



The Observer

Friday,
May 4, 1973
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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Irene Heskes Shows Evolution Of Jewish Musical Forms At Third Form Of Arts Lecture

by Aileen Pollock

Irene Heskes, musicologist and director of the National Jewish Music Council, spoke on the music of Israel on April 10 to a large, enthusiastic audience. This was the third lecture of the English Department's Forum of the Arts series, coordinated by Dr. Morris Epstein. Mrs. Heskes demonstrated the various kinds of music to be heard in Israel, using a tape recorder, and occasionally her own soprano voice. Her talk included insights on the wide spectrum of Jewish music today.

Mrs. Heskes posed the basic question of what constitutes Jewish music. Is Jewish music defined only as music which is Jewish in content? What of music written by

Jewish composers, although not of Jewish subject matter? Are non-Jewish works of American Jewish composers considered a part of Jewish ethnomusicology?

While giving musical illustrations on the tape recorder, Mrs. Heskes offered a running commentary on the history and evolution of Jewish music. She offered an interesting sidelight on the origin of the melody of *Hatikvah*, which is usually thought of as derived from Smetana's *Moldau*. She showed how this "wandering melody," as she called it, was also used among the Basques, Bohemians, and in the Rhineland. The melody is an Ashkenazic tradition sung in Yiddish. It has also entered Spanish-Portuguese tradition in the prayer for rain. The melody of *Hatikvah* bears very striking resemblance to a melody in the Hebrew Union Hymnal, originally used in Charleston in 1830. The *Hatikvah* is a melody that has been part of Jewish tradition for hundreds of years.

Modern Israeli folk music shows influences of chassidism in its joy, rhythm, and life. It is also influenced by the Near East, as seen in its modal quality. The cadence of the music is molded by the sounds of modern Hebrew.

Mrs. Heskes distinguished between two streams of tradition in Jewish music. The liturgical tradition is most conservative musically, very slowly influenced

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Key '73 Attacked

By New Federation

Task Force

by Rachel Shapiro

The Federation of Jewish Philanthropies, aroused by telephone calls and questions from the Jewish community, has joined the battle against Key '73 and the Jews for Jesus movement. Through its newly formed committee called The Task Force on Key '73, the Federation hopes to combat evangelical efforts and increase Jewish consciousness.

Formed two months ago, this task force will consist of college youth and high school seniors who will work through Federation sponsored coffee houses and YMHA's in the New York Metropolitan Area. These youngsters will also be prepared to confront Jews for Jesus people and disrupt their efforts to win converts.

Although the task force will not begin its program until next year, it is already recruiting members and formulating plans. Day school principals have been asked to send in names of graduates, and colleagues have been contacted. Several organizations such as Jews for Judaism, JACY, and Hinneni have also been notified and asked to lend their support.

All interested youngsters will be meeting on May 9 at 7:30 in the Federation Building. At this time students will speak with experienced individuals and participate in rap sessions where next year's plans will be discussed. Brochures and printed materials telling how to combat Key '73 will also be distributed to this nucleus group of about 60-80 members.

Mr. Paul Schulder, ad hoc chairman of the committee, feels that "there are too many young men and women floundering. The best way to help these individuals, is through committed youth." Although these youngsters need not be Orthodox, in many cases it is the Orthodox who are most committed. It is this type of devoted individual that Mr. Schulder and the Federation hope to see as the leaders of this organization.

"Moscow 7" Bring Out Letter To American Jewish Leadership

SSSJ—A desperate appeal to American Jewish leadership from 109 Soviet Jews not to weaken their firm stand in support of the Jackson Amendment has been brought out by the seven young American Jews who sat in at the Moscow OVIR (emigration) office. The letter reads as follows—

To the Leaders of the Jewish Communities in the United States:

We have reached the critical period where the future of the Soviet Aliyah and our very lives hang in the balance.

You must know: Our situation has never been more serious. We have received refusal after refusal in our struggle for repatriation. We are followed, harassed, beaten. We live from day to day in the maddening uncertainty of Israel or prison.

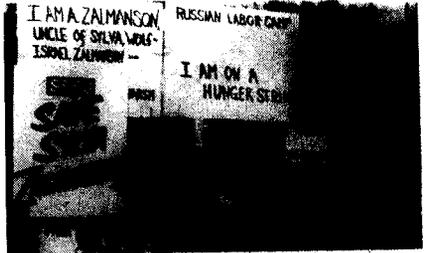
Do not compromise in your efforts on our behalf. You haven't the right to accept the treacherous policy of "selective emigration" based on the lie of "state security."

Do not be comforted with self-deceit: our history is replete with temporary success bought with the blood of our sons and daughters.

