Blank Appointed Academic V.P.

Dr. Blanche D. Blank, Dean of Social Sciences at Hunter College since 1972, has been appointed Vice President for Academic Affairs at Yeshiva University. Dr. Blank is the first woman in the University’s 92-year history to hold the vice presidency. As academic vice president, Dr. Blank said, she will be responsible for the day-to-day academic programs of the University, evaluation and long-range planning.

Dr. Blank was director of the Hunter College Center for Policy Through Participation since 1973, “a holding company” of diverse university-connected citizenship activities. She was director of Graduate Studies at Hunter College Bronze (now Lehman College) in 1967-68 and holds the rank of professor of political science.

Dr. Blank has also taught at Sarah Lawrence College, The New School for Social Research and The City College.

Outside of academic life, Dr. Blank, in 1965-66 was executive director of the Mayor's Task Force on City Personnel, on improving productivity in the city's work force. She is on the Board of Directors of Public Interest Public Relations, a member of the New York State Governing Board, Common Cause, and a member of ACLU Free Speech Association Committee. Dr. Blank also co-hosted the WNYC-TV show “City Connection,” and has worked in various political and civic areas.

Dr. Blank has been an evaluator of the Commission of Higher Education, Middle States Association of Colleges and Secondary Schools, was chairperson of the Evaluation Committee, Social Sciences, at Rutgers, was co-evaluator of the Social Science Division, Polytechnic Institute of N.Y., and was a consultant to the Office of City Administration, N.Y.C., and the College Federal Agency Internship Program.


Dr. Blank is a member of Phi Beta Kappa and Pi Sigma Alpha, and has been awarded grants by the National Science Foundation, the New York State Legislature, and the Hunter Faculty Fund.

Dr. Blank earned the B.A. at Hunter College, the master's degree in Public Administration at the Maxwell School, Syracuse University and the Ph.D. in American Political Institutions at Columbia University.

Dr. Karen Bacon, SCW Alumna, Appointed Dean

The appointment of Dr. Karen Bacon to the position of Dean of Stern College for Women was announced by Dr. Morton Lamm, President of Yeshiva University.

Dr. Bacon succeeds Dr. Adelaide Schnacky, Associate Acting Dean for the 1976-77 school year, and Dr. David Milsky, who served as Dean until his appointment last fall as Vice President of Academic Affairs for Y.U.

The new dean is the first Stern College alumna to serve as a member of the University’s administration. She graduated SCW in 1966 summa cum laude, and was valedictorian of her class. Her Doctorate in microbiology was earned at the University of California at Los Angeles in 1969, where she was a teaching assistant in the Department of Bacteriology. She has been a National Institute of Health Predoctoral Fellow (1965-68) and a United States Public Health Service Pre-doctoral Trainee at UCLA (1968-70). Dr. Bacon served as a Research Associate at Indiana University in the Department of Microbiology from 1972-75. She joined the faculty of Yeshiva College as Assistant Professor of Biology in 1975 and has held this position for the past two years.

The appointment of Dr. Bacon as Dean of Stern College is the culmination of a year-long search by Yeshiva University’s Committee, which included several Stern College students and other outside experts in the field. President Morton Lamm states that the selection “reflects the high caliber of new appointments being made at the University as part of an overall administrative and educational restructuring to enable more effective and efficient operation of disciplinary management.”

Lamm Announces New Dean of FGS

Dr. Morton Berger, executive secretary of the New York State Board for Psychologists, Education Department, Albany since 1971, has been appointed dean of Yeshiva University’s Ferkauf Graduate School and University Dean of Behavioral and Social Sciences. It was announced by Dr. Norman Lamm, president, Yeshiva University. Dr. Berger succeeds Dr. Joseph B. Gitter, retiring after serving as dean for 11 years.

Dr. Berger will serve as chief administrative officer of the Ferkauf School, which offers programs in education, special and Jewish education, and psychology, leading to master's and doctoral degrees and certification. He will also occupy the newly-created post as University Dean for the Behavioral and Social Sciences, charged with the responsibility for all behavioral and social sciences education and research on the undergraduate and graduate level, as part of Yeshiva University's academic restructuring.

Prior to his post at the State Education Department, Dr. Berger was chief psychologist, Albany County Mental Health Services, chief psychologist, Outpatient Department, Albany V.A. Hospital, and staff psychologist at the Albany V.A. Hospital.

