



THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Chochma, Bina, Vedaat:

Chasidim Present Lubavitch Philosophy At Regional Convention In Pittsburgh

by Rachel Stern

Agudas N'shei Ubnos Chabad, the Association of Women and Daughters of Chabad, whose aim is "the preservation and dissemination of yiddishkeit to all Jewish women," held its eleventh regional midwinter convention in Pittsburgh over the weekend of February 23-25. This organization is part of the Lubavitch movement, which interweaves the rational principles of chochma, bina, va daas - wisdom, understanding, and knowledge, with the emotional elements of Chasidus. Its members believe in educating those Jewish women who seek commitment to yiddishkeit, and set the theme of the convention as "The Jewish Daughter Comes Home."

Israeli Prime Minister Golda Meir will be awarded an honorary Doctor of Humane Letters Degree by Yeshiva University at 11 a.m. today. The ceremonies can be heard live this morning on WYUR.

The first major address explored the problems facing Baalai Tshuva from both the academic and personal dimensions. Mrs. Atara HaSofer, a clinical psychologist from Sydney, Australia, herself a Baala Tshuva, stunned the audience with her sincere, dramatic account of her return to yiddishkeit. "The ba'alat t'shuva will never lose her title," she later added. "Although I am indeed proud to be one, to have found the right path through my own decisions, I shall never fully be able to make up for the elapse of time in doing so."

Shabbat afternoon discussion groups confronted the essential dilemmas facing a modern Jewish woman. The influences of well educated speakers in addition to a warm and informal atmosphere allowed the participants to receive meaningful answers to such theological questions as, "What is a Jewish mother?" "Does modesty affect me today?" "What is the Orthodox viewpoint on the status of a woman?" No discussion on the role of the Jewish female could have projected the ideal example without the presence of the true Nashim Chayilot of Lubavitch, hailing from all corners of the world.

A unique letter from the Lubavitch Rebbe Shlita opened the Sunday banquet. Using the theme and date of the convention, the Rebbe Shlita stated, "It is never too late to make up for a deficiency in the past." Just as this year Jews have an extra month of Adar to fill the gap made by those missing days in our calendar, so, too, can every Jew fill the gap in his or her knowledge of Torah.

A special sense of honesty, of self sacrifice, and of Jewish people sincerely trying to reach their lost brethren permeated the atmosphere of the entire weekend, in

And Stern Week-End In Crown Heights

From March 2-4, fifty Stern students attended a weekend introduction into Chabad Chasidus. Each student was placed in the home of a Lubavitch family for the weekend. Through this interaction, Stern students became aware of the intense mesirat nefesh, self sacrifice of the Lubavitch community. Every student experienced a keen sense of eruv, kinship with her fellow Jews.

Chasidic concepts were formally explained at the Friday evening lecture which followed

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In an unusual fashion, Dr. Twerski connected the two blessings recited when one receives an alyah to the Torah to the acceptance of the Jewish religion. The first blessing, which praises G-d, who has given us the Torah, is uttered before the reading of the Torah begins. It is only after one hears what the scroll actually contains that he can proclaim the second blessing, who states that the Torah is truth and blessed is G-d for planting it in our lives.

The renowned Orthodox physicist, Professor Herman Branover, who emigrated from Russia last month, then spoke of the general problems facing Soviet Jewry. He added that individual Jews can help their Russian brethren not only through financial and political support, but also through personal involvement and commitment to yiddishkeit.

This year's Benjamin Gottesman lecturer, Dr. Meyer Schapiro, University Professor of Art History and Archaeology at Columbia University, addressed the Dean's List students of Yeshiva and Stern College at Yeshiva University's Main Center on March 4, and delivered a second lecture at Stern College on March 5, 1973.

Accompanying his talk with appropriate and effective slides of Biblical illustrations, Dr. Schapiro revealed how the interpretation of

a text is depicted through pictures.

Throughout the ages, the words of the Bible have proven a major source of inspiration for artists and sculptors. "Each century," said Dr. Schapiro, "has a different way of illustrating the same words through pictures, because new ideas and new religious outlooks accompany changing styles of art throughout the ages."

Every artist, in accordance with the artistic conditions of his era, looks for those words in the text which he can translate. Many

times he will add or subtract words from the text so that his picture will relate to the people and the prevailing ideas of the times. However, at times he will imagine words when Biblical passages are not concrete enough to translate immediately. One example that Shapiro mentioned was the Bible's failure to indicate what tool was used by Cain when he killed Abel. As a result, the weapon was portrayed as a stone, a hoe, and even a jawbone, depending upon the mores of the age.

The main theme of Dr. Schapiro's lecture was a discussion on the literal and the symbolic illustration of a text. The existence of two opposing attitudes to the literal and the symbolic aspects of a passage in a two part drawing. The sacrifice of Isaac, for example, is both depicted as the Biblical text described it, as well as symbolically as the sacrifice of Christ, with the ram corresponding to Christ. Another example with the same Biblical story is the portrayal of Isaac carrying cross-shaped faggots to his own sacrifice, and clearly foreshadowing Jesus carrying the cross to his own crucifixion.