Remember: You are our only hope. If you retreat now and the consequences will be tragic and irreversible.

Brothers! Be strong! Let your Jewish hearts guide you in the crucial days that will follow.

Among the signers of the letter are top activists as Dr. Benjamin Levich, Vladimir Slepak, Prof. Alexander Lerner, Kiril Khenkin,



Flanked by members and friends of the Student Struggle for Soviet Jewry, Abraham Zalmanson conducts his eighth hunger strike for his niece, the imprisoned Sylva Zalmanson. Standing inside a "prison cage" opposite the U.N., Zalmanson urged the release of the four members of his family suffering in Soviet labor camps. (SSSJ) Photo 1

Victor Polsky, Victor Fiermark, Boris Orlov and Eitan Finkelstein.

SOVIET JEWRY MATERIALS

A new "Prisoner of Conscience Pin" and special Soviet Jewry "Turn the Mails Red" envelopes are now available, as well as

professional art poster reproductions of paintings by the "Prisoner of Conscience" artist Boris Penzon. Free literature on each may be obtained from the Student Struggle for Soviet Jewry, 200 West 72nd Street, suites 30-31, New York, N.Y. 10023.

Congress Votes In Aid For College Students

Washington, D.C. (CPS)—Acting with unusual speed, the House and Senate have approved funds for several student financial aid programs for academic 1973-1974, including a small amount to initiate the Basic Opportunity Grant (BOG) program. The bill has been signed into law by

President Nixon and will take effect immediately.

A total of \$895 million was committed to student aid including \$122.1 million for the BOG program, \$210.3 million for Supplemental Education Opportunity Grants (SEOG), and \$293 million for National Defense Student Loans (NDSL).

Congress virtually ignored President Nixon's proposed spending priorities in funding NDSL loans and supplemental grants. The President's proposed budget had deleted these two programs and requested \$622 million for the BOG program instead. But Congress has matched to the penny the total funding level for student assistance sought by the President.

The Nixon budget asked for \$872 million with the lion's share being given to BOGs. Congress took this total amount, refunded SEOGs, College Work Study and NDSL loans at last year's level, then placed the remaining \$122 million in BOGs. The \$23 million difference is funds previously appropriated by Congress for NDSL loans but impounded by the President. Congress took this money and added it to NDSL loans for academic 1973-1974, bringing the new appropriations for student financial aid for next year to \$895 million. Another student aid program for next fall, Federally insured Student Loans (FISL), received funds last October.

The bill reached the floor of the House Thursday April 12 as an amendment to the Joint Resolution on Emergency Supplemental Appropriations. The amendment was offered by Rep. Daniel Flood (D. Pa.), chairman of the House Subcommittee on Labor Health, Education and Welfare, with the support of Rep. Robert Michel (R. Ill.) the ranking minority mem-

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Jewish Hebrew Studies Offer Many Options; Berman Discusses Requirements, Further Study



Rabbi Saul J. Berman,
Jewish Studies Chairman

by Judy Altshuler

On Wednesday, April 4, the specific requirements of the Jewish Studies Major and Hebrew Studies Major were defined by Rabbi Saul Berman, Judaic Studies Department Chairman.

The Hebrew Studies Major must fulfill twenty-four credits above the general requirements. These twenty-four credits must be taken in two out of the following three areas of concentration: Language and Literature (Hebrew courses numbered between 6 and 69); Bible (Hebrew courses numbered between 79 and 99); and History (numbered between 79 and 99). This major is open to all students

on the advanced level. The language of instruction of these courses is Hebrew.

The Jewish Studies Major is open to students on the intermediate and advanced level. Here too, twenty-four credits above the general requirements are needed. At least twelve of the twenty-four credits must be taken on the advanced level. The areas of possible concentration of study for the Jewish Studies Major are Language and Literature (Hebrew courses numbered under 70), Bible (Hebrew courses over 70), Jewish History, Jewish Philosophy (courses numbered between 31 and 69, including Philosophy 6), and Jewish Law and Rabbinic Literature (courses between 71 and 99). Two specific areas of concentration out of the five are required. The language of instruction for the majority of these courses is English.

The practical distribution of credits is left up to each individual. She may put particular emphasis on one of her two chosen areas of concentration. She may also evenly divide the twenty-four credits must be taken in the junior and senior years.

Upon completing undergraduate work, the student has many options concerning further study. She may remain at Stern and complete requirements for the Hebrew Teacher's Diploma. At the same

time, she may also begin graduate work towards her M.A. The B.A.-M.A. programs with Y.U. graduate schools also available to the Hebrew and Jewish Studies Major. She may do graduate work in Judaic Studies or her specific field of concentration at Stern such as literature or history. Jewish Education and Jewish Community Service are two other fields the Hebrew and Jewish Studies Major can consider after her undergraduate studies.