Dr. Berger has held a number of part-time positions and consultancies in the Albany and upstate area since the mid-1960's. Since 1963 he has been a clinical instructor in psychiatry (psychology) at Albany Medical College, and since 1971 he has been a psychological consultant at Russell Sage College, Student Health Service, Troy, and at the Albany County Mental Health Clinic. For the past four years he has served as psychological consultant to the Schenectady Council on Alcoholism, and from 1970-71 was a consultant at Albany County Youthful Drug Abuse Clinic in Albany.
Senate Reviews Issues for '77-'78

by Haidi Tensive

The Senate's first meeting for the fall semester took place on Wednesday, October 12 at club hour. Senate Chairperson Karen Eisenberg opened the meeting by welcoming the new student and faculty representatives.

This year's student Senators are Chaya Feinstein (B), Pesiah Segal (J), Esther Bramson (S), Karen Eisenberg (J), and Betsy Buchwald (Soph). The Freshman representative will be chosen during Freshman elections. One of the newest members on the student side is J. Feinstein, Berman, and Rabbi A. Metzger.

The meeting was also attended by the newly appointed Dean, Dr. Karen Bacon, the Associate Director of Admissions for Y.U., Judy Falkin, and a representative of the Office of Student Services, Mrs. Esther Zarnick. These fifteen members, each having one vote, comprise the Stern College Senate. Senate's first business was to choose an agenda committee. Those chosen are Karen Eisenberg, Betsy Mondshein, Dr. Feinstein, Prof. Hatvany, and Esther Bramson. The committee was asked to submit a list of issues to be discussed this semester. In addition, issues unsettled by last year's Senate were placed on the agenda for this semester.

Some of the issues that will be discussed and resolved are: further advertising of the CLEP/ATP tests, the establishment of Yiddish for the language requirement, the 77-78 academic calendar, and a revision of the school catalogue.

Student participation at Senate meetings is strongly urged. This will give the students an opportunity to voice their opinions and solve problems shared by many. The next Senate meeting is scheduled for October 25 at club hour on the eighth floor.

WSSW Graduate to be SCW Guidance Counselor

by Sharon Weiss

The summer's over and there are new faces all around SCW — both students and faculty. One of the newest belongs to Aidel Buchwald, a recent graduate of Yeshiva University's Wurzweiler Graduate School, who was recently appointed to the position of Social Worker at Stern.

Mrs. Buchwald received her MSW from Wurzweiler and her CSW from the state of New York, and has had varied experiences in the field of social work.

Prior to graduation, she spent one year working with retarded and disturbed children at the Brooklyn Hebrew School for Special Children. After the completion of her MSW degree, in June '72, Mrs. Buchwald spent four years working in the foster home division of the Jewish Child Care Association. After the birth of her son, she took additional courses and helped with the Mental Health Committee at the Lincoln Square Synagogue which she helped to create. The committee held seminars for single-parent families.

In her new role as Social Worker, Mrs. Buchwald is offering an important service to SCW students. Students are welcome to discuss any problem they might have in any facet of their lives: academic, family, or social problems. Mrs. Buchwald hopes to expose the students to the help and strength that can be gained through meeting with a social worker, thereby replacing the stigma students presently attach to guidance counselors with a more positive attitude.

Mrs. Buchwald will be available Mondays from 9:15 AM - 5:00 PM and Tuesdays from 9:15 AM - 2:30 PM, and in room 28 in the dormitory from 7 PM - 10 PM on Wednesdays. Initial appointments may be arranged through Mrs. Winter in the Registrar's office. Thereafter appointments can be made directly with Mrs. Buchwald.

One of Yeshiva University's most vital agencies has recently acquired a new name and a new director. Dean Victor B. Geller was appointed by Dr. Norman Lamm, President of Y.U., to head the Division of Communal Services (DCS), formerly the Community Service Division. Why the revision? "We're not playing games with letters," states Dean Geller. "Dr. Lamm has made a major commitment to the upgrading of Yeshiva University's leadership for and service to the Jewish community, despite the terrible financial situation of the University... he feels very strongly that Yeshiva University and the modern Orthodox community are locked into each other in terms of survival and growth."

