstein continued, must be based on the interests of Torah. The sense of centrality of Torah is fact and not rhetoric.

In regard to graduate divisions

of Einstein and Balzer, Rav Lichtenstein clarified the position that Yeshiva college can work with these divisions as long as they do not impinge upon its character and draw its energy.

Rav Lichtenstein commented that the picketing was a direct result of student unrest and a kiddush ha-shem.

As representative of the administration, Rabbi Miller asked what



Mendel Gottesman, member of the Concerned Students Coalition, addresses the Stern student body of the latest developments in University crisis.

was meant by a request for "solid guarantees." He stated that the undergraduate Yeshiva program is that which it was before. Albany knows that all undergraduates are required to take a full program of Jewish Studies. He added that because Yeshiva College has the expenses of all other colleges plus the expenses of the Yeshiva its financial burden is great. Rabbi  
(Continued on Page 3, Col. 4)

## Committee Studies Requirements, Hears Student Petition

The last pre-Passover meeting of the Jewish Studies Review Committee was held April 8th. The discussion centered around a curriculum designed to meet the tentative 9-12 course load requirement for incoming students. A program of Jewish Studies was submitted by a committee member for consideration. The program was based on the responsibility of Stern to provide its students with: 1. the necessary tools for handling fundamental texts; 2. the skills necessary for critical analysis of material and individual pursuit of studies; and 3. a familiarity with basic textual sources.

The program suggested the following course requirements:

	A & B level	C & D level
Chumash	20 credits	17 credits
Nach	16 "	16 "
Philosophy	12 "	12 "
Halacha	13 "	13 "
History	7 "	7 "
Hebrew	14 "	10 "
Total:	82 credits	75 credits

	A & B level	C & D level
	6 elect.	13 elect.
	88 credits	88 credits

This "very tentative" proposal stipulated that all credits be transferred to BA credits and that a Jewish Studies major be instituted at Stern.

An alternate proposal requiring 77 credits in Jewish Studies during the four-year period was also presented.

	A & B level	C & D level
Chumash and Nach	21 credits	12 credits
Philosophy	12 "	open
Halacha & Rab. Lit.	12 or less	12
Hebrew	6+	6
Lang. & Lit	6+	6
History	6	6

The remainder of the necessary credits would be filled in by electives.

The last half hour of the meeting failed to produce any merger

between the two proposed programs. Before the committee dissolved, Miss Mindy Kurland presented a student petition signed by 228 Stern women.

We, the undersigned, firmly believe that one of the primary objectives of Stern College is to produce Torah-educated Jewish women. We are of the opinion that this objective is being seriously obstructed and undermined under the present structure of the Jewish Studies program. It is an undeniable fact that the area of Torah Studies is too vast and all-encompassing for even a single department to handle, since Torah knowledge encompasses all other knowledge within its depths. Under the present system, we are allowing religious studies to take a back seat to secular studies, when they must take the front seat in practice as well as in theory.

Therefore, in order to provide Stern students with a rich, intensive, diversified program of

Torah studies which is at least on the same level as their secular program, it is mandatory that the Torah Studies curriculum be planned, coordinated and supervised by a separately incorporated religious division which has its own Dean and independent jurisdiction over program, requirements, and admission. We urgently call on the Religious Studies Review Committee and Dr. Belkin to implement this suggestion immediately, if they are at all concerned about the great responsibility Stern College has to the future of American Torah Judaism.

The committee members, although immediately impressed by the sincerity of the students, promised that a discussion of the new department structure would be held only after the Passover vacation. Miss Kurland urged the committee to realize the time factor involved if any new programs were to be put into effect by September of 1970.

# A QUALITATIVE ANALYSIS

The Religious Studies Evaluation Committee has spent quite a bit of time working to revamp the Judaic curriculum. It has studied proposals for major changes in the credit load, daily schedule, and administrative structure. All its work will be for naught, however, if the subject of course content is ignored.

Some members of the committee are of the opinion that the addition of a few more sections of existing courses is sufficient to create a "strengthened program." But opening another section of a "Poetry in the Bible" class is a simple and totally ineffective way of answering student demands for a strong *chumash* and *nach* program. If all that Stern has ever needed is greater quantity of course, they could have been added long ago without having a committee spend hours discussing the structure of the program.

The RSEC was envisioned as an "opportunity to be innovative." It must not neglect to make its most important innovation — the development of entirely new syllabi for all courses to provide both content and continuity in the Judaic studies program.