It is hoped that after Pesach vacation, the majors and the faculty will meet. Representatives will be elected to the Department. The faculty will then be able to get direct reactions and suggestions in making decision for the Hebrew-Jewish Studies Majors.

Bulletin!

The following students were elected to Student Council office yesterday:
President—Sherry Scheinberg
Vice President—Susan Adler
Corresponding Secretary—Naomi Gutman
Recording Secretary—Esther Axelman
Treasurer—Sarah Kirschbaum

More details in the next Observer

The Shabbos Spirit

The Observer notes with annoyance the student apathy towards the weekly Shabbos meals plan offered at the school cafeteria. All too often the cafeteria has served the Shabbos meals for a minimal amount of girls, causing a maximal financial deficit for the University. And yet if this weekly meal service is suspended due to lack of cooperation, the religious atmosphere of Stern College will be seriously diminished.

The cafeteria this semester has been the scene of desolation on an average Shabbos. As an illustration of this condition, it was reported that on the Shabbos of March 10 only 12 girls had signed up for meals, while on the Shabbos of March 24 only 18 girls participated. When compared with the dozens of students to be found each Shabbos in the dormitory, these statistics are shamefully low.

Fortunately, one cannot complain about the quality of the hot, multi-course meals, which are served rather than dished out cafeteria style, nor about the reasonable price for this service. The fault, then must be with the students themselves, many of whom simply do not make the effort to step out of the dormitory for Shabbos services or meals. These girls have no right to deride the cafeteria *ruch* on Shabbos, which admittedly has much to be desired, when they cannot claim to be setting in their actions a higher example of spiritedness themselves.

It seems that special class or school Shabbatonim at Stern are the most effective means of populating the cafeteria on Shabbos. If so, why were the senior class and Student Council Shabbatonim the only ones of their kind planned this semester? Hopefully next term with the institution by the Dirshu organization of monthly Shabbatonim on Stern premises for outside collegiates, our own participation will improve. If Stern students choose not to subscribe to the Shabbos meals then, these visiting students will become rapidly disillusioned with this college's image.

As Rabbi Miller, Head of Yeshiva University Student Affairs claims, the University will do everything within its power to keep the cafeteria open, provided the students themselves cooperate. The Observer advises Stern students not to be the first to break the agreement.

Join The Search

At a time when Jewish youth are alienated from Judaism, Dirshu should be commended. Established by Stern and Yeshiva College students, Dirshu sponsors Shabbatonim at various college campuses including Adelphi, University of Massachusetts, Hofstra, Nassau Community College, University of Pennsylvania, Queens College and Stoney Brook.

Although these colleges have a predominantly Jewish student body, they manifest an alarming amount of Jewish ignorance and apathy. Dirshu combats these elements by giving collegiates the opportunity to experience a traditional Shabbat.

Through discussions, study groups, prayer, singing and dancing, participants of these Shabbatons learn the how's and why's of so many religious practices. Weekday seminars, study groups, and discussions are held to supplement Dirshu's Shabbat activities. Most important, these youth become aware of Judaism's significance and meaning.

Dirshu is presently coordinated by Alan Angstreich and Danny Landes at Yeshiva College and Chana Butler, Adena Fuchs, Ellen Stern, Karen Taylor and Leslie Zinger at Stern College. These individuals, along with other Dirshu members already have attracted many to Orthodoxy and shown countless others that Judaism is not dead. Unfortunately, there is still much to be done.

The Observer hopes Y.U. students and alumni will support this organization both morally and financially to allow Dirshu continued success in its endeavors. It is up to the students of Yeshiva University to spearhead a movement to Revive Judaism among college youth. We urge the entire Y.U. student community to join the efforts of this dedicated core of workers and spread the Dirshu movement throughout the greater New York area.

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At Home And Abroad

A Call To Arms

by Anita Gittelman, Israeli Correspondent

(Jerusalem-March 4) Recently Middle-East history has been writing itself full of disastrous events. According to the latest report in *The Jerusalem Post*, terrorists have seized the Saudi Arabian Embassy in Khartoum and murdered three diplomats, two Americans and one Belgian. The terrorists claimed their demand for the release "...of

scores of convicted Fatah members in Jordan, some 25 girl saboteurs in Israel, three Bader Meinhof leaders in West Germany and Sirhan Sirhan, convicted assassin of Senator Robert Kennedy" had not been sufficiently answered by the set deadline and hence they shot the diplomats. This is the latest Black September attempt at murder. Their last was the massacre of Israeli athletes at the Munich Olympics.

