



# The Observer

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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

## Russian Youth Stages Fast In Attempt to Free Parents From Oppression by USSR

Yasha Kasakov is 23. Yasha Kasakov emigrated to Israel from Russia nine months ago. Yasha Kasakov began a hunger strike in front of the U.N. on Wednesday, March 25. This story of one man's stand against oppression reached Stern through several members of JDL who have been standing with Yasha on his 24 hour a day vigil. These Stern girls stood at the Isaiah Wall on Friday and Saturday. On Sunday, 50 JDLers gathered in the snow to show support for Yasha's efforts to free his parents from Russia.

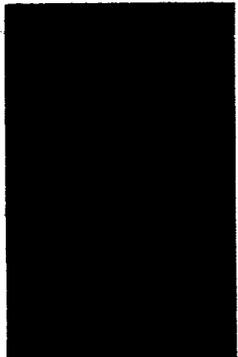
On Monday, March 30, the sixth day of Yasha's fast, a meeting of students was held at Stern with Rabbi Avi Weiss, Mrs. Lichtenstein, and Yakov Birenbaum, SSSJ director. Several groups of girls proceeded to the U.N. to offer Yasha support.

The weather was freezing and Yasha, who speaks little English, was too weak to talk much. He had just received a telegram from his parents in Moscow saying that they were well and hoped he was holding up. Since their petitions for exit visas, Joseph and Sofia Kasakov and their children have lost their jobs and have been threatened. Yasha says he cannot ignore the situation, and is waiting for reaction from Russia, the U.S. or the U.N. So far he has heard nothing except a plea from the Israeli government to halt his protest.

In an article in the March 30 N.Y. Times, Foreign Minister, Abba Eban explained that it is dangerous for recent immigrants from Russia to demonstrate because Soviet authorities will close the door of immigration completely if they feel it only brings slander to their government.

Yasha stays at the Isaiah Wall

all day and sleeps in a trailer at night. The trailer, covered with signs explaining Yasha's mission, is parked across from the U.N. in a no parking zone and has received several tickets and police warnings for removal. On Tuesday about twenty Stern girls spent time in



Yasha Kasakov on hunger strike in front of the U.N.

the trailer where Yasha now lies since he is unable to sit outside any longer.

Yasha is visited twice daily by a doctor. He drinks only water and has two vitamin pills each day.

On Wednesday a group of girls left Stern at 12:30 to say Tehillim with Yasha.

On a larger scale, the Student Struggle for Soviet Jewry is planning an Exodus March for Russian Jews on Sunday, April 26. Demonstrators will meet at 11:00 A.M. at Park Ave. between 65th and 70th. Marshalls are urgently needed to assist in organizing the crowd Contact SSSJ, 799-8960.

## Tentative Proposals Advanced For Strengthened RS Program

Tentative proposals presented to the Religious Studies Evaluation Committee during its first four meetings were released to The Observer this week. Rabbi David Bleich and Rabbi Norman Lamm both drew up possible programs for restructuring course requirements. In addition, Rabbis Avi Weiss and Martin Gordon, neither of whom are members of the committee, jointly submitted an introductory proposal for program reorganization.

### Intellectual Approach

Both the Bleich and Gordon-Weiss proposals began by explaining the difficulties in the present system. Rabbi Bleich asserted that a thorough grounding in the fundamental texts and original sources is basic to a complete understanding of Judaism. In the past, courses at Stern avoided concentration on the texts themselves in favor of the less time-consuming approach of learning about the text. Not only could the study of texts be "intellectually exciting and religiously inspiring," Rabbi Bleich said, but they would also "prevent the course of study from degenerating into 'one long Shabbaton'."

Rabbi Weiss and Rabbi Gordon also dealt with the problem of the "Shabbaton" rather than intellectual approach to Jewish studies, in their report. They claim that Stern was founded upon the premise that girls should be provided with religious "atmosphere" but "the intellectual dimension of the religious experience was . . . implicitly disregarded."

In addition to these general assessments of Stern's shortcomings and needs, three specific plans have been offered as starting points for discussion. In a preliminary report, Rabbi Lamm sug-

gested a two-track system, with one section corresponding roughly to the JSS division at YC and the other corresponding to the RIETS-EMC divisions. The elementary track would have its Judaic studies courses in the morning for roughly two hours each day, while the advanced track would have afternoon classes possibly integrated with the TIW program. This proposal has already been discussed and voted down by the committee.