## CARPE DIEM

If there is one area in which Stern College students exhibit strength and consistency, it is in their display of apathy — in particular, concerning extracurricular activities and lecture series held here, at our own school, expressly for us. The speakers and lectures offered are always varied, so as to appeal to the diverse interests of our students. Yet, almost without exception, our guest lecturers are faced with embarrassingly small audiences.

Perhaps the solution to the problem of poor attendance is simply to suspend our programs

of guest lecturers. If this is what we want, we can't easily accommodate. The only other alternative is widespread determination to take advantage of what Stern's lecture series have to offer.

It is only through our response to these guest speakers — be they sponsored by Forum of the Arts, Club Hour, TAC, etc. — that we can either enhance our intellectual atmosphere, or render it sterile. The continuation of the Stern College lecture series and outside speakers is contingent upon our active participation. Let us not allow ourselves to close our eyes and turn our backs on the enriching programs that are, at most, only a block and a half away.

## HIGHER — PRIOR

With regard to the recently published calendar for 1970-1971, *The Observer* urges one amendment in the registration procedure. According to the schedule, freshmen will register first. Not only is this impractical, but it is genuinely unfair to the upper classes who have patiently progressed the hierarchy and yet again must forfeit their preferences.

*The Observer* asks that the order of priority of seniors, juniors, sophomores, and freshmen be clearly acknowledged. This consideration is necessary not in recognition of privilege or rank, but also for practical reasons. The closer one is to graduation, the less opportunity she has to take required courses she has been closed out of in earlier years.

In accordance with these considerations, *The Observer* suggests that the schedule be readjusted, designating prime registration time for seniors on Sunday, September 13, from 5 to 7 p.m. This allows time during the day to arrive and move into the dormitory. On Monday morning juniors should be scheduled to register, followed by the sophomores and then freshmen. In this way, classes could begin as previously arranged and the senior would be given their rightful priority.

# Yeshiva: Another 85 Years.

By MERYLE H. CHERRICK

The Torah in the Seventies convocation, as it had been envisioned, was perhaps an accurate expression of what Yeshiva University represents. The celebration honored the 85th anniversary of the founding of Yeshiva Etz Chaim, and featured a *chag hasemicha* for those ordained during the past six years. In short, there was to be a Yeshiva element to the festivities. On the other hand, it was also a fund raising event, taking into account the exigencies of running a modern multi-faceted university.

The question remained, however, as to which aspect of the celebration would become the most important and the most memorable. With the recent changes in the charter, the catalogs, and the new slant on all literature originating in the public relations department, the "Yeshiva" portion of the event seemed destined to be a commemoration of the Yeshiva as an element of the past.

For those who had to decide whether or not to picket on Sunday, it was a frightening day. We felt compelled to express our strong conviction that the university could not have one character on paper and another in practice. The appeals not to put Yeshiva into a position of *ein tocho k'barb* had been heard since December, with no satisfactory response. Thus, it seemed there was no other way to bring the issues to a head and come to a final agreement. Perhaps we could repair the damage that had been done in the endless, fruitless meetings between students and administrators. Yet the fear and tension remained throughout the time of decision. What if our protest would only widen the rift, and infect the wound we hoped to heal?

There were many agonizing moments that Sunday afternoon. It was painful to see the signs of strain on the faces of men who have given their lives to Yeshiva and whose actions that day would undoubtedly have a grave effect on its future. It was painful to witness the outward manifestations of basic differences among the factions of Yeshiva University — some sat silently when Rav Soloveitchik proclaimed his identification with the students picketing outside, some jumped to their feet in a frenzy of applause. And it was painful to see the men caught in the middle — the administrator who half rose to his feet, glanced at his colleagues, and decided to remain seated.

Yet I am thankful that Sunday's events turned out as they did. There had been partisanship, and there had been a direct confrontation. But beyond the agony there were many beautifully touching moments. Rav Soloveitchik movingly related his experience in trying to assemble a *minyan* one night in the dormitory. On the surface, the boys in the lobby appeared far removed from the image of dedicated committed Yeshiva students — many sported long hair, beards, and outlandish costumes. But, at the mention of *matrit*, they immediately ceased their various activities and prepared *to daven*. This moment of communication between the rav and those who are only indirectly his *talmidim* accentuated the beauty of what Yeshiva was, and at least for the present, still is.

The climax of the afternoon, at least from my point of view, was exquisite. Rav Soloveitchik, surrounded by several *talmidim* crossed Amsterdam Ave. to enter RIETS Hall for the *chag hasemicha*. The girls picketing in front of the library lowered their signs and stood silently. As the Rav crossed to RIETS Hall, in front of which 200 boys from all the religious divisions had been picketing, they spontaneously began to sing *or zarua latzadik*. I have witnessed similar scenes at yeshivot, but never before Sunday at Yeshiva University.