For Israel, Black September has become an itch they cannot scratch. Israel tried bombing the Arab countries in an attempt to force the governments to oust their

The Shattered Looking Glass

An Unscheduled Complaint

by Sherry Scheinberg



When I originally learned that despite registrarial difficulties during the earlier part of the year we would be registering this May, I breathed a sigh of relief. Early registration would eliminate a great deal of pressure for me as well as for others. We would not have to wait for the autumn to learn, perhaps too late, if we could be scheduled for graduation requirements or have to take them in summer school. Now, I have misgivings about that breath of relief. It seems that the newly revamped schedule was released prematurely. The many scheduling problems students must now cope with attest to this.

It would appear that after the extensive effort put into studying the feasibility of new scheduling plans, a more reasonable one than those used in the past would have been the result. Ironically, students generally prefer the current schedule to the one proposed for next year. Instead of eliminating conflicts, overloaded days and the need to attend summer school, the new schedule aggravated these problems. Each of ten students I have spoken to have remarked that they will be attending classes from 9:10 a.m. until 6:15 p.m. on Mondays and Wednesdays and until 2 p.m. on Fridays with no Tuesday or Thursday classes at all. And yet, I had hoped that the new schedule would avoid overloaded days so that we might attend

classes for a maximum of four or five hours a day five times a week.

Another severe problem encountered by many is the large volume of course conflicts the new schedule creates. Although many advanced majors courses are scattered throughout the afternoon, most of the basic Jewish Studies courses for all levels meet the same time as courses which are required for graduation, such as foreign languages, western civilization, and the humanities. In addition, the absence of Tuesday-Thursday classes both surprising and disappointing. Many of the professors and rabbis who currently teach on Tuesday-Thursday-Friday are scheduled for Monday-Wednesday-Friday time slots. Perhaps placing these teachers in Tuesday-Thursday sections would alleviate this problem.

I don't wish to deride the Registrar's office for its effort in developing a new calendar. However, the enormous student discontent it has generated must be noted and the schedule revised accordingly. Although most rabbis and professors wish to teach in the "prime time" slots of MWF from 9:10 a.m. to 12:10 p.m., such an arrangement will ultimately be as inconvenient for them as it is for the students. Classes meeting then will have small enrollment, and students will be unable to fit many important courses into their schedules.

I have been told that faculty members are satisfied with the

proposed schedule and do not want to change it. On behalf of the student body, I ask them to reconsider the situation. Most faculty members have flexible schedules and should be able to find many convenient teaching slots, while students find great difficulty in registering for six or seven needed courses all given at the same time. I hope that faculty members and the Registrar's Office will help ease the scheduling mess, remembering

that the education of young minds is more important than a three-day, 10 to 1 workweek.

I just want to add a note from our Contributing Editor, Anita Gittelman, who writes from Machon Gold that all students planning to attend Machon Gold next year write to the Jewish Agency and urge them that only strictly kosher shmitta fruits and vegetables be served at the school next year.

The Reviewing Stand

by Ailene Pollock

MY NAME IS ASHER LEV, by Chaim Potok

In his earlier novels, *The Chosen* and *The Promise*, Chaim Potok dealt with the dilemma of traditional religion-confronted by the secular modern world, and on a personal level, with the relationship between fathers and sons and the transmittal of tradition from one generation to the next. In *My Name is Asher Lev*, he carries these recurring themes further.

Asher Lev is the son of a distinguished Chassidic family, the descendant of a long line of Chassidim. He is also a gifted artist and child prodigy. We follow his artistic development from early childhood to young manhood. The conflict is twofold: between his Chassidic background and the

secular artistic world into which he is increasingly drawn, and between parents and son. In regard to the first, Asher Lev strongly identifies with his Chassidic culture, yet he drifts into the outside world because there he can develop his talent. Even so, he cannot make a clean break with his past, retaining his Chassidic dress and keeping one foot in his old neighborhood. His ambivalence here is mystifying and is never examined. Exactly what are his feelings concerning Chassidism? There seems to be a lack of firm commitment, of a definite stand as for as religion, as do the protagonists of *The Chosen*. Even so, in *The Chosen*, the issue was ultimately skirted and left dangling. In *My Name is Asher Lev*, it is not even approached. The conflict here is only a cultural one.