Rabbi Bleich's proposal calls for classes on five different levels, taking into account differences in Hebrew language background as well as differences in level of religious preparation. Students would carry a minimum of twelve credits in such courses as Chumash, Nach, Halacha, Jewish Philosophy, Liturgy, Language, and Jewish History, with electives available in further areas. The tentative recommendation also suggests granting B.A. credit for all these courses, and the awarding of a second degree upon completion of a certain number of credits beyond the 128 needed for graduation.

### Extended Curriculum

Details of the Weiss-Gordon proposal include the adoption of a Judaic Studies program running from 8:30-12:30 or 9:00-1:00 on Monday through Thursday, with each student being required to take sixteen credits. Twelve to thirteen of these credit would consist of courses in Halacha, Philosophy, Chumash, and Nach. The remaining three or four credit course would be in the area of Hebraic studies — in either Hebrew Language, Literature, or Jewish History.

According to the report, "Any suggestion that girls need not, should not or cannot be subjected

to the intellectual challenge of an intensive religious curriculum stands in contradiction . . . to the rigorous secular discipline to which they are exposed."

### Dr. Appel Comments

As discussions of these tentative proposals continue, Dr. Gerson Appel summarized the general progress and future plans of the committee, in his answers to several questions posed by The Observer.

The fall calendar and schedule of courses will appear shortly after Pesach. Will the committee report be presented in time to be approved and implemented for next fall? This is a crucial consideration.

The Committee expects to submit its recommendations in time to be implemented for the fall. The Jewish Studies Review Committee was appointed in February of this year. It was given the task to review the Jewish studies program and to reorganize it to meet present and future needs.

Instant solutions will not solve the long-range, but the needs of other students of the college. While its proposals will be ready for implementation in the fall semester, I do not believe that it will have a schedule of courses ready by Pesach.

### Summarizes Developments

What proposals in the way of curriculum and goals have been made?

The main thrust of the proposals is to provide a thorough, in-depth study of Jewish thought and literature, with particular emphasis upon the mastery of Biblical and classical texts, in addition to contemporary sources. It is hoped that the students will develop the ability to handle original sources and the methodology of Torah learning, and will thereupon evolve a commitment to Torah and a Torah orientation towards Jewish life and the world that will stem essentially from authentic Torah knowledge. This will entail an expanded curriculum in Jewish studies in the areas of Bible study, Jewish laws and Rabbinical literature, and Jewish religious thought, in addition to Hebrew studies, such as Hebrew language and literature and Jewish history.

Has the idea of separate divisions been discussed?

The form and structure of the Jewish studies complex within the college has not yet come under consideration. I would add that at this stage of its deliberations all suggestions and proposals are tentative.

Have proposals been made on admission changes?

No basic changes in the present admissions policy have been proposed. It has, however, been recommended that all applicants be required to acquire a minimal skill of mechanical reading and writing of Hebrew as a requisite for admission.

## Rav Interprets Megillah As Chronicle of Modern Existence

By PENINA BANE and FAYGIE HEISLER

On March 18, Rav J.B. Soloveitchik, shlitá, delivered his annual *yahrzeit* shiur to a full audience in Lampport Auditorium. The following is a summation of the shiur.

A megillah is called both a scroll (*igret*) and a book (*sefer*). Therefore, should one aspire to arrive at a full understanding of the megillah one must view it in the light of its dual characteristics.

An *igret*, a scroll, is basically a chronicle; an honest, objective, and precise recording of the truth. However, it is also a living history, interpretive as well as informative and descriptive. The megillah is much more than a living history, though. It is a *sefer* as well as an *igret*. The word *sefer* immediately brings to mind an association with the *sefer* most important to Judaism, the *Sefer Torah*. Thus it can be inferred that the megillah, like the Torah, was written

b'ruach Hakodesh, with divine inspiration. With this in mind, the definition of megillah can be further extended. It now must be said that it deals not merely with stories or history, but also with the unlimited truth.

In a *sefer* all events are symbols. In this *sefer* the "story" of Jew's destiny is related. Particulars are moved to universals, thus transcending casualistic interpretation as well as observable facts.

The megillah, conveying a truth of a predictive and inspirational nature, can be related to the contemporary Jew and his world. Thus, the somewhat comic, as well as tragic story of a sudden attempt to destroy a people, a virtual silence on the part of the Jewry of the time, while only a conspiracy in the time of Achashverosh, became a reality not many years ago.

Judaism expresses faith in man. It looks upon him with appreciation and admiration, because of

his contemplative powers. Optimistically, Judaism has granted man moral freedom, and the opportunity to plot his own existential course.