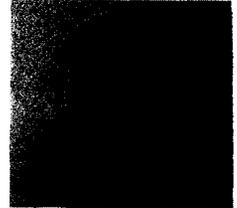
Dr. Schapiro then traced the changes in the portrayal of the outstretched arms of Moses during the war with the Amalakitess as written in Exodus:17. Once again Christianity interpreted this as the sign of the cross whereas, as time went on and this notion grew, Jewish artists painted the scene with Moses' hands close to his body, an inhibitory reaction to the idea of salvation through the cross. In his March 5 lecture, Dr. Schapiro pursued this idea more in depth.

In addition to his two public lectures, Dr. Schapiro met with faculty and students at Yeshiva University to discuss the relationship of art and science and with those students from Stern who submitted their pictorial interpretations of certain Biblical passages.

Judaic-Hebrew Studies Major Confirmed By Faculty Assembly

The Faculty Assembly approved the institution of a Judaic Studies and a Hebrew Studies major at its March 1 meeting. The faculty motion was based on a proposal passed by the Senate at its January 2 meeting which recommended that both majors require 24 credits above degree requirements in Judaic Studies, that the requirements for both majors be demonstrably different in level and subject matter, that the Judaic Studies Department determine the level of studies and the distribution of course requirements for these majors, and that the details of these majors be filed with the faculty committee on curriculum.

The specific requirements for both majors will be decided by the Judaic Studies faculty and approved by the Curriculum Committee. Prior to accepting the



Rabbi Saul Berman, Judaic Studies Department Chairman

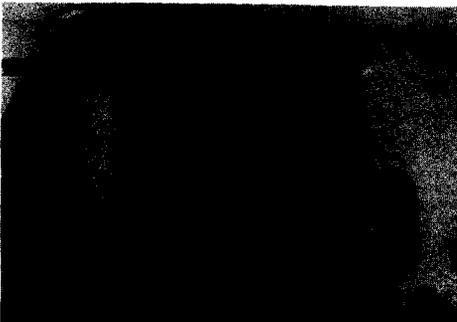
Senate proposal, the Faculty Assembly rejected the proposal of the Curriculum Committee to make both majors fall under the shaped major program for an experimental period until the Committee could assess the results.

Renowned Art Historian Explores Pictorial Exegeses Of Bible

by Tammy Fredman

Workshop Brings Intense Drama To SCW Stage

April 8-9



Theater Workshop members (l. to r.)—Barbara Perlman, Lisa Blazer, Sarah Kirschbaum, Barb Stone, and Ashira Rappoport rehearse a scene from "The Children's Hour."

The bigger the lie the more disastrous the results. This is the theme of *The Children's Hour*, a drama by Lillian Hellman, which will be presented at Koch Auditorium on April 8 and 9 by the Speech Arts Forum.

The play, which gave Miss Hellman great recognition as a modern American playwright, is about a girl in a boarding school

who spreads the story of an abnormal attachment between the two women who run the school. As a result of the lie, the school is closed and the lives of all involved are irreparably affected. Chosen by the students in the Theater Workshop Class to be the Speech Arts Forum's major production of the year, the play is a highly charged drama with a shocking

ending.

Ms. Nina Darnton is once again directing a Stern College play after last year's successful production of *The Madwoman of Chailot*. Sophomore Roni Kestenbaum is stage manager for *The Children's Hour*. Leading roles are played by Chana Butler and Barbara Perlman, who portray the two teachers. Mary, the vengeful girl who starts the rumor, is played by Barb Stone. Others in the cast include Ashira Rappoport, Sarah Kirschbaum, Faith Watkin, Lisa Blazer, Judy Chaitovsky, Robin Paley, Sheryl Handelman, Judy Fruchter, Renee Dresnick, and Miriam Pfeffer.

Volunteers interested in working on costumes, make-up, scenery, lighting or any other aspect of the play are asked to contact Roni Kestenbaum in 10D, Judy Chaitovsky in 10G, or Cheryl Merzel in 11H.

It's About Time

The proposed 1973-74 academic calendar which appears on page three is the result of careful planning by the presidents of the SCW, YC, JSS, E.M.C. and RIETS student councils. The Observer commends the council presidents for their wise judgement and discretion in compiling this calendar. The fact that it was compiled through a joint effort on the parts of both Stern and Yeshiva students ensures that problems encountered this year with respect to June graduation and vacations will be avoided.

The Observer staff is confident that the continuation of student planning of the academic calendar will result in greater student satisfaction in the future. We urge University Registrar Professor Morris Silverman, who this year relinquished this responsibility in favor of student action, to allow this procedure to continue in student hands.

Home Sweet Home ?