The DCS offers four major areas of service: Rabbinic, Synagogue, Youth-orientated, and Educational. In addition there are career-planning services and placement services in the Rabbinical, Educational, Cantorial, and Youth Activities/Ground Work fields.

Mr. Geller earned his B.A. in 1948 from Yeshiva College and his M.A. in 1950 from what was then the University's Graduate School of Community Administration, now Ferkraft Graduate School. As field director of the Community Service Division from 1954 to 1966, he spearheaded a number of communal service projects, including rabbinic placement and establishment of more than 100 synagogues across the U.S. and Canada.

Mr. Geller also served as director of the Community Activities Division of the Union of Orthodox Jewish Congregations of America from 1960-54 and was executive secretary and employment director of the National Council of Young Israel from 1949-50.

Geller Appointed Dean of Communal Services

Dean Geller adds: "It will be the central purpose of DCS to bring to bear the unparalleled resources of this institution to meet personnel, programming and organizational needs of Jewish communities across North America through our rabbinic, synagogue, youth and educational services."

He has written for numerous publications as a chronicler of Jewish life and suburbia and has lectured extensively throughout the U.S. He was chairman of the Board of Directors of the Yeshiva High School of U.S.A. and a member of the Board of Trustees of Yeshiva Dov Revel. He has served on the executive committees of the National Community Relations Advisory Council and the Synagogue Council of America.

Upon leaving his post at the University in October 1966, he established Geller-Howard Travel Ltd. of New York City, group travel consultants specializing in youth tours to Israel and kosher tours of Europe and U.S.A.

Dean Geller adds: "It will be the central purpose of DCS to bring to bear the unparalleled resources of this institution to meet personnel, programming and organizational needs of Jewish communities across North America through our rabbinic, synagogue, youth and educational services."

A Welcome Message From Dean Bacon

Dean's Desk

As your new Dean I take great pleasure in welcoming all of you to Stern College this year. The position now assume actually represents an opportunity for me to return to a very familiar home. Since my own graduation from Stern many things have happened in my life and the life of the college, but the positive influence Stern has had on me has not lessened over the years. I count my association with her faculty, her staff and her traditions amongst my greatest treasures. It is therefore with great enthusiasm that I approach my present service.

The beginning of a New Year and the start of a new academic calendar are perfect times to renew one's commitments. I am certain that if we all set our sights high, strive for excellence in our pursuits, and constantly refine our goals, we will have a successful year upon which to look back. I welcome the opportunity to know each of you, and to all I wish Hashiach Rebbe.

The Editor-in-Chief and Governing Board of The Observer congratulate a hearty Mazal Tov to Dr. Ellen Robinson, former Professor of Psychology, on her marriage to Dr. Edward Gorden.
Cardozo Women Form Student Service Organization

by Anne Teusen

Cardozo Law Women is a branch of the Metropolitan Women Law Conference which has similar organizations in other New York Law Schools. They all deal with issues concerning women in the legal profession and are working to eliminate discrimination towards women in the field.

Cardozo Law Women currently has seventy five women members of diverse backgrounds and it tries to meet all their needs by not only discussing common problems but by organizing a forum of speakers to lecture on the many opportunities and problems that women face in the legal field. These speakers include a host of qualified persons such as Bella Abzug who lecture on topics such as "Women in the Courts," "Women's Litigation in Large New York Law Firms," "The History of Family Law" and "Women in the Law."

According to one of the members of the Cardozo Law Women, the atmosphere at Cardozo Law School is "very supportive to women." Nearly one half of its 65 member student body and one third of its faculty are composed of women. These female faculty members provide students with positive role models of successful women in the various aspects of the law, including practice and academics. This exemplifies the School's strong commitment to its female students.

The Benjamin N. Cardozo School of Law is an integral division of Yeshiva University which first opened only 5 years ago. It prepares students for the professional practice of law or other activities which legal training is useful. In addition to courses offered in the standard areas of Civil and Common Law, classes on Law in the Middle East and the Jewish influence on the Modern Legal System are also given.

Block Education Program Offered
At WSSW

by Heidi Tenzer

Good News! Now there is a way to get a Master's Degree in Social Work from Wurzweiller School of Social Work without having to stay in New York City.