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This Weekend

Student Council shabbos

Guests:

Dean and Mrs. Mirsky
 Rabbi and Mrs. Green
 Dr. Carole Silver
 Rabbi and Mrs. Berman

various terrorist groups. Understandably, this was not effective because terrorist groups appear to be unofficially supported by their governments. In fact, it was reported that Cairo offered to welcome the Khartoum terrorists to Egypt after completion of their mission. This undisguised exhibition of support sufficiently indicates that Arab governments will not respond to Israel's pressure-tactics ward off a flood of condemnations from the other countries. It is a shame that when Israel behaves justifiably, it must assume an apologetic position in explaining its actions. How long must the Jew grovel before the accusing Gentile?

Israel must stop its apologies for behaving justifiably, and take leadership in fighting terrorist atrocities. It must be the first to initiate the capital punishment sentence for convicted terrorists, and then it must seek an international agreement on this matter. There is no reason why Israel should remain helpless against terrorist activities any longer.

Lillian Hellman's "Children's Hour" Falls Shorts Of Expectations

by Deborah Kamaras

In the midst of a week filled with the mundane chores such as midterms it was indeed a "relief" to be presented with Lillian Hellman's *The Children's Hour* by the Stern College Speech Arts Forum. That much thought and effort was expended was obvious down to the smallest detail of the barrette in Barbara Stone's hair.

But in spite of all the work, the result was not always as it was probably anticipated by the cast. In other words, the play just didn't seem to come off. Too much shuffling and at times hysteria tended to weaken the intent and ruin the subtlety that should have been evident. Of special dismay was the "love scene" in Act III between Dr. Joseph Cardin, played by Sarah Kirschbaum, and Karen Wright, played by Barbara Perliman. The scene began realistically and the problem in the doctor's mind whether or not his fiancée was a lesbian was realistic, but the mush seemed to blur out the idea. Fortunately, the scene was saved by Chana Butler, playing Martha Dobie. She brought a certain soft naturalness which quieted the other two players, and yet her later hysteria was well placed and believable. Speaking of hysteria—the classic example was Mrs. Mortar, played by Faith Watkin. Her facial expressions were acceptable but it seemed as if she were trying to take the entire audience into her grip with her overwhelming arm movements. At one point I wished that she would follow the order of her coplayers to "Please be still."

And now for the star—Barbara Stone, the deceitful yet cunning youngster who ruined the lives of her two teachers by spitefully



Cheryl Handelsman (r) argues with Robin Zale in a scene from the Speech Arts Forum's production of "The Children's Hour."

falsely accusing them of being lesbians. What can be said about a practically flawless performance? Her saccharin sweetness was completely mesmerizing and the audience was bewitched so that they probably would also lie and cheat for her. And what she did to her grandmother was horrifying. She destroyed a sweet little old lady, well played by Ashira Rappaport.

The others did their job well, yet

I am still left with two suggestions. Firstly, to Lillian Hellman wherever you are, I feel that the play should have ended after Martha shot herself thus ending dramatically and at a high peak keeping the audience wondering for a while. Secondly, to the organizers of Speech Arts Forum. It is said that it is easier to make people cry than laugh—so if you can how about trying the more challenging task for next year?

Sephardic Heritage Convocation Honors Gaon and Cassin

by Ariene Planko

The Sephardic Jewish community hailed the achievements of Nissim D. Gaon and Dr. Rene Cassin at the Sephardic Heritage Convocation and Dinner on April 8 at the Plaza Hotel. Yeshiva University President, Dr. Samuel Belkin,

conferred upon them the honorary degrees of Doctor of Humane Letters and Doctor of Laws, respectively.

Nissim Gaon, President of the World Sephardi Federation, also serves as President of the Jewish Community of Geneva, Switzerland. He has dedicated his energies to aiding indigent Jews from Turkey, Iran, and the Sudan realize their dream of aliyah as well as contributing substantially to the general United Jewish Appeal. The 1968 Nobel Peace Prize Winner, Dr. Rene Cassin, has left his mark on Sephardic Jewry as well. Despite previous commitments while serving as Minister of Education and Social Welfare for Charles DeGaulle, Dr. Cassin successfully presided over the Alliance-Israélite Universelle, an organization for the establishment of Jewish schools in Africa and other Sephardic areas. However, Dr. Cassin is most famous for formulating the UN Law of Human Rights, an unprecedented declaration of freedom.

The current objective of the Sephardic Federation is the establishment of a Distinguished Professorial Chair in Sephardic Studies at Yeshiva University. Since 1964 Yeshiva University has prided itself in a Sephardic Studies Program which includes Sephardic Philosophy, Jurisprudence, Liturgical Music, History, Bible, and Languages. A department of Sephardic Rabbinical Training has been functioning since 1967. The Sephardic Community, however, is

study must constantly be improved. The rich tradition of Maimonides and Rav Yosef Caro will be infused with new spirit when great Sephardic scholars interact with the dedicated students participating in the Sephardic Studies Program at Yeshiva University.