Throughout the past year, criticisms concerning the administration of the dormitory have abounded. Now, dissatisfaction with dormitory policies and inadequacies is at its zenith. We of The Observer join the student body in its outcry and urge the Yeshiva girl's panic could have been avoided and a room University administration to reevaluate current procedures and change them.

Dormitory residents are perhaps most enraged at the recent conditional ban on overnight guests. We realize that the desire for building security necessitated registration of all guests, and student abuse of this privilege caused it to be revoked. We contend, however, that the mandatory fee charged for guest registration encouraged student deceit and did

more to injure the goal of dormitory security than to aid it. If the fee were abolished, voluntary registration of all guests would occur. The only requirements for this free visiting privilege should be permission of the girl whose bed is to be used, a maximum stay of three nights per guest, and an optional fee for linen rental. Guests who wish to stay for a longer period of time should be charged a nightly fee so as to discourage prolonged visits. We urge the administration to consider that for ten months of the year, 50 East 34 Street is our home, and we should be accorded the privilege of entertaining guests at our leisure.

Another point which angers students is the lack of adequate fire procedures and prevention in the dormitory. At no time this year were students briefed on use of fire extinguishers, fire drill procedures, or fire reporting techniques. The first fire drill of the year was held in February, after two real fires occurred. Had drills been instituted on a regular monthly basis, students would have known that a fire bell ringing at 5 p.m., was a message for them to leave the building via their stairs, not the elevators - rather than sit in their rooms at the risk of being burnt to death and laugh. And, had drills been instituted on a regular monthly basis, students would have known that a fire bell ringing at 5 p.m., was a message for them to leave the building via their stairs, not the elevators - rather than sit in their rooms at the risk of being burnt to death and laugh. And, had drills been instituted on a regular monthly basis, students would have known that a fire bell ringing at 5 p.m., was a message for them to leave the building via their stairs, not the elevators - rather than sit in their rooms at the risk of being burnt to death and laugh.

High on the list of additional complaints in the dormitory are the deplorable lack of working facilities in the laundry room and the lack of dormitory recreational facilities. These conditions are building security necessitated registration of all guests, and student abuse of this privilege caused it to be revoked. We contend, however, that the mandatory fee charged for guest registration encouraged student deceit and did

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Letters To The Editor

Is There A Senior Class?

An Open Letter to the Senior Class:
 On February 28, 1973, a Wednesday night, at 9:30 p.m. a Senior Class meeting was called to order. As I looked around the room I wondered whether I was President of an existing class. Each time a meeting is called the same 10-15 seniors come to air their views and await the complaints of their fellow classmates, who could not take a half hour out of the time they waste to do something constructive. I want to know what has happened to the rest of the seniors.

Out of 110 seniors, approximately thirty are commuters. These girls are not truly expected to come to a late night meeting, but where are the rest of you who do reside within the dormitory?
 Another question I ask myself is, "Are the education majors part of the Senior Class? Why do they feel that they work harder than anyone else in Stern College and therefore do not have to help their class?" They feel that the work they put in for school is enough. Well, girls, I have a surprise for you - there are girls in the Senior Class who go to

Classes from 9 to 7 or 8, hold part-time jobs, volunteer in various hospitals and still do their share for the class. So why can't you?

The only hope I have is that this letter will not be ignored as everything else is ignored by the seniors.

Deborah Hollenberg,
 Senior Class President
 A Big Effort

To My Fellow Schoolmates:

How much effort does it take to smile or to utter the word hello? It amazes me that in such a religiously oriented school one of the main principles of Judaism is being ignored. Have we forgotten what it means to be friendly? We expect consideration and understanding, but what makes us worthy of it? A smile can brighten someone's day.

If you don't have it in you to smile on your own the least you could do is reciprocate a greeting. When I get on the elevator and say hello, whether I know you or not, I receive a cold stare in return. What does it take to be friendly? So it is not the first day of school anymore and you have your clique of friends. Maybe you feel that you're more "religious" than the next person or "too cool" for the "frummies," but we're all human beings, Jews and equal.

Isn't it our generation whose motto is "love and peace"? Aren't we the instigators of different movements and groups based on the concepts of caring for or helping our fellow man?

Be nice to the world - Go out and really care, have pity, but don't forget to be unfriendly and cold to your neighbor. Strive to be Jewish and take your courses to learn the written laws, but don't acknowledge the fact that commandments between man and man constitute one half of the Bible.

One day I decided to try to be nice to all - to go out of my way and be friendly. You all thought I was crazy and demented. You asked yourself, "What kind of a moron says have a nice day or how are you?" And heaven forbid an acquaintance or unfamiliar face sits at your table in the cafeteria. Remember, eat together silently and talk to the others you know.

I'm not claiming to be a saint, but I was always taught to try to be nice and courteous, which is only decent. Maybe that blah look and blank cold stare is your way of being friendly.