Sunday's outcome was a victory for the Torah ideals of Yeshiva. Fortunately, the strong emotions felt by all sides were not ones of hatred or disdain, but only of commitment to the institution. But the tension had begun, and by Monday's meeting it had grown stronger. At the student faculty meeting in the Rubin Shul the respect shown by each side was much more strained. There were outbursts followed by apologies.

If the atmosphere of tension prevails any longer, there may be no apologies. Monday night's meeting was confined mainly to speculation as to whether Yeshiva would remain unchanged under the new charter. The basic issues of the seven student proposals were hardly touched, much less resolved. We cannot wait and hope that "things will cool down over Pesach." We have reached a crisis. The issues themselves must be responded to immediately.

# 'Y. U. Has Bright Future' or 'Songs of Innocence'

Ed Note: *The Observer* presents the following excerpts from an article written by Richard Yaffe for the London Jewish Chronicle, in connection with Yeshiva's celebration of the 85th anniversary of Etz Chaim. It's always nice to see the other side.

Yeshiva University (Orthodox) is known to most Americans as the oldest and largest university under Jewish auspices, but to its students, the school's curriculum may aptly be described as the toughest and most arduous under any auspices.

All Yeshiva students must take courses in Jewish studies, as well as the normal secular courses. This means that while the average American college student attends classes for between 12 and 15 hours a week, many Yeshiva

undergraduates have as many as 45 hours of classes a week.

This makes for uninspired gym classes at 10 pm, and for dormitory lights which burn late into the night.

Despite such hardships, Yeshiva University can be proud of its many graduates who go on to serve the Jewish community as rabbis and educators as well as entering the secular professions and business.

In recent years, more than 90 per cent of Yeshiva graduates have gone on to graduate universities, compared to the national figure of about 25 per cent.

In this age of student rebellion, Yeshiva has remained an oasis of calm. Nevertheless, its students have managed to win a greater voice in university affairs, through

the establishment of a "Senate." Formed last year, this policy-making body is made up of both students and faculty members.

As one can imagine, the Yeshiva boy-Stern girl relationship is quite interesting. The physical distance between the brother and sister schools (150 city blocks) provides an intrinsic deterrent against the boisterous pranks and raids that usually take place on university campuses.

In addition, the girls, whose rooms are out of bounds to any male over the age of circumcision, are carefully guarded by housemothers.

Yet the barriers do fall on occasion. Recently, a band of about 20 Yeshiva boys took the long subway ride downtown one evening to challenge the girls of Stern to a friendly volleyball game.

### Marriages

To their surprise, more than 200 girls poured out of the dormitory to accept the challenge and a make-shift game began on the pavement of "push" 34th St. and Park Ave., while a curious crowd looked on.

A large number of Yeshiva graduates marry Stern girls, and will presumably produce a whole new generation of Yeshiva University boys and girls.

The future looks bright for Yeshiva University. It has grown to become a major reality on the American Jewish scene and continues to grow each year.

In an age of increasing secularism, Yeshiva University has succeeded in training young men and women to know and appreciate traditional Jewish values, and for this alone, it is to be commended.

## Letters to the Editor

To the Editor:

Although I may be accused of being prejudiced, subjective and partial, (and I am indeed in the case of the Dramatic Dept. of the Speech Arts Forum), I must say BRAVO!!! to the cast, the director (Judi Stein), and to all those involved in the production of THE IMPORTANCE OF BEING ERNEST which I saw on opening night (of course it was the only night that it was being presented... and I would add, unfortunately, in all sincerity) it could have played to SRO audiences for quite a few nights.

We usually enter the theatre with a willing suspension of disbelief! However, in the case of seeing an all-race cast, which was a "first" for me, a still further stretch of that "disbelief" was re-

quired. But from the moment the curtains parted, I knew it was going to be all right... it worked! The words, the witticisms, the epigrams came through along with Wilde's characterizations which did not have to be credible in this fantastic farce. (And in this particular production, the characterizations could not be). But it all worked! The cast, which was polished, talented and spirited, gave the production style and wit. The director gave the play movement and a point of view.

It was fun seeing the production, hearing the play, and the happy feeling has remained with me. I was thoroughly entertained. In short, I loved it!

Peninah Schram  
Instructor, Speech Dept.  
Stern College

# The Observer

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# Has Stern Gone Haywire?