Congress Votes Financial Aid

(Continued from Page 1)

ber. That committee, which has jurisdiction over education appropriations, had concluded hearings on student financial aid on Wednesday April 11. Sometime that evening Flood managed to tack financial aid money onto the appropriations bill that was voted on the next day.

There was some resentment in the House at the manner in which the Flood Amendment appeared overnight. But Congress is aware that the programs had to be funded soon to benefit students entering school next fall. "They were beginning to feel the state of chaos in financial aid offices," said Layton Olson, director of the National Student Lobby (NSL), one of the many groups trying to force action on the appropriations before the end of this session of Congress.

Olson, and most of the staff of NSL, watched from the galleries as the House voted unanimously to pass the measure.

The Senate Appropriations Subcommittee accepted the House figures and sent the bill to the floor of the Senate for a vote Tuesday April 17. That vote came Wednesday April 18 as Congress hurried to clear legislation before a recess.

Observers were surprised that Nixon approved the bill, thus accepting the apparent insult of having his budget priorities completely disregarded by Congress. However, had this emergency legislation been vetoed, a showdown between Congress and the White House could have occurred, halting

student financial aid to a complete standstill at universities throughout the country.

Yeshiva University officials are satisfied with the funding package, although the allocated funds are not as high as they would have preferred. Mr. Jack Nusbaum, Director of Student Finances for Y.U., noted that with the new package the university will be able to adequately meet the needs of all students requiring financial aid for the coming academic year.

ATRAN Sponsors Echart Seminars; May 16 Through 18

Leading Christian theologian Dr. Roy Eckhart and his wife, Alice, a prominent sociologist, will visit Stern College May 16, 17, and 18 on a program funded by the Atran Foundation, which also helped sponsor this year's Jewish Arts Festival. Dr. Eckhart, who is a renowned authority on Jewish-Christian relations, and Mrs. Eckhart will devote two public lectures, one at club hour on Wednesday May 16, and one at 8 p.m. on Thursday May 17 to the attitude of the church toward Judaism and the attitude of Christianity toward Israel. They will also conduct several private seminars and will lead many class discussions for the duration of their visit.

Y.U. Undergraduate Student Councils Present
Yom Haatzmaot Celebration Sunday night - Stern College
Special Maariv service
Lupo Many bands
Bat Kol Ruach
Refreshments Refreshments
All day Monday - Yeshiva College

not satisfied with merely retaining the status quo. The eloquent speakers at the April 8 Convocation reiterated the belief that Sephardic

Eleven Charities Aided by SCW's Tzedakah Fund

This academic term has proven a productive one for the Stern College Student Council Tzedakah Committee. Whereas the majority of the funds have been derived from the weekly collections in the dormitory, owing to the efforts of the committee members representing the sixteen floors, some of the funds have resulted from special drives conducted in the school building, or through the mail (with friends and relatives of the students themselves).

Most of the recipients of Tzedakah funds were selected by chairman PeshieKastrovitzsky and Judy Kleinerman at the beginning of the term with the approval of the Student Council. In several cases, obligations to certain organizations which have received contributions from stern in past years determined the choice of this year's recipients. These include the Hebrew Institute for the Deaf, which functions as the only religious day school for the Jewish deaf; Peylim, an American-operated organization dedicated towards the spiritual welfare of poor Jews in such countries as France and Israel who are susceptible to influences by

Christian missionaries; and Bet Olot, a residential school for orphaned and impoverished immigrant girls in Israel. In addition, a great portion of the Maot Chittim fund collected before Pesach was sent to needy families in Israel who have been recipients of our fund in the past.

Also designated to receive Tzedakah funds, but not necessarily preceded by a tradition of contributions in past years are the Foundations For Tay Sachs and Dysodnomia diseases, both of which conduct research and other activities concerning a hereditary disease occurring in predominantly Jewish babies; Magen David, the Israeli Red Cross; and the Jewish poor living in the lower East Side, probably through Project Ezra, which specifically aids the Jewish elderly living there.

A provision was also made at the beginning of the term allowing for remaining funds to be allotted to organizations or individuals who submit legitimate requests. Hence the sizeable contributions to Techiya, the recently established organization dedicated towards acclimating Russian immigrants to Israel and to the religious life there; to Yeshivot Dorech Chaim in Netanya, Israel, which is largely attended by immigrant boys and which is headed by Rabbi Yonah Plato, who earlier this year addressed the students at Stern College; and finally several miscellaneous individuals who have suffered several misfortunes which prevent them from sufficiently supporting themselves.