On the other hand, Judaism recognizes man's unpredictability. In contradistinction to Aristotelian theory which cannot simultaneously accept what are apparently mutually exclusive attitudes towards man, Judaism admits that man, despite the fact that he is endowed with divine rationality, may turn into a non-rational or irrational being. Judaism affirms, rather, that man's unpredictability is part of his humanity and is most definitely predictable.

Man has three behavioral paths open before him. He can choose to act in a rational, irrational, or non-rational manner. It is man's burden of finiteness, and his awareness of his limitations, which emphasize his incompleteness and imperfection which cause him to stray from the rational path. Man

realizes that his years are numbered. He notes that his successes are few, while his frustrations are many. His existential prospects, at best, are dim. His metaphysical awareness of finiteness finds expression in disenchantment with himself, with others, and with the world.

The Salanter Rebbe spoke of this imperfection, this metaphysical distress as *metzar* — the dire straits from which King David called to G-d; the *ma'amakim*, the depths from which King David lifted his voice to G-d.

Modern man seeks to reject this finiteness awareness. He dreams of boundlessness and rushes toward infinity. He especially abhors the feeling of defeat, in general, and death in particular. This writer of anxiety and fear drives man to reach for salvation of his soul in any way possible. Can man eclipse his "I exist" awareness? Rational man cannot, for the obscuration of (Continued on Page 2, Col. 1)

# 13 DAYS IN MAY REQUIREMENT: CHANGE

The Religious Studies Evaluation Committee is alive and well and apparently has even been accomplishing something. Until last week, however, this was most difficult to believe.

Somehow, the committee managed to convince its representatives that publication of tentative proposals or any detailed statement would result in overaction by faculty members and students. Thus, those who attended meeting after meeting, soaking up knowledge and expressing their own opinions, were in no way representatives. They did not convey even the most basic proposals to their constituents, so they could not obtain any reaction. In short, they did not represent anyone but themselves.

Fortunately, the communications breakdown has been cleared up somewhat with the appearance of *The Observer's* report on three proposals presently before the committee. Now there is no excuse for inaction.

The registrar's office has announced that it will delay preparation of the fall semester schedule pending a report by the committee. But how long can the schedule wait? Proposals have already been advanced, and now for the first time anyone who is concerned can react to them immediately. There is no reason why the committee cannot complete its recommendations, particularly those involving changes in scheduling, by May 13. Only if this deadline is met will there be sufficient time for the proposal to be approved by Dr. Belkin and implemented for the 1970-71 school year.

Since the time of the year has arrived for the annual reorganization of the Judaic Studies Department, it seems only appropriate to re-examine other course requirements, specifically speech, hygiene, and English literature 3-4.

While each is important, it is not essential that each student be required to take these courses.

Speech would be treated in the same way as the American history requirement. If an entering freshman can show on her high school transcript that she has passed an equivalent speech course, the requirement should be eliminated.

Students should also have the opportunity of taking a hygiene exemption tests as do Yeshiva College students.

Freshman composition 1-2 and English literature 3-4 should be combined into a one year course, the first semester consisting of composition and the second, of literature. An elective "Great Books" course should then be offered to replace English 3-4.

If changes in the Judaic studies department necessitate the shifting of the other requirements, these three should be the first to be considered. Even if the Judaic requirements are not changed, these three should nevertheless be re-evaluated.

# Letters To The Editor

To the Editor:

In response to your editorial "Law Enforcement" in the March 11 *Observer*, in which you "urge the faculty to ask students to leave classrooms, library, cafeteria, and lounges if they are wearing pants, shorts, sleeveless clothing or attire of indecent length," the members of the English Department seem it outside of their professional jurisdiction to enforce a dress code.

Morris Epstein  
Chairman, English Dept.

To the Editor:

The Torah Learning Classes introduced at Stern through the cooperation of the Torah Activities Committee and the Student Organization of Yeshiva are indeed a revolutionary innovation.

The goals of this program are multifold. On the first, obvious level, the aim of these classes is to supplement Religious Studies courses in college program. On a second deeper level these classes act as a thermometer in a medium. They reflect the dissatisfaction that the Stern girl feels with the present level of the Religious Studies courses and her willingness and zeal to do something to improve her situation. If a girl cannot find fulfillment in the courses she is taking in the college, she is able to supplement her studies on her own time.

G-d willing, this program will be a success. There are Stern girls who are sincerely interested in learning Torah Lishma and are willing to commit themselves to it. If the school cannot and will not provide the needed classes ranging from Chumash to Hashkafa, then the students will supply them and the students will attend them.