Linda Feldman

Just Observing



by Esther Fuchs, Sherry Scheinberg, Shirley Stark

Watergate II

Among the controversial issues at the March 1 meeting of Faculty Assembly was the "discovery" of three student leaders camped out on the floor outside of room 418, where the Assembly was in session. Some thought that they were having a picnic supper; others were sure they had merely crumbled in exhaustion after a long week of classes. What were the Editor-in-Chief of The Observer, the President of Student Council, and the Chairman of the Senate in fact doing? Staging a sit-in? A bubble-bussing? Eavesdropping? Or were their intentions of a nobler nature?

We, the three students in question, do not feel that apologies are in order; an explanation of our actions, however, may very well be. One particular item slated for the Assembly agenda was of paramount interest to us and to the student body at large - that is, the Senate proposal regarding the creation of majors in Hebrew Studies and Jewish Studies. Technically speaking, we could have requested permission from the chairman of Faculty Assembly to speak at the meeting. However, from past experience we know that we would be allowed to make our presentation, after which we would promptly be escorted out of the room. We have never been granted the opportunity to participate in the ensuing discussion or to react to suggestions or criticisms made during the course of this dialogue. Thus, our dilemma becomes an uneasy trust exercise.

We feel that the basic issue involved here is one of a growing sense of mistrust among students, faculty, and administration toward the "little-but-true" problem of communication. Faculty members and administrators claim that they are sheepishly attuned to student sentiment. The validity of their claim is highly questionable. Faculty members are all too ready to construe the wish of student leaders to be present at Assembly meetings as a usurpation of faculty power and as an invasion of their "sanctuary." In truth, student presence at Assembly meetings will serve to further the communication begun in Senate and will ensure that student opinion is

fully conveyed to faculty members. While Senate has proven to be an effective forum for exchange of ideas, the ultimate fate of all Senate decisions rests with Faculty Assembly, which holds veto power over all Senate matters. In addition, there are numerous student-related matters which are channeled directly to Faculty Assembly and may in turn be acted upon without full awareness of student sentiment.

Our "vigil" outside of room 418 emphasized the magnitude of this dilemma and the intensity of wish to rectify it. If we offended any faculty members that were present at that meeting, we apologize; however, we also

feel that an apology is due us for the humiliation that we endured. We consider our being forced to sit on the floor just as unethical as some instructors considered our alleged "eavesdropping." We honestly feel that allowing student leaders to attend Assembly meetings for those portions that deal exclusively with student-oriented business is both an equitable and reasonable solution to our mutual problem. We sincerely hope that our actions and the circumstances that prompted them will impel members of the Faculty Assembly to seriously consider the appointment of student representatives to Faculty Assembly.

Speakout

All Burnt Up!

by Esther Epstein

"Good evening, ladies and gentlemen. May I present two of the girls who recently had a fire in their room?" (applause)

Question - "Please explain precisely what occurred once the firemen extinguished the blaze and flooded the room gutted and suffocated."

Answer - "We stood shivering from fright and sheer disbelief and while the entire student body surrounded us, we never felt so alone in our lives. After the main lobby cleared, we made our way up the smoke-smelling staircase to the sixth floor. It was horrible! Sheer naivete made us pray, that perhaps the room we saw wasn't ours at all - perhaps the whole ordeal was just a horrible dream or a nightmare of some sort."

"Our self delusion didn't last long. The damage that was not done by the fire was completed by the fire department and the lingering smoke. Almost all that we had was destroyed: clothes, books, linen, radios. What was left in comparative good health retains

a stench we will inevitably fear all our lives.

"That night we were not assigned new rooms. We were, however, informed that the head of securities would stop by the following morning to see the room. We made a special appointment to see him and after a tearful and sleepless night, we rushed down from the seventeenth floor just in time to see him pulling away in his car. We ran to stop him, and after identifying ourselves, asked if we could speak with him about the fire. He seemed more than content to discuss the incident with the motor running, but since we were cold and coatless, we asked to talk to him inside the dorm. Reluctantly, he agreed.

"His first question was, 'Well, what do you want to talk about?' If I remember wondering, 'Didn't I know I could have been killed?' If he did, he managed to disguise his feelings more than well. In less than a minute's time, we were informed that the school's insurance could not cover any of our

personal belongings and 'What else would we like to know?'

"During the next few days, we learned more about people and the human personality than many textbooks could ever hope to teach. We were told that if we even began to clean up the room, the lock on our door would be changed. And yet, no one else would do the cleaning. Of all the administrators who entered in and out of the room as if it was a unique museum piece, only one ever bothered to ask how we were.

"The reactions we got were incredulous. One school official exclaimed, 'Negligence, sheer negligence,' while another, standing just inches away, replied, 'Thank G-d no one was hurt.'

"Finally, they began cleaning up the room. And then, just as suddenly, they stopped. We were informed the task was too great for Mrs. Milner and her crew, which indeed it was, and offered to do it ourselves. To that request we

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Culture Comes Alive! Religious Relics And Art Forms Featured At The Jewish Museum

by Jenny Krupka

How would you like to have a magical time machine which would take you back through time and allow you to visit Jewish communities of old? If this idea seems appealing, you may find that a visit to the Jewish Museum, Fifth Avenue and 92nd Street, is just as effective as a time machine for transporting you through Jewish history.