A considerable amount of money was collected in December in memory of Shoshanna Grossman (Z"l), a freshman at

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Irene Heskes Depicts Evolution Of Jewish Music

(Continued from Page 1)

by surroundings, all mael, and Hebrew. Secular Jewish music consists mostly of Jewish folk songs. Women take a large part, and the songs are often written in the vernacular. Zmirot link the liturgical with the secular, em-

bodiment sanctity with the immediacy and flexibility of the secular. Jews of all areas of the world have developed zmirot.

Among the more exotic melodies heard was a ululating wedding chant of Tunisian Jews and a Bucharian pilyon haben in strummed melody using the drum and a zither. These types of unusual Oriental music are becoming rare in Israel today.

Chaim Potok To Culminate Arts Lecture Series

On May 9, this year's fourth program in the annual Forum of the Arts series will feature Dr. Chaim Potok. Dr. Potok is best-known for his three best-selling novels: *The Chosen*, *The Promise*, and *My Name is Asher Lev*. Dr. Potok received his B.A. from Yeshiva University, his rabbinic ordination at the Jewish Theological Seminary of America, and his Ph.D. in philosophy from the University of Pennsylvania. Among his former posts are director of Camp Ramah in California, army chaplain in Korea, faculty member at the J.T.S. Teachers Institute, and Scholar-in-Residence at Congregation Har Zion in Philadelphia. He is presently editor of the Jewish Publication Society of America and is working on his fourth novel. His topic will be "Rebellion and Authority: The Jew in Modern Literature."

Some Israeli composers, such as Paul Ben-Hayim, are developing a mode of serious music with a distinctly Jewish flavor. In the United States, such composers as Leonard Bernstein have combined serious music with Jewish subject matter. However, Bernstein is the author of *Mass* as well as *Chichester Psalms*. This brought us back to the original, and basically undefinable problem—what is Jewish music.

Rings and Things	
Engaged:	
Freddie Blanchowitz '74 to	Bernie Ehrenreich
Sarah Tennenbaum '74 to	Samuel Lachs
Susie Nunberg '74 to	Mark Kutner
Joan Goldschmidt '72 to	Alan Weinstein
Betty Lieberman '72 to	Elchonon Ebert
Births	
Shirley Weinstein Berger '73 - a	boy
Miriam Meles Platetsky - a	girl

The News In Brief

Half A Million Will Salute Israel At Her 25 Anniversary Parade June 10



Mrs. Jenny Giges—Director of Residence Hall

Giges to leave after 17 years

The director of Brookdale Residence Hall, Mrs. Jenny Giges, has been at Stern for seventeen years. She will not be returning, however, for the coming school year of 1973-74. According to Mr. Robert Marmorstein, Director of Buildings and Security for Y.U., someone new will be filling her position next year, but the present system of student dorm counselors and dorm regulations will remain virtually the same.

Greenberg Highlights Assembly

On Sunday, April 29 (the twenty-seventh of Nisan), Yeshiva University sponsored a Holocaust Memorial Day Observance. The guest speaker was Professor Irving Greenberg, Chairman of the Department of Jewish Studies at City College of New York. Professor Greenberg noted that despite all the Jews have gone through, they have still maintained their identity.

Tzedakah Drive Aids 11 Charities

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Stern College. The funds have been divided so that half are designated for Briarhill High School in Elizabeth, N.J., from which she graduated, while the remaining half are intended for the purchase of memorial seforim to be placed in the Stern College library.

Serving as the major Tzedakah project of the year was the Chai Campaign. This drive, which ideally aimed at getting a total of \$18(chai) from each student's family and acquaintances, divided the monies evenly among four organizations aiding Jews remaining in Iron Curtain Countries as well as those recently emigrated to Israel.

At this writing not all the Tzedakah funds have yet been sent to their respective recipients. A few more weeks remain, in which to collect more money, which will hopefully add to each individual allotment of funds.

Solidarity March Is Sunday

The Greater New York Conference on Soviet Jewry is organizing a march down New York's Fifth Avenue on May 6, which has been designated as Solidarity Sunday. The general public has been asked to assemble at 7th Street and Fifth Avenue at noon for the march to the U.N.'s Dag Hammarskjold Plaza. The march is being held as a sign of solidarity for the three million Jews now living in Russia.

Yom Haatzmout At SCW-YU

A Yom Haatzmout celebration will take place at Stern and Yeshiva University on Sunday, May 6 and Monday, May 7. On Sunday night the festivities will be at Stern. The movie *Lupo* will be shown and a band will entertain. An all-day celebration will take place on Monday at Yeshiva College.