Under the "Block Education Program," a student takes three "blocks" of summer study at Wurzweiller at the University's Brookside Center in Manhattan. The first two blocks are followed by field work in an agency in the city of the student's choice. Students are placed in Jewish or general communal social agencies for a field instruction period. They practice for four days each week, assuming responsibilities similar to the agency staff member. The fifth day of the week is spent on independent study based on course studies the previous summer.

The program is beneficial to those students living outside the New York City area and preferring to work in their own communities. Cynthia Ziman of Johannesburg, South Africa, is one of the 58 new students to participate in the program, which has students from nine American states, Canada, and South Africa.

Ms. Ziman states that the program has given her a better understanding of her Jewish history and future. One of her goals is to encourage others to endowed a chain of community services so that the needs of the Jewish community, as well as those of other ethnic populations, can be better met.

The program is also of special interest to students living in New York who are interested in educational and career opportunities in other parts of the U.S. and Canada, as well as staff members currently employed in Jewish and general communal agencies seeking a graduate professional education leading to a Master's Degree in Social Work.

Director of the "Block Program," Professor Samuel Goldstein, has received much support as well as requests from agencies and alumni throughout the U.S., Canada, and Israel. He states that Wurzweiller's goal is to help the student develop learning skills, so that education becomes a vital part of the student's participation in a social work situation.

Professor Goldstein added that the mandatory Jewish Orientation course training does not limit the students' ability to apply these principles to other ethnic and racial populations.

How to convince Mom and Dad to buy you a pre-paid Trailways ticket home

Dear Mom and Dad,

Things are swell here at college except, of course, the food, which is so bad that I'm down to 91 lbs. living on salted water and sending samples to the biology lab. Hoping you'll buy me a prepaid Trailways ticket home to get a decent meal.

I sure could go for some of Mom's good ol' apple pie

Riz de Veau à la Financière

blood transfusions

Trailways tickets paid for at your local station and picked up at mine.

Dad, next time we get together, I want to tell you about my part-time job. How I suddenly realized what a truly wise and magnanimous fellow you are when I left your car last New Year's Eve thanks for making this trip possible with a prepaid Trailways ticket.

I also need some advice on personal matter my backhand where one can hire decent servants these days how to separate you from a few bucks for a prepaid Trailways ticket.

Got to sign off now and go to class to pieces drop three or four courses to the Trailways station to see if anyone sent me a prepaid ticket to get out of here for the weekend.

Love,

P.S. Just go to the Trailways station and pay for my ticket, tell them who it's for and where I am. I pick the ticket up here when I go to catch the bus.

There is a $1.25 service charge for prepaid tickets. The way the student's ticket is handled varies for each bus company. Prepaid tickets are not valid until the student receives the ticket. Student identification is required for the sale of tickets.

Trailways

For more information call Trailways 564-8320
Carter And Geneva

October 27, 1977

What's Ticking At TAC?

By Nina Neumann

Why does a student choose to go to Stein in contrast to a secular University? One of the basic answers is that the Stein student has a desire to increase her Jewish education. In my estimation that is what makes Stein College a unique experience.

When you think about it, how much time do you spend taking advantage of the religious dimension at Stein? Are you taking two-three Hebrew courses in your schedule, how much of your day is devoted to prayer and service? Eight hours a day is a very small amount of time and, even if you add the prayer time at home, it comes to ninety-six hours per week. Eight hours is a very small amount of time when you consider the 126 hours in a week.

The Torah Activities Committee provides you with the opportunity to learn your Jewish courses. TAC provides the Student body with informative lectures on relevant Jewish-related topics. TAC includes many committees, so you can learn about various Jewish Halachot (the Mitzvahtz Drive, the Hashkama Committees) to perform mitzvot for your fellow students and for your community (singing in Judas Studies, visiting the sick and many more).

These TAC services are provided for the benefit of the students but they can only be provided through the involvement of the students. Give a damn about your Jewish identity! Join with TAC and start TICKING!

For suggestions and more information, please see Nina in 12E.

A Stern Critique

For the past three years, I have, on an numerous occasions been subjected to lectures of the “unique-ness” of the students at Stein College. Each of these tiptoes differed vastly from its counterparts. It was evident that each speaker was dealing with Stein College in a different frame of reference. I have heard my comrades elevated to the highest of highs and demoted to the lowest of lows; I have heard every praise and criticism, every allusion imaginable leveled on my peers. I have heard the qualities of Stein women, extolled and denounced. I have, in most cases, proven myself to be an avid listener — but I have very rarely engaged in the earnest praise of Stein College Critique.