By ESTI DAVIDOWITZ

"But David, it's not that I don't like you, or don't trust you. It's just that I don't know you. This is Sophia in 21B; you want Sophia in 21D!" With an embarrassed cough and click of the receiver a misplaced proposal has been averted.

Yes, once again the "fickle finger" of the Stern switchboard operator has produced two "wire-crossed" lovers. A content couple can become a triangle when a phone conversation is suddenly interrupted. And it's no party with a third party.

The world boasts of "Nine Wonders." Seven of them are distributed randomly throughout the universe. The last two are both here on 34th Street — the eighth wonder being the Empire State Building and the ninth — the Stern Switchboard.

It's opened promptly and efficiently each morn at 10:00, or 12:00 and closed efficiently and promptly at 12:00, 11:00, or 10:00 P.M. depending, of course, on whether it's a national holiday, religious holiday, protest day, or a normal school day — at which time it may not even open (of course, this too, subject to modification).

The operators are always cool, courteous, and curt. Sometimes, they are so speedy and efficient that you can hardly recall having called and spoken to your party. (Hmm . . . so, of course, you recall).

All that is demanded of you for a rewarding call is patience and perseverance. If you lack either of these, you too may become a patient.

The Switchboard is like a human being: sensitive, responsive, temperamental, and vindictive, with great potential but limited extensions.

One must be a student of the switchboard before one can hope to master it and to use it to one's own advantage. Think about the possibilities this proposition offers.

The complex anatomy of the switchboard is far less complicated when reduced to simple Switchboardology (an infant science involving research into motivational, causal, and emotional relationship between the "Switchboard and the Jew in the Modern World." There are even those who advocate the theory that the Switchboard is the Final Solution to the Jewish Problem).

If an analogy is drawn between the Switchboard and the octopus, it may be more readily understood. The octopus with its eight arms is considered a marvel of nature. **Al Achat Kama Vakama** (How much more so) is the switchboard with 20 flexible and rubbery tentacles, each appendage extending in twenty different directions, simultaneously??!

The procedure is as follows: at your end, you sit down, psych us, uncurl your finger. Ready . . . aim . . . dial . . . MU 6-5900. The incessant and monotonous busy sign

taps out little signals to your sensitive eardrum. Automatically you replace the receiver in its cradle and wait.

This procedure is repeated at 5-10 minute intervals. After an unsuccessful hour of this — exhausted and with rheumatism of the right index finger — you find yourself in the Stern lobby opposite the phone, at what may be referred to as the "Teller's window" (since everything you say, she'll be sure to tell).

You may now attempt phase II — the "call the girl" approach.

Alas, nobody is working Switchboard. At this decisive moment there are three alternatives for conveying your message:

One: Operate the switchboard yourself.

Two: Go up by elevator with the message, or

Three: Use the postal service.

The first being inadvisable, the second unlawful, and the third unreliable, you can now resort to the fourth method — send smoke signals. With pollution the way it is nobody will notice the difference anyway.

It's five minutes to 12. The pressure is on. Only five minutes left to closing. Will you make it? You dial the seven digits, 7, 6, 5, 4. The signal — it's clear — it's ringing — tension builds, the excitement mounts — she answers "Hello?" There is rapture and delight in your voice as you respond, "Hello . . . Western Union . . . I'd like you to send a message to 50 E. 34th St."

# Secularization Crisis Discussed in Open Student-Faculty Meeting

(Continued from Page 1, Col. 5)

Miller stated that it is his job to serve as the students messenger to Dr. Belkin and thus prevent the communications gap.

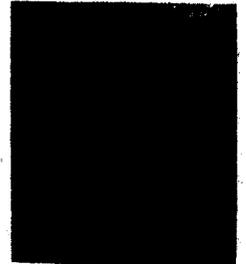
Rabbi Riskin distinguished Yeshiva University from other universities such as Harvard, Yale and Princeton whose students acclaim disregard for the institution. At Y.U. Torah is the center and must remain for us to survive. Dissent is only a sign of greater concern for the Yeshiva not a destructive desire.

During a question and answer period, Ezra Bick, President of SOY, stated that he had called Albany. The gentleman he spoke with claimed to have received the various catalogues but had no extra document stating that students are required to attend a Jewish Studies division. The form in question is the P2.1 form which is the official notice of Jewish Studies requirements.

In representing Stern College Linda Billauer announced the Stern College unanimous resolution endorsing the proposals and actions of the Concerned Students Coalition and read a seventh request specifically for Stern College. The proposal advocated the formation of a degree granting religious studies division, headed by its own dean who is to be approved by students and faculty.