The Ninth Annual Salute to Israel Parade, up New York City's Fifth Avenue, will be a gala celebration of Israel's 25th Anniversary on Sunday, June 10, 1973. More than half a million spectators will join over 75,000 youthful marchers in paying tribute to the Jewish State as this year's Parade theme highlights their exhilaration: "Israel—25 years: The Promise—The Accomplishment—The Future." Parade participants will be drawn from more than 300 schools and Jewish youth organizations in the New York, New Jersey and Connecticut area.

A project of the American Zionist Youth Foundation, the Salute to Israel Parade has become a new tradition. It serves as a focal point drawing thousands of youngsters into the celebration of the newest Jewish festival: Yom Ha'atzmout—Israel Independence Day. As the Salute to Israel Parade

has grown into an annual celebration, youth groups, Hebrew and Sunday schools as well as local community centers launch Parade preparations months in advance. The group's theme forms the springboard of all its Parade preparations—from picking out songs to making and designing costumes and props, or even a float. But, moreover, the choosing and developing of a theme itself often serves as a launching pad for an in-depth educational program. A theme generally grows out of a study of some aspect of Jewish tradition, history or modern Israel. For example, a study of the story of Joseph and the Pharaoh might spur a group to prepare a presentation of one of Joseph's dreams, or a discussion of Masada might inspire a portrayal of the Jews' last stand against the Romans.

Once a theme has been chosen, the whirl of activities begin!

Readying costumes, props and banners; rehearsing Israeli songs and dances; building a float; designing exciting marching maneuvers and formations are all part of preparing for the festivities.

Finally the months of preparation reach an exhilarating climax on the day of the Parade. With banners flying in the wind, wearing colorful costumes and carrying striking props, the youngsters set off to march up Hebrew Studies Department commemorates Warsaw Ghetto Uprising Wednesday, May 9 4 p.m. Room 418

Fifth Avenue. Thousands of spectators lining the Parade route, as well as millions of television viewers and newspaper readers join the youthful marchers—creating the world's single largest festival in celebration of the State of Israel!

More than just a Parade, more than a simple educational experience, the New York City Salute to Israel Parade has become an important new tradition: linking Jewish youth to Israel and world Jewry—past, present and future.

Potok's Pretention's Weaken Impact Of "Asher Lev"

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one of appearances, which weakens the plot's bite and lessens its importance.

The conflict between parents and son resurfaces. Asher Lev, by pursuing art, has disappointed his father, who works behind the scenes to free Soviet Jews. Asher Lev is caught between his demanding, severe father and his moody, long-suffering mother. His mother has been suffering silently for years—about what, is never made quite clear. Apparently she never recovered from grief over her brother's death when Asher Lev was a child—but is that enough to justify her stubbornly clinging to misery for the next twenty years? Much is made of her supposed "crucifixion," and she is the subject of much dramatic prose. However, as a person, she is left curiously unclear and shrouded in haze. She is a symbol of suffering, to be sure, but for what reason? Because the mother is never satisfactorily explained, descriptions of her suffering arouse, rather than empathy, a tired impatience.

The same vagueness is apparent in the portrayal of Asher Lev himself. It is clear that he is a great talent, and the descriptions of his paroxysms of artistic output are many. However, as a person he remains a shadow-figure, a rough sketch drawn in a few charcoal strokes. It is almost as if the author stood in awe of his character, and hesitated to make of him flesh and

blood. It is enough for the author that Asher Lev is a prodigy, a genius, and nothing more can be expected of him in the way of human thoughts and emotions. And the author is spared any further attempts at characterization. Asher Lev observes, he is driven and dedicated to his art, but there is no concrete background that defines him as a personality.

Potok's style is a kind of self-conscious prose poetry that is at first interesting, but becomes increasingly repetitious and irritatingly self-important. The style serves to draw a barrier between reader and characters. It is a distant sort of writing that puts its characters on a pedestal, unreachable, unapproachable, and unknowable. Where Potok ultimately fails, though, is in developing a coherent plot structure. The fact that his characters are brilliant, driven, tortured, or whatever is not going

to hold the reader if what those characters are doing is aimless and boring. It is simply impertinent to expect the reader to sit through Asher Lev's wanderings and to follow his monosyllabic statements, with only torrid descriptions of the genius' masterpieces for reward.

My Name is Asher Lev has too many pretensions, and delivers too little. In his successive novels, Chaim Potok is seemingly writing about what happens when the religious Jew comes into conflict with the modern, unbelieving world. And yet, in the end he doesn't really face the issue and commit himself. There is a novel to be written here, but this isn't it.

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