As I am more actively involved in school affairs, I am increasingly aware of the general apathy of the Stein College student body. This lack of social and intellectual curiosity angers me more and more with every example which I perceive. And there are many instances which constitute a blatant display of this phenomenon. One of the most infuriating incidents was a “Hire the Dean” session sponsored by SCWC on October 19, which all student were encouraged to attend. The people who did show up were treated to a revealing and informal discussion with Dr. Bacon, during which we were given the chance to air our complaints and present our requests. The attendance was not merely bad, it was depressing. Less than five percent of the students of Stein College showed any interest in meeting with their dean — and the vast majority of those attending were students who will be graduating within one and a half years.

I am reasonably certain that the incident does not inspire anger or indignation in most of my readers as it did in me. Undoubtedly, however, my own temper was ignited by my estimation that at least eighty percent of the students lack the motivation regarding the school. During the past few weeks, I have been the sounding board for at least a hundred grievances which, for the most part, could be resolved with a little bit of activism on the part of the faultfinder. I am sick and tired of hearing about “obstinate” situations which could certainly be improved if the party involved only put a little effort into trying to implement reform. Amator philosophy never improved anything except one’s mind.

The majority of Stein College students are endowed with the incredible and irritating ability to undermine any and every advantage which comes their way. They also possess an unflagging tendency to criticize anything and everything. If a student does not agree with an idea which was to his own right estimation. They are quick to lay blame where it does not belong, and even quicker to accept credit where it is not deserved.

One might infer from my harangue that I am hopelessly disillusioned with the women at Stein College. However, this is not the case at all. It would seem illogical to me to spend my time expounding on a subject which makes me so uncomfortable. On the contrary, I am writing this column simply because I have unshakable confidence in the potential that exists in each and every one of my fellow students. Yes, Stein College students ARE unique. They are intelligent and warm individuals who have committed themselves to a way of life that is by means the “easy way out.” They possess the ability to face their problems and solve them accommodated for the purpose of serving you. If you have no complaints, help others who do. To paraphrase the great Rabbi Akiva, If we are not for ourselves, who are we? And if not now, when?

I would like to take this opportunity to wish my fellow students a fulfilling year of academic and emotional advances.
In some way, I have been taught to our attention that a lamp was accidentally broken in the student lounge during the tea on Sunday, October 6. We sincerely hope that that is not one of the events that concern about receiving landing rights for the Concorde in thirteen U.S. cities. These would include noise limit regulations. However, the administration acknowledged the first authority of local agencies, such as the Port Authority, to set more stringent standards. Transportation Secretary Brock Adams also proposed to reclaim some time by taking off or landing between 10 P.M. and 7 A.M.

On October 15, the long process reached its culmination. The United States Supreme Court upheld the appeals court's decision that the Concorde could not be banned from New York's airport. Test flights, without passengers, were to begin immediately, with federal monitoring equipment set up at six points in residential areas near the airport. The only real possibility that remains for preventing full, permanent landing rights for the Concorde would be the establishment by the Port Authority of a new, "reasonable and non-discriminating" set of airline noise limits. The P.A. is still holding hearings for that purpose. Otherwise, the Concorde is scheduled to begin regular service to Kennedy Airport on November 22.

Clearly, a number of influential parties are greatly concerned about receiving landing rights for the Concorde. The British and French governments and airlines, of course, look forward to the business benefits of which the Concorde is potential. These same agencies also seek to protect their huge investments in building the sixteen Concorde planes now in existence, as well as that of an extensive lobbying campaign. President Carter is concerned about the possible impact which a refusal would have on relations with Britain and France.

But why would anyone have wanted to begin all this for a plane that averages twenty decibels louder than a Boeing 707 (according to tests at London's Heathrow Airport), at a lower frequency that causes perceptible vibrations in the area, damage to the upper atmosphere, has one quarter the passenger room of a Boeing 747, uses substantially more fuel and therefore has a shorter range? First, because it causes the Atlantic in three hours, half the usual time. Quite an accomplishment. As I see it, a moderate convenience that affects a relatively small part of the population.

I suggest on an additional dimension: because the Concorde is new; the Concorde is progress. The mainstream of Western society still carries in its collective memory the notion that not only is something that's faster automatically better, but that new is necessarily improved.