The Jewish Museum provides a variety of means with which to study the evolution of culture and art forms of the Jewish people. One exhibit features an extensive collection of ceremonial objects used in Europe during the Middle Ages. Another exhibit displays pottery and glass found in archaeological digs in Israel, while the political heritage of the Jewish people is traced in a noteworthy collection of coins.

On the main floor, the paintings of artists Fima and Avraham Ofek are currently on display until March 18. Fima was born in China of Russian Jewish parents. He has lived in Israel, and he painted in the desert and in the Judean Hills. His artwork reveals both oriental and European influences. The paintings are imaginative, abstract, and show a sensitivity for color and design. Fima has studios in both Israel and Paris, and his paintings are widely exhibited in Europe.

Avraham Ofek was born in Bulgaria and grew up on Kibbutz Ein Hamifratz. He has won acclaim for his unique vision of Israel and her people. His art deals with those who have been uprooted from their native lands and have not yet acclimated themselves to the new environment in Israel. His paintings blend geometric buildings, people, and landscapes. There is an almost haunting quality which surrounds the characters he has portrayed. Ofek represented Israel at the 1972 Biennale in Venice, and many of his paintings now on display in the Jewish Museum were shown at the Biennale.

A wooden staircase leads the visitor to the second floor, where one of the most interesting displays in the museum is located. There, a model replica of the old and new cities of Jerusalem has been built by the many visitors to the museum. This small-scale representation was built under the guidance of Temina Gezari, a sculptor and art educator. Many school and youth groups, as well as hundreds of other people, helped with the construction. The model city has been built in the round, and it has been said to truly recapture the Israeli flavor and atmosphere.

The Italian Judaica room contains several fascinating relics. One of these is a Torah Ark given to the synagogue of Urbino in 1551. The wooden ark has golden doors and contains several biblical inscriptions. There are also Torah headpieces, ark curtains, a beautifully decorated megillah, and amulets on display. Although rabbinic authorities did not approve of amulets, Italian Jews frequently wore them.

It was a special delight for these Jews to decorate their Torah, and the regal crowns on display attest to this. Many were modeled after the crowns worn by kings and queens. Some communities used headpieces instead of crowns to cover the Torah. The earliest Torah headpieces were made in the shape of pomegranates, the rationale being that the pomegranate is full of seeds just as the Torah is composed of many "seeds of commandments."

On the third floor, the visitor can watch a short film entitled *The Life that Disappeared*. Narrated by Dr. Roman Vishniak, this film describes the difficult life of the Jew in the shtetl. The movie shows that no matter how much the Jew has suffered, he has always endured.

A visit to the Jewish Museum will open your eyes to the many treasures of the Jewish heritage. Its exhibits change regularly, so that each additional visit promises to be an entirely new experience.

Death Of The American Novel

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this will destroy a genre meant to unite, rather than divide, all men.

Worst of all, these elite are seeking to control all forms of literature by kidnapping and turning into high art such popular sub-genres as the science fiction, Western, thriller, love story, and mystery. "Once high art captures these forms, literature will be destroyed," warned the scholarly professor and author.

All are invited to the Forum's next program, which will feature noted poet John Hollander. He will present a reading of his poetry on March 21.

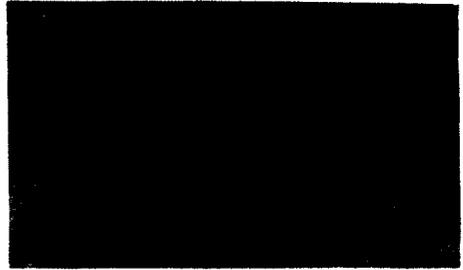
Dirshu Seeks The Non-Religious; Inspires Collegiates On Several Campuses

by Karen Taylor

In March, 1970, a Shabbaton was organized at the State University of New York at Stony Brook with Stern and Yeshiva College students serving as "staff." The event was the indirect result of a dramatic sit in by Jewish students at a conference of the Boston Federation of Jewish Philanthropies a few months earlier, which had alerted concerned Orthodox Jews to the need for better education of Jewish students from non-religious backgrounds. The Shabbaton grew into an annual event, enjoying increased success each year as suspicion of the "intruders" lessened and the intercampus chevra grew closer.

This year, the program has blossomed, expanding greatly within Stony Brook and spreading out to other college campuses. As part of the newly enlarged program launched this past fall, a small group of Stern and Yeshiva College students will spend Shabbos at Stony Brook each week and try to influence students there as regular visitors. One such Shabbos has already taken place, as have two full-scale Shabbatons.