Further support of Stern was given by Rav Lichtenstein who adamantly commented that the sit-

uation at Stern, structurally speaking, is more serious than at Yeshiva College. There is no single block of time laid aside for *limudei kodesh*. There is no separate division for *limudei kodesh*. There is in this connection much support among the students and vascillation within the administra-



Rav Soloveitchik is escorted to REITTS Hall for the chag hasemicha by his students.

tion. "We here ought to support this strongly."

"Often a ground swell movement is the most effective initiation of change," Rabbi Riskin stated. "The Coalition represents this ground swell and is representative of its feelings, acting in a dignified manner under trying circumstances deserving the sober consideration of students, faculty, and administration."

# Rav Speaks at Torah in the 70's; Identifies With Student Goals

(Continued from Page 1, Col. 5)

unique being. He is different, and people don't like this singularity, this "identity." Yeshiva has been opposed for a long, long time and the opposition is a result of this uniqueness.

But, IT IS POSSIBLE. This is the motto of Yeshiva. I have seen Yeshiva accomplish something unknown since the Golden Age in Spain. It has represented the combination of modern academic training with *lamdat*, Torah scholarship at the highest level. The level of the shurim has reached great heights which no other yeshiva exceeds or transcends. The boys are committed to Torah *b'chol libam v'uechal naf sham*, with all their hearts and all their souls.

But, if *chas v'shalom*, the Yeshiva should go down the drain, not only will we lose an institution, but we will have lost our youth. An idea, a vision, a faith — Orthodoxy as a whole — will be lost.

That Yeshiva has endured so long is thanks to the monumental efforts of individuals. I acknowledge Mr. Max Stern's tremendous contribution to all parts of the university over the years.

### Debt of Gratitude

We especially owe a debt of gratitude to Dr. Belkin. He has taken on the financial load of Yeshiva, and has paid a high price in blood, sweat, and tears to build this institution. He has become indispensable for Yeshiva.

Now, we are facing a crisis — a second call, to take a second look and realize what Yeshiva stands for. We extend a helping hand to Dr. Belkin while there is still time to take action.

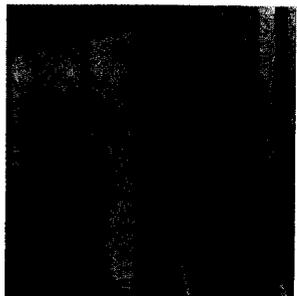
I see a three fold crisis facing Yeshiva. First, there is a financial crisis, and we have appealed to the Jewish community to extend aid to the institution.

Secondly, there is a spiritual crisis. America is in a fluid state. The boisterous, self-centered, arrogant American has been replaced by the self torturing, self degrading American. The boast has been succeeded by inferiority. There has been a similar change in the pupils of Yeshiva. On many occasions they are more consistent, more

sincere than their *roshei yeshiva*. I am proud of them. They come from all kinds of backgrounds to Yeshiva, and it has served as an *ir miklat*, a place of refuge for them.

Finally, there is an organizational crisis at Yeshiva. Structural changes have been made in the charter lately. To say that these changes and the way they have been executed involve risk, or that I am concerned, is an understatement.

I am frightened. For financial reasons, Yeshiva College and Stern College have



Dr. Belkin listened intently to Rav Soloveitchik's historic lecture to the Torah in the Seventies luncheon.

been reorganized into fully secular institutions in accordance with instructions from some regent in Albany.

I do not even wish to speak about the catalogs. There is nothing to say. They are completely secular.

I have my anxieties. It is possible that what I see are only ghosts. Nevertheless, I see them, and I am afraid. There are three ghosts. Ghost number one is that the colleges are completely secular institutions like Harvard, Columbia, or Yale. The dormitories belong to secular institutions. What right have we, then, to enforce observance? It is true that the university can set up reasonable rules. But suppose

Harvard University were to enjoin a boy from turning on or off a light switch at a specified time. This is not a reasonable rule. Enforcement of dietary laws meets with the same problem. We have only a limited right to formulate rules.

The uniqueness of Yeshiva was that it combined a modern college education with the traditional yeshiva training. (At this point, Dr. Belkin interjected "This is how it is going to remain, Rav Soloveitchik.")

### No Grounds for Resistance

We compel every student to take a full program of Jewish studies. Will the board of regents accept the regulation of Talmud classes from nine until three? What if Harvard introduced the regulation that all math or chemistry majors study Latin and Greek from nine until three? All we need is a fresh kid, and there are an abundance of fresh kids, to try to make trouble for the Yeshiva, and we will have no grounds for resistance.