I personally have had extensive exposure to this concept from the upper grades of elementary school, through junior high, and well into high school. There were many teachers who would reiterate to their pupils the tenets of liberalism and modernity as valuable for their own sakes. Change is progress. The world must be educated, enlightened, and rid of the old ideas that hinder its betterment. It is technological advancement that will save mankind.

Even in elementary school, I found this unacceptable. My reaction developed to a stage where, for several years, I held a general aversion to the idea of technology.

That feeling has softened considerably since then, now, as a chemistry student, I don't believe I can be accused of blind technological fundamentalism. Yet I retain some strong reservations and a dose of skepticism.

Certainly scientific and technological research requires much grappling in the dark. Many developments occur in unexpected places. (One example is the space program, popularized in the late '50's and early '70's, which has resulted in numerous benefits to medical science.)

Unquestionably, many of the discoveries and inventions we take for granted were once and are unnecessary "technologization." But in the past few years we have, in fact, begun to realize that we might be better off without some of them, because of very real dangers to our health and environment.

Yes, we should seek to know and discover, to invent and improve, with the recognition that this takes us into some dark and slippery terrain, but possibly in instituting the application of well-developed principles and processes. I believe that we must examine the possible consequences as thoroughly and conscientiously as we can. If there be questions or problems, however, their dangers to health, a craving of the individuals independence, or haloic objections — we must weigh the value of the supposed advancement. I believe that the Concorde is such a case. It represents a moderate convenience for a few and an annoyance for many. While we plunge into a super sonic age, I think we should consider that faster and new is not always better.
The Golden Chain
by Rabbi Alter B. Metzger

In accord with the teachings of our Sages (Succah 42a), the first text which a Jewish child learns, as soon as he is able to speak, is the verse: Torah taivah loun Moshe, morahas keiklas Yaakov — Moshe commanded us the Torah, a heritage of the congregation of Jacob.

The verse describes the Torah as having been transmitted to the Jewish people by Moshe, his teacher, and received by him from G-d at Sinai. This means that the Torah in its entirety, even "that which a student will formulate in the future," was given to Moshe at Sinai (see Megilah 19b). Even the inner, concealed teachings of the Torah, which are not to be imparted, are contained therein. The only distinction relates to them; there are matters which have already been revealed, and there are Torah teachings which will be disclosed in the future. But even those matters which are to be imparted eventually are not to be perceived as Heaven forbid, a "New Torah," but rather as part of the sustained, constantly ongoing, unfolding revelation of the Torah which was given in its entirety to Moshe at Sinai.

Thus the verse, "The Torah which Moshe commanded us etc. means "Torah" in its totality, all that has been learned and all that scholars will study and comprehend in the future, all of those that Moshe was "commanded unto us by Moshe." Torah is infinite in its profundity and a student must always feel humble, no matter how much he has learned, because he has grasped but a small segment of the boundless expanse of Torah knowledge.

The educational principle of proceeding from the simple to the more difficult cannot pertain to Torah, which surpasses, by far the capacity of human intellect. Within the essence of Torah, G-d has given us His Own Selfhood, if this can be comprehended, of His Own Absolute Beings, and by studying Torah, a Jew establishes a bond with G-d (see Likutei Amaran, Tanya, Chapter 47).

G-d has transmitted this unique ability to every Jew in his study of Torah. Every Jew is equal in this respect, the same content of being united with G-d as He is vested in the Torah applies to both the individual of lesser intellect and the great Talmudic student, to a child who was given His Torah, His G-d, who is all-powerful, has given us His Torah, the very same lofty Torah which He proscribes and conveys to the Almighty Himself. And because G-d has given of Himself in the Torah, He has divinely endowed Torah with the unique spiritual quality of enabling each individual scholar and the small child to be united with G-dliness. In the profound Torah thoughts of the great Rambam student, and in the breadth of the small child uttering words of Torah — in each is found a bond with absolute G-dliness.

This is the conclusion of the verse: "A heritage of Jacob's congregation. "A heritage" — something inherited, not subject to the status and condition of the inheritor. Even a small child one day in age can inherit" as long as he is the son of the individual leaving the estate.