Word of these programs has spread throughout Yeshiva University, and many students have expressed an interest in becoming a part of it. Newcomers with no prior experience in working



Mordechai Reich (l.) and Joseph Telushkin discuss methods to win Jews for Jesus back to Judaism at a program held at Stern College on February 27.

with college age students receive on the job training through a recently conceived arrangement. Half of each group of visitors is comprised of first timers, the other half veterans. In addition to the Shabbos extension of the program, a mid-week element has been in successful operation for several weeks. Ten to fifteen students visit the campus every Wednesday night and, in pairs of veterans and novices, are given lists of students to approach.

The lists are compiled from the names of past Shabbaton participants, from recommendations

by friends, or as a result of chance encounters with students in the dormitories or word of mouth publicity. While the initial reaction to these unexpected visitors is often defensive, many students are surprisingly receptive and willing to speak.

Literature, usually on a basic level, is distributed to those who are interested. However, spontaneous discussions and question-and-answer sessions are the major thrust during the early stages of contact with students. Great breakthroughs have been made this year in other areas of Stony Brook's Jewish campus life as well - a Sunday morning minyan, instituted temporarily a few months ago when a visiting Y.U. student had to say kaddish, has been preserved and is still going strong.

The Stony Brook program is not unique, however. Its growing success, during this school year in particular, has led to the inception of several similar projects at other college campuses in and around New York City. A well received Shabbaton was held recently at Hofstra University, at which students from the local campus as well as C.W. Post and Nassau Community College attended. As a result of favorable student reaction, a Shabbat visitation program is also planned at Hofstra, where a *menusah* hanging party also took place. There, a kumutz and an appropriate reading beforehand helped set the mood of the ceremony and attracted many curious onlookers whose names join the list of those to be visited weekly. Weekly study groups in Chumash are scheduled to begin shortly in the homes of various students at Nassau Community, with Y.U. students serving as instructors.

A successful Shabbaton held last fall at Weiss' Farm for students from various Long Island colleges has inspired plans for a similar event to be held at the same location at the end of March. Shabbatons are also in the works for the weekend of Purim at Queens College, the University of Massachusetts in early April, and Rutgers College in May.

With the sudden burgeoning of activity in recent months, it was decided to consolidate all of these various college programs under one organization. The group, coordinated jointly by Alan Angstreich and Danny Landes, both of Yeshiva University, will be known as Dirshu, meaning search or seek, and is affiliated with Yavneh and with Rabbi Steven Hiskin. Literature concerning these and other areas is being prepared for distribution to interested students. Dirshu members hope that in the near future they will be able to afford books and religious articles to supplement the other intellectual and emotional aspects of their program.

"Chochma, Bina, Vedaat" Expounded At Lubavitch Convention

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Shabbat dinner at the individual homes. Afterwards, at the question and answer forum, the relationship between the Rebbe and his chassidim was explored.

The Shabbat morning services convened at 10:30 a.m.; because the chassidim read the entire book of Psalms before beginning, in order to develop the proper attitude, kavanah, for prayer. At 1:30 p.m. the entire congregation returned to the synagogue for the monthly Rebbe's Farbrengen, at which time he discussed the mystical elements in the weekly portion.

Sephardim Unite At Conference

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convention that credit must be given to Yeshiva University, under whose Sephardic Studies Program, headed by British Sephardic Chief Rabbi Solomon Gaon, Sephardim of America came together nine years ago. Rabbi Herbert Dobrinsky, Director of Sephardic Community Activities at Y.U. and Chairman of the Overall Committee at the convention, is looking forward to working together with the ASF.

Working together was the byword of the convention. In the two days, the delegates worked; ate, debated and prayed together for the first time since the World Sephardic Federation disbanded forty years ago. The feeling permeating the convention was one of Sephardic renaissance. As one delegate put it, "We have come together in the spirit of kol yisrael arrevim. Even ancient Israel was divided into shevatim, each tribe under a different flag. We have come here to unite not against the others but under our own, Kol Sephardim Arrevim!"

Any Sephardim interested in joining the ASF may address inquiries to Matti Rosen, c/o Jewish Agency, 515 Park Avenue, New York, New York.

Although the talk was in a difficult Yiddish which few Stern students could follow, the experience was quite impressive.

At the Oneg Shabbat, Stern students joined the Beit Rivka students in an afternoon of song and discussion. Mrs. Kahn, a teacher at Beit Rivka, explained the inherent equality between men and woman in Chassidism. The purpose of each Jew's life, she explained, must be service of G-d. Neither male nor female role is preferred; each one complements the other.

During the questioning period, however, the clash between 'chassidim and modern orthodoxy intensified. The debate rose to a feverish pitch when one Stern student likened the hanging of the Rebbe's picture in every home to *avodah zarah*, idol worship. Although the chassidim were unable to translate their feelings towards the Rebbe into concrete terms, they demanded that they be judged by their service to Judaism. Another woman, Mrs. Garelik, sensitively described her odyssey to Milan, Italy on the Rebbe's bidding. For the past fourteen years she and her husband have rebuilt the Jewish community in Milan.

After *havalah*, a Melavah Malkah was held at which the principal of Beit Rivka taught one of the Rebbe's *sichot* to the Stern students.