As long as Dr. Belkin is president, I am certain that the character of this institution will not be changed no matter how great the pressure. However, let Dr. Belkin forgive me, I remember a syllogism from Greek logic: "All men are mortal. Socrates is a man. Therefore Socrates is mortal." I am concerned with who will succeed Dr. Belkin — *mi yavo acharei hamelech?* With Dr. Belkin as president, I would shoot for the stars, with his successor, I would not even start out for the moon.

No institution should be identified with only one individual. Even Moshe Rabeinu, could not remain forever as the leader of the Jewish nation. Moses died, and the people of Israel will live forever.

Furthermore, in obtaining the facts we cannot rely on human beings. Even if Rabbi Akiva and Raban Gamliel both appeared before a court to testify, they must be carefully cross examined, for perhaps they made a mistake in observation. Am I supposed to take the assurance of an attorney who says he spoke to Albany and nothing will change? I will not take his statement.

And I am more afraid for Stern College than for Yeshiva. Here there is a greater

doubt as to whether change can be prevented. A doubt of such magnitude, that will affect so many generations, cannot be optimistically viewed.

The students wanted to picket today, but I asked them not to. (The Rav was informed that there were 200 students outside picketing) But there would have been 500 if I had not stopped them.

They are the finest bunch of boys and girls whom I have met in 40 or 50 years. They are sensitive, intelligent, committed, and ready to give of themselves. They are not rabble rousers. They wanted to demonstrate. For what? For visitations privileges in the dormitory, freedom to use narcotics, or less restrictions? No. They wanted to picket for more restrictions, for more Torah and for longer hours. This is a singular occurrence in the history of American education.

I have the opportunity to speak to you and to express my anxieties. They have no opportunity to express theirs. I IDENTIFY WITH THEM.

I have given 29 years of my life to Yeshiva, and I don't want to see everything that has been achieved during that time destroyed by the brutal hand of Albany.

### Brilliant Star

Dr. Belkin has fought as president of this university for 27 years. I cannot see the brilliant star that is all his accomplishments extinguished.

As for the third ghost — the graduate schools — if they do not wish to submit to the good of Yeshiva, they may have their walking papers. We cannot take orders from Belfer, Ferkauf, and Einstein. I would rather lose all three of them than lose the beautiful student body of Yeshiva University.

I appeal to our great leader Dr. Belkin. All we want is for the identity of Yeshiva to be retained. I appeal to the trustees not to believe any lawyer and not to believe any publicity man.

This is our second and final chance. The challenges to all that Yeshiva stands for must be met. I will find it difficult to continue my association with an institution that is not a Torah institution.

# National Ecology Day Set to Emphasize Pollution Hazards

April 22 will be National Ecology Day on college campuses throughout the country. Since Yeshiva University will not be in session on that date, an Environmental Seminar was held at Einstein College of Medicine on April 8.

The day long program presented speakers on all aspects of environmental pollution. Topics such as over-population, clean air and water, and the economics of waste were discussed by Einstein professors and other authorities.

Doctors, professors, and a vice president of the Con Edison Co. participated in a panel discussion to present practical solutions to ecological problems. In particular, explained the development of water power and thermal energy to replace fossil fuels.

Students on the panel expressed the need to revamp society into community sized eco-societies, in which over production would be cut back to avoid the extensive waste demanded by the present economy.

## Breathing Easy

The Environmental Handbook, edited by Garrett De Bell, has been prepared in conjunction with the First National Environmental Teach-In to be held April 22, 1970.

The handbook is a brilliant collection of critical essays written by a score of Americans who are concerned with the "health of the environment." They speak out against the industrial development that is currently threatening, not only the environment, but also the very existence of man.

An excellent description of the damage that has happened to the environment is included in an excerpt from Don Marquis' "The Life and Times of Archy and Mehitabel."

"America was once a paradise of timberland and stream, but it is dying because of the greed and money lust of a thousand little kings who slashed the timber all to hell and would not be controlled and changed the climate and stole the rainfall from posterity and it won't be long now; it won't be long till everything is a desert from the Alleghenies to the Rockies. The deserts are coming, the deserts are spreading, the springs and streams are drying up. One day the Mississippi itself will be a bed of sand flats and scorpions

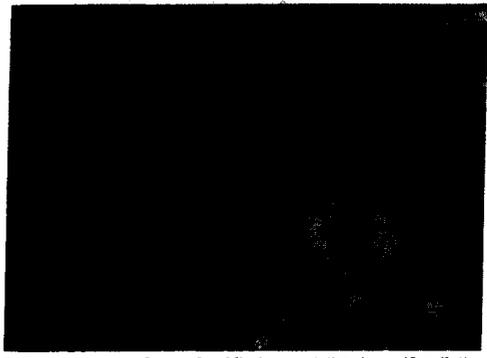
and centipedes shall inherit the earth."