Similarly, since Jews are G-d's child, our Torah heritage links us to G-d Himself. This "heritage" belongs to all Jews, even those described by the term "the congregation of Jacob" which is applied to individuals of relatively lower spiritual status (see Of Tchevresta).

They, too, by mean of Torah, are joined with G-dliness.

In knowing the G-dliness is inherent to Torah, even in the text studied by a child, why, however, is it necessary to share this knowledge with the child? What is the difference would it make if he gained this awareness later, when he matures intellectually and can thoroughly grasp the concepts? Until that time the child could concern himself with matters more easily understood.

The answer to this question is that every Jew must believe faithfully that the essence and truth of Torah are not subject to intellectual comprehension. The essence of Torah is comprised of the fact the "G-d and His wisdom are one. " (See Rambam, Hichos Yeosodi HaTorah, 2:11).

Without this conviction, the entire foundation of Torah study is missing.

The awareness that G-d and Torah are one is not a detail related to the study and comprehension of Torah; but is in the essential point of the entire Torah; it is the necessary foundation on which we can only later build the edifice — the study of Torah.

If we delay teaching the child this basic principle till he achieves greater maturity, then all the Torah he learns until that time will lack that basic element of faith. It will be very difficult to instill this attitude later, since his initial study of Torah is cost, on pages be...
Torah was based solely on reason and understanding. Therefore, reliance only on logic and reason hinders the ability to apprehend absolute G-dliness, which is beyond the limited grasp of human intellect. For this reason, we must imbue the student with this attitude when he is in his early childhood, and as a result, even in his senior years he will not turn from it" (Minhish 22:6). His later study of Torah will be based on understanding, but it will be assisted with the awe of the G-dly and with submission to the Heavenly Yoke.

III

It is a Jewish custom on the day of Simchas Torah — and "a Jewish custom is itself Torah" (see Yerushalmi, Pesachim 4:1) — to take the Torah covered with its mantle and to dance the Hakafot around the reading table upon which the Torah is read. Torah requires intellect and understanding. But it would therefore seem appropriate to express our joy with the Torah by concentrating that day on an intensified study of Torah. The intense effort of study and deeper study would bring the understanding that should awaken joy within us. Why do we express our joy to our body and with the Torah covered by its mantle, so that we cannot go up on the scroll for the purpose of Torah study?

It is true that one must have fixed times set aside for study on Simchas Torah, but this is as part of our constant obligation of Torah study, and not as a special obligation to express the joyousness of the day by means of additional Torah study. This is not the unique joy of Simchas Torah.

The true significance of Torah is based upon the sanctity of Torah, not merely on intellect and understanding. That is why even unlearned persons receive the blessing on the Torah; all Jews have a relationship to Torah. Since the Torah must permeate an individual and infuse him totally and not remain external to him, however, study and understanding of Torah are also necessary. The inherent unity that exists between the spirituality of Torah and the elemental aspect of the Jewish soul is evoked by comprehension, although this comprehension does not actually become intellectual understanding.

We therefore dance on Simchas Torah with the Torah concealed in its mantle, insensible to our eyes, i.e. — beyond our understanding. Our rejoicing is not based on our understanding of Torah, but rather on the fact that through study and reading of Torah, we relate to G-d as He exists in exalted sanctity far beyond the grasp of human reason.

Our joy is therefore expressed in the dancing of our feet, because feet convey the quality of submission — total faith, a wholly committed response to the will of a guiding intellect.

This rejoicing with the Torah concealed in its mantle occurs at the Synagogue on Biereshith, the beginning of the year, after the repentance during Elul, after Rosh Hashanah, the Ten Days of Penitence, Simchat Torah, and the end of the New Year and its spiritual service, all Jews are like the small child whose education is beginning, and they too must start with the most basic, such as the child of "The torah which Moshe commanded us..." — with submission to the Heavenly Yoke. With the foundation study during the course of the year, the logic and understanding of Torah, will be

Many graduate and professional schools do not possess feet, and the transcendent of scores on certain national examinations (a prerequisite for admission. The following testing calendar should therefore be of interest to students needing to take the following exams and to certain graduate students:

1. ALLIED HEALTH PROFESSIONS — Many schools preparing for allied health professions require applicants for admission to take the Allied Health Professions Admission Test. The test will be given at Yeshiva University for Sabbath-observant students on the following dates and in certain graduate students:

2. DENTISTRY — All dental schools in the United States require knowledge for consideration of the Dental Aptitude Test. The test will be given at Yeshiva University for Sabbath-observant students on the following dates, Monday, October 15, 1977 and Sunday, April 30, 1978. Application blanks for this test are to be secured from the Division of Educational Measurements, American Dental Association, 211 East Chicago Avenue, Chicago, Illinois 60611.