Tentative Calendar For 1973-74

Sept. 10 1st Day of Classes, Sept. 26, 27, 28 Rosh Hashana, No Session
October 5 19 Succot, No Sessions
October 22 Classes Resume, November 22, 23 Thanksgiving, No Sessions
December 24 Chanukah, No Sessions
January 1 No Session, January 4, 10, 17 Tu B'Shvat, Regular Sessions, January 9 Last Day of Class
January 10, 11, 13 Study Days, January 14, 21 Final Examinations, January 27 February 2 Intercession, February 4 First Day of Class, March 8 Purim, No Session, April 5 Passover, recess, April 25 Yom Haatzmaut, No Sessions, May 23 Last Day of Class, May 26, 29 Study Days, May 27, 28 Shevuoth, May 30 June 5 Final Examinations, June Graduation

All Burnt Up!

(Continued from Page 2)

We received an adamant "No!" We couldn't get back our room "under any circumstances," and we no longer could remain roommates as there were no dorm rooms with two extra beds. "Why?" we asked, "Because, and that's all I know," was the answer we received. It was the only answer we received.

"We began wondering about the meaning of *menshkeit* that is supposed to be so uniquely Jewish. Something was wrong somewhere. Why weren't we allowed to speak to a certain uptown official? When we were informed that Rabbi Miller was at Stern one day last week, we asked if we might speak with him. We were told to call uptown for an appointment sometime the following week. "Why didn't we think of that?" we thought out loud. We then wrote him a letter, which he read to the concerned and not so concerned members of a meeting about our room. In it we offered to clean up the room ourselves. Rabbi Miller let us, and we did. Suddenly, everyone was saying, "You can thank me."

"While it shouldn't be so, there is something unique about a tragedy of any sort, in that it brings out the true characteristics of a person, whether good or bad. Those who so vehemently claimed the room was not inhabitable are more than cordially invited to visit, anytime. Those who warned us not to 'waste our dimes' calling uptown, well - we learned from you, too.

"We would like to especially thank both Rabbi Berman and Rabbi Miller for all of their help. Thanks, also, for so many of you who helped us clean, paint, and redecorate the room - we couldn't have done it without you. As for the rest, those who deserve thanks know who they are, and the others know who they are as well."

Question - "What school did you say you were from?"
Answer - "Stern College."

Tay Sachs Testing Set For April 11; Genetic Counseling Available



SCW Blood Drive Chairman Shellie Black (top) discusses the implications of Tay Sachs testing with her committee.

by Debby Pomrene

You're young and you're Jewish. Of course you'll get married—that is, when the right time and the right person come along. And you want to have healthy, attractive children. Well, then, wouldn't you also want to know if you were a carrier of Tay Sachs disease? And if you are a carrier, don't you think you're old enough to know about it?

Tay Sachs disease is an inherited fatal disorder caused by the absence of a vital enzyme, and resulting in the destruction of the nervous system in early childhood. Unfortunately, one in thirty Jews is a carrier of the recessive Tay Sachs gene, although it requires two carriers to produce a Tay Sachs infant. Eighty-five percent of the reported cases of the disease are of Jewish parentage, predominantly of Eastern-Central European ancestry.

Is this slow-killing disease curable? No. Can it be prevented? A simple blood test quickly reveals whether or not a person is a carrier. If the finding is positive, the carrier is advised to undergo genetic and halachic counseling.

On April 11, Stern College will hold Tay Sachs screening tests for all students, friends, and families. Before this date, a series of activities will be held directed towards providing funds for the Tay Sachs campaign. Speakers will discuss both religious and medical aspects. Tay Sachs coordinator Shellie Black hopes that Stern College Rabbis Berman and Bleich will elaborate on the halachic ramifications of Tay Sachs screening. For instance, when an engaged couple discover that they both carry the fatal gene, can the woman undergo amniocentesis when she becomes pregnant? And if the results are positive (carrier couples have a 25 percent chance of having a diseased child), will this lead to abortion, considered by some to be murder?

Dr. Amsterdam, a specialist in genetic problems, will expound upon medical and psychological views, such as can one who finds out that she is a Tay Sachs carrier suffer severe psychological trauma? Should such a risk be taken? Social worker Mrs. Fran Berkowitz will give guidance to girls with a positive finding in their blood tests. Such students will be requested to go down to the Kingsbrook Jewish Medical Center laboratory for further blood tests. If she is definitely a Tay Sachs carrier, professional guidance will be administered by Mrs. Berkowitz.

Brochures will be placed in student mail-boxes, and films and slides will be shown. Everyone is urged to participate in fund-raising activities, such as selling raffles for a two week tour in Europe, selling stockings, and a concert with a live band. The money raised will go for the costs of the doctors, lab technicians, and laboratory time anticipated for the SCW testing program.