Bell also includes numerous facts that justify a concern for both environmental health, and human welfare. The records of these several environmental studies emphasize the immediacy of the present ecologic crisis. Several of the crucial facts included are:

1. In October, 1969, a report of

have been confirmed by succeeding studies.

5. Years ago former Surgeon General Leroy T. Burney declared that there is a "definite association between a community's air pollution and high mortality rates. And, there are from 8,000 to 10,000 tons of gases, vapors and solids being thrown into a large city's air every day.



Ecologists recommend use of public transportation to avoid pollution and congestion.

tests commissioned by the National Cancer Institute revealed that some herbicides, especially those used extensively in Vietnam for defoliation can cause birth malformations in experimental animals. The study found that 2, 4, 5-Trichlorophenoxyacetic acid cause birth malformations in rats and mice and concludes that it is probably dangerous to man.

2. Dr. Wm. B. Derchmann of the University of Miami School of Medicine found persons who had liver cancer, leukemia, high blood pressure and carcinoma at the time of death had two to three times more residues of DDT and related pesticides stored in their body tissues than did persons who died accidental deaths.

3. A recent scientific analysis of N.Y. City's atmosphere concluded that a New Yorker on the street took into his lungs the equivalent in toxic materials of 38 cigarettes a day.

4. Regarding air pollution, Dr. Fh. P. Manuseu, industrial hygiene chief for the Ohio Health Dept., told the 1968 National Conference on Air Pollution that the urban lung cancer rate "increases by the size of the city." These reports

6. Also, 361 species and races of mammals, birds, and reptiles are now in danger of extinction because of pollution, direct poisoning and hunting, the taking of specimens for zoos, the pet market, large scale research, and the demand for skins, fur, and feathers for the fashion and interior decorating market.

Bell also suggests various methods of improving the dilemma. First, by using public transportation instead of cars (automobiles use from 4-5 times as much fuel per passenger per mile than buses, and 10 times as much as trains) air pollution levels can be significantly lowered. Garage space can thereby be converted into gardens, and highways into homes.

# Weisel, Hilberg, and Bauer View Holocaust Questions; Avoid Value Judgements

World renowned historians and sociologists attended the Tenth Anniversary Conference of the Institute of Contemporary Jewry of the Hebrew University, April 11-13 at the Carnegie Endowment Center.

On Sunday, April 12, several six hour seminar discussions were held on various topics. Prof. Yehuda Bauer of the Institute of Contemporary Jewry chaired the seminar. Questionaires had been sent out on the topics and problems to be discussed by the participants.

Among the noted Holocaust authorities and writers present at the seminar were Henry Feingold, Randolph Brahm, Marie Syrkin, Amiel Fackenheim, Raoul Hilberg, Shlomo Shafir, David S. Wyman (the only non-Jewish speaker), and Prof. Lucy Dawidowicz of Stern College.

Also present were Philip Klutznick and Eli Weisel.

One of the highlights of the six hour discussion centered upon a repartee between Eli Weisel, Raoul Hilberg, and Yehuda Bauer. Eli Weisel said that he always feels depressed at the failure on both philosophical and historical levels to transmit the story of the Holocaust well enough.

He said he cannot judge what he has experienced, but that he had learned humility from it, since there is something in front of him which he cannot fathom. What could or should have been done? It is a constant question. And how strange it is that everything could have been prevented if only people like Roosevelt or Churchill would have spoken out. Or if Jews had left when they had the opportunity.

It seems like inexorable destiny which curses us with impotence, for even today we cannot understand. Mr. Weisel movingly said that he'd conferred with everyone, even G-d, and said that if we give easy answers, we're in

the sensitive position of judging things we cannot judge. We can only go on searching. Mr. Weisel declared that he even hopes there is no answer.

He recalled that in March and April of 1944 Hungarian Jews could not and did not believe that Auschwitz was a death camp; even when they saw the gas chambers and the crematoria, they thought it must be something else. Only madmen warned the masses, in this period when "wings of madness were blowing" over Europe. To give explanations for what happened would be arrogance. No one would believe it. It would be chutzpa.