3. GRADUATE RECORD — There are two types of Graduate Record Examinations: Aptitude and Advanced. One or both of these tests may be required or recommended for admission by many graduate schools. You must learn more.
**1977-78 TESTING SCHEDULES**

From the graduate school of your choice which test, if any, they require or recommend. These tests are administered in two different programs:

a. National Program — The Upjohn Campus of Yeshiva University will serve as a testing center for the administration of the Graduate Record Examinations. Examinations are given twice in each testing year on the first Saturday in April and on the first Saturday in June. The test center number for Yeshiva University is 3699.

b. New York City Program — Special administrations of the Graduate Record Examinations are given almost every month in New York City, on Mondays or Tuesdays. For information and application blanks write to GRE Specials, Educational Testing Service, Box 965, Princeton, New Jersey 08540.

4. LAW — All schools in the United States either require or recommend that applicants submit scores of the Law School Admissions Test. The test will be given for Sabbath-observing students this year on the following dates, all Mondays: October 17 and December 12, 1977; January 16 and April 3, 1978. The test center number for Yeshiva University is 3699. Application blanks for these test are to be secured from Educational Testing Service, Box 965, Princeton, New Jersey 08540.

5. MANAGEMENT — The Graduate Management Admission Test is a requirement for admission to many graduate business schools. The test for Sabbath-observing students, the test will be given this year on the following dates: all Mondays, November 7, 1977, January 23, March 20 and July 10, 1978. The test center number for Yeshiva University is 3699. Application blanks for this test may be secured from Educational Testing Service, Box 965, Princeton, New Jersey 08540.

6. MEDICINE — All medical schools in the U.S. require applicants for admission to take the Medical College Admission Test. The test for Sabbath-observing students next year will be given on Sunday, October 2, 1977, and April 30, 1978. Application blanks for this test may be secured from Dr. Saul Winshal, Room 466, Ritsa Hall, Main Center, or directly from American College Testing Program, P.O. Box 414, Iowa City, Iowa 52240.

7. OPTOMETRY — The Optometry College Admission Test is a requirement for admission to many schools and colleges of optometry. For Sabbath-observing students, the test will be given this year on the following dates, all Sundays: November 6, 1977, January 15, and March 19, 1978. Application blanks may be secured from the Psychological Corporation, 707 Third Avenue, New York, New York 10017.

8. PHARMACY — The Pharmacy College Admission Test is a requirement for admission to many schools and colleges of pharmacy. For Sabbath-observing students, the test will be given this year on the following dates, all Sundays: November 6, 1977, February 20 and May 14, 1978. Application blanks may be secured from the Psychological Corporation, 707 Third Avenue, New York, New York 10017.

9. TEACHING — Certain school systems in the U.S. require applicants for teaching positions to take the National Teacher Examinations. The test for Sabbath-observing students this year will be given on the following dates, all Mondays: November 14, 1977; February 20 and July 10, 1978. The test center number for Yeshiva University is 3699. Application blanks may be secured from Educational Testing Service, Box 911, Princeton, New Jersey 08540.

Before returning the application form secure a copy of Form M45 in the Office of the Registrar certifying that your religion does not permit you to take a test on Saturday. At the Main Center see Mrs. Fernandez in Room 1126; at Midtown see Mrs. Roseholtz in Room 110; at the Brookdale Center see Mrs. Dworkin in Room 116. These secretaries have supplies of some of the application forms.

**IMPORTANT**

Your application should be mailed at least six weeks before the test date.

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The Editor-in-Chief and Governing Board of The Observer wish to thank our students for the benefit they have given us throughout her years on the faculty of SCW.

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**SCHEDULE OF GEMERS**

Bible I — Mon. Dec. 12, 1977
Bible II — Mon. March 27, 1978
Hebr. Lit — Tues. May 23, 1978
Hist/Phil — Mon. May 29, 1978

If you are interested in taking Gemers, please see Dr. Eidelberg as soon as possible.

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