Unity After Years Of Divisiveness Marks First National Sephardic Convention

Special To The Observer

The Twenty-Eighth Zionist Congress will have to contend with a new contingent when it meets in 1975. For the first time in its seventy-five year history, the World Zionist Organization will welcome representatives from the hundreds of Sephardic communities the world-over now organized under a reactivated World Sephardic Federation (WSF).

On Sunday, February 25, the American arm of the WSF met for its first national convention in the historic Spanish and Portuguese Synagogue of New York. While the delegates, among them SCW's Linda Capelluto of Seattle, greeted each other in a stream of warm handshakes and kisses, Convention Coordinator Matt Ronen of the Jewish Agency recalled that the scene was not always this congenial. After years of divisiveness, Sephardic Jews, united by a history of coexistence on the Iberian peninsula 500 years ago, but hailing from communities as far-flung as Amsterdam and Marakesh, were a hard group to organize. Mr. Ronen, sent as an Agency liaison between Sephardim in Israel and those in America, spent seven months organizing this

two-day convention. Once American Sephardim came together, however, Mr. Ronen found that leaders sprang up and objectives crystallized.

In a position paper, Mr. Haim Eliachar, Chairman of the Board of Directors, expressed the purpose of the WSF this way: "Sephardic contributions to the Jewish community as a whole have been impressive throughout history. Today, as well, we must look ahead and develop an apparatus whereby to advance the cause of the Jewish nation. Our greatest gift can be to revitalize Sephardic culture and traditional attitudes." Addressing the problem of assimilation in the Diaspora, Mr. Eliachar posited, "If in fact the Jewish community is endangered, then only through Jewish education can this threat be eliminated." The Federation plans to aid in the establishment of new synagogues, day schools and educational facilities servicing Sephardim. Mr. Eliachar also spelled out the vital reciprocal relationship between Sephardim in the Diaspora and those in Israel. Both, he said, "share the common problem of educational institutions for the preparation of Sephardic

rabbanim, dayanim, and teachers...and responsibility for helping eliminate the social and housing problems for thousands of poor Sephardim in Israel who have been living in substandard quarters since their arrival shortly after the founding of the State." To study ways of dealing with these problems, the convention divided up into workshops on housing, welfare, education and social action.

Special workshops were held for Sephardic youth representing communities from coast to coast. With exuberance and direction, the young delegates dedicated themselves to a concerted effort aimed at uniting Sephardic youth in America and helping underprivileged Sephardic youth abroad. Sephardic youth Shabatonim are being planned across the country. In addition, a pilot program under which a group of young American Sephardim will spend the summer helping poor Sephardic communities in Israel is slated for summer '74.

On Monday morning, while NBC-TV cameras whirred at a press conference upstairs, the convention voted into law a resolution to appoint twelve youth delegates to the Board of Directors. It was noted here that as a new organization, the ASF is proud of and must answer to the needs of its youth.

The American Sephardic Federation is not simply another Jewish organization. Sephardim in the United States number 100,000. They are as widely spread in minhag as they are geographically. But they have come to realize that only united will they stand. It was noted at the

(Continued on Page 3)

Fiedler Discusses The Life And Death Of The Modern American Novel

by Rachel Shapiro

Dr. Leslie Fiedler, one of America's leading literary critics, delivered a witty and controversial speech Monday, February 26, when he spoke at the Seventh Annual Forum of the Arts: Part I: Sponsored by the College's English department, this year's series opened with a lecture entitled "What Was Literature."

After a greeting by Dean David Mirsky and an introduction by Dr. Morris Epstein, chairman of the English department, Dr. Fiedler presented his analysis of present day literature. "Ever since the novel became the chief literary form, what has been traditionally called literature (i.e. the epic) is dying." Dr. Fiedler believes the reason for this is that novels, unlike ancient epics, were created to be mass produced and reproduced. "In this way," he explained, "today's novel is more like television and movies than the kinds of literature that preceded it."

A gray-haired man in his mid-

fifties, Fiedler has stirred much controversy in the literary world. One of his most disputed theories argues that the novel is not the property of the elite. "The novel, like all popular art responds to, reflects, and helps formulate the dreams of mass culture," Fiedler exclaimed. Carrying this statement to its conclusion, one must say that Joyce's Ulysses "is not as good or novel as the latest detective story. Not even Fiedler, however, can accept this implication and admits that he, too, finds Ulysses worthwhile."

Dr. Fiedler contends that the novel's purpose from its inception has been "to speak for those who would otherwise be dumb." "The novel speaks to the repressed

elements in the psyche of the ruling class—the politically suppressed or repressed, women, blacks, sex deviants, outcasts, and freaks. This is especially true in the American novel where the dialogues between whites and non-whites are as important as those between the king and the fool in Shakespeare," noted Dr. Fiedler, shaking a finger for emphasis.

Dr. Fiedler with his weather-beaten face and deep set eyes, predicted a bleak future for American literature. "The trouble is that people such as Henry James and William Howells are striving to make the novel a form of high art...to create the art novel which is understandable only to the individual few." In Fiedler's opinion,

(Continued on Page 3)

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