Professor Hilberg objected to the emotionalism of Weisel's appeal, and said that one must cold-bloodedly pursue all the answers. He spoke from the anguish of his own experience. He said that there were many alternatives open to the Jew at that time, and that it was unfortunate that people tended to look at "all-or-nothing extremes."

He acknowledged that in just investigation he took the risk of accusing people of collaborating with the destruction of our people. But, he said, there are only two alternatives open — to leave the investigations to Gentiles, or to discipline oneself to the point where one can eliminate any thought of personal guilt, values, shoulds and shouldnots. One should think of what didn't happen as knowledge that one must have, and then ask why.

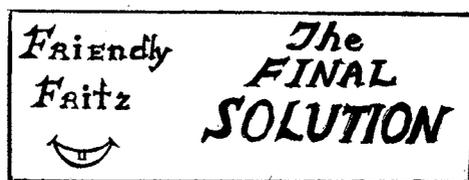
Prof. Bauer felt that this was the first time there has ever been such a direct confrontation of opinions regarding approaches to the holocaust questions. He also felt that we are beginning to overlook the chronology of the situation, which can be dangerous. Hindsight is important but one must place himself in the exact environment of the Jews at that time before making value judgements.

**We Dare Not Forget The Past!**

Eli Weisel has said that it is impossible to be a total person, a total Jew, unless one opens oneself to the stories of the Holocaust, if only for one day a year. The 27th day of Nisan has been designated as this special day, the International Holocaust Memorial Day, **Yom Hashoah V'Zerikron**. On this day Jews throughout the world will unite in remembrance of the horrors of the holocaust. They will mourn and they will be hopeful. We, the students of Stern College, have been invited to co-sponsor with the other student councils of Yeshiva University a program for Yom Hashoah on May 3, at 7:00 P.M. in Lamport Auditorium at Amsterdam Ave. and 186th St.

The program includes special Holocaust Memorial Day Observance ceremonies. Herman Wouk, Pulitzer prize winner, will be guest speaker. Tickets are available on a first come, first served basis in room 5C at 7E.

It is important for each one of us to be there to listen, to feel, to join with Jews throughout the world in remembering that "one Jew killed six million times by one killer."



The finals dilemma of the 1970 Spring Semester at Stern College commenced with the posting of the final schedule under the supports holding up the office. Underlying the arrangement of the schedule is the tiny doubt that there will be no place to take the finals. The construction workers intend to renovate the old building at the beginning of June, while it is uncertain as to whether the new building will be available for occupancy at this time. Due to this situation certain courses should offer "field work" through a utilization of the construction instead of finals.

The Experimental Psychology Class has perfect conditions in which to test the frustration level of college co-eds attempting to take an exam in a room which reverberates from persistent drilling. The hypothesis which should be tested is whether the frustration level increases when the students realize that both the test and the drill are boring, and there is little chance that either situa-

tion is going to be rectified.

Perhaps, also, the Complex Variables Class could use their imagination in a number of ways to integrate a combined field work program with the Restoration and the 18th Century Class to procure an area in which finals can be taken.

If space cannot be provided, then the Physics Class will have proven the displacement principle and will not need to take a final. In fact if space is not provided, nobody may be able to take finals.

Where can 600 girls go to take exams? The uptown campus is too far to travel for a 9:00 exam. If room could be secured at Ferkauf, however, it would not be an unreasonable solution. It is a 10 minute ride by subway, and the surroundings are pleasant. But the ideal solution would be if the new building were available in which to take finals. It would be a nice present for the graduating seniors who fought to make the building a reality.

# Education Department Bridges the Gap

In an effort to improve communication between students and faculty in the Teacher Preparation Program, the Education Department is planning to invite student participation in departmental meetings.

In order that this proposal may be considered by the greatest possible number of students, it has been decided to schedule discussion of this matter — including procedures for selecting two student representatives as the first item of business at a previously announced meeting of the Department. The meeting was originally intended to focus on the question, "What It Means To Be A Professional." This will still be the prime business of the evening.

Attendance at this announced

meeting was required of all freshmen and sophomores in the department, while juniors and seniors were invited to join the discussion. In view of the change in the agenda, all students in the department are urged to attend, even if they will be unable to remain for the entire meeting. The attendance of juniors and seniors will enable the lower classmen to turn to the upperclassmen for guidance based on experience, as well as for possible student representatives for the coming academic year.

The exact date of the meeting will be announced shortly. It is probable that it will be scheduled for a Thursday evening shortly after Passover.