Every girl who attends these classes should realize that by going she is not only helping to improve her mind, but she is also fulfilling

an awesome moral commitment to Stern College and its future. Any girl who is at all interested in the future of religious life at Stern should make it her business to support and attend these classes.

The success of these classes is the only way that the administration will realize that the girls are in earnest about not compromising on religious subjects or accepting a bare minimum in their program. Hopefully the administration will take a cue from the initiative of the students and respond more flexibly to the needs of the student body.

Sholly Siebzener

To the Editor:

Sheets recently appeared around the dorm encouraging students to write their complaints about teachers who lower a student's grade because of excessive absences.

No one responded. This may suggest that no one had any complaints to voice, or that no one had the guts to write for public display the details of why she didn't attend Soc 47.6 and got a D+.

If the Student-Faculty Committee on Student Affairs will please identify itself and let us know where we can reach it, a greater response may be expected.

A 2.3 Student

To the Editor:

Weary as I, I trudged from room to room asking girls to consider the cause of a young man named Yasha, and to spend an hour with him. Each and every girl I spoke to had midterms and papers and not an hour free.

That same night, I passed the Orange Lounge, where the two hour movie Wait Until Dark was scheduled, to be shown. There was an audience of 75 girls.

I won't believe your excuses next time I come.

Name Withheld

## Observer to Interview Candidates Wed.

Stern College Student Council elections for president, vice-president, recording secretary, corresponding secretary, and treasurer will be held Wed., April 15. Nominations are being accepted until April 8.

The *Observer* will interview all candidates for Student Council offices on Wed., April 8 at 7:00 P.M. in room 1C in the dormitory.

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# Universality of Man's Desires Expounded in Rav's Lecture

(Continued from Page 1, Col. 4) the "I exist" clearly must result in the loss of rationality.

The Hedonistic society, non-self-reflective, was an attempt to mitigate this finiteness awareness. Non-meditative man found fulfillment in acts which yielded only pleasure. He became totally pre-occupied with ways to precipitate new pleasures. The real founder of this purely aesthetic, organic way of life was Eve, who easily succumbed to her need for physical gratification. Later biblical manifestations of this were the generation of Noah (the *dor hanubal*), the generation of Jews wandering through the desert who demanded quail of Moses, and the generation of Jews who were seduced by the worshippers of Bial Deahr.

### Man Exaggerates His Feelings

At times man does not strive only to gratify his senses and arouse insatiable desire in himself. Instead of subduing his feelings of "I exist" and satiating his sensuous raptures man attempts to exaggerate his "I exist" feelings, and strives to convince himself that he is more than a man. To minimize his feelings of anxiety, he sets himself up as a deity, creator, legislator, and final authority. This arrogant man becomes a tyrant seeking to conquer and destroy the world. A society such as this is bold and aggressive. It scoffs at faith and considers it

a foible. While orgiastic man is non-rational and inconsistent, this man is irrational in nature, and has his own distorted norms, to which he conforms. He defies faith, and writes his own code of morality. The snake in the garden of Eden was the originator of this metaphysical arrogance. He tries to cajole Eve to eat of the forbidden fruit, so that she could be likened to G-d. The personifications of this irrationality are the generation which built the Tower of Babel, and Amalek. Clearly and emphatically, censuring this attitude is the first and second commandments, which stress the supremacy and uniqueness of G-d.

A comparison of the two alternate societies man has created for himself is an attempt to escape from his finiteness awareness, shows clearly that the orgiastic society, a disordered hedonistic way of life, gradually gives way to the tyrannical society of the non-rational.

This transition can be traced through Megillah Esther as Achashverosh emerged from a pleasure seeking society. As the narrative progresses, however, the intensification of the drive for power becomes more and more clearly discernible.

Rather than attempt to offer man a panacea which would draw him up out of the yawning depths of despair over his finiteness awareness, Judaism asserts that

this finiteness awareness can never be suppressed. What man must do is become reconciled with his feelings of inadequacy. In order to accomplish this, he must first accept the fact that he can never suspend his anxiety and fear entirely. He must accept the fact that a mortal is incapable of defeating death. Furthermore, he must realize that although Judaism does not frown upon exploration of the universe, man cannot expect his exploration to be com-



Rav. J. B. Solevitchik

plete, for the universe stretches boundlessly, while man is finite. Questions on the way the universe functions can only establish an abstract relationship from within,

without answering questions directly from without. Finally, man must realize that he can under no circumstances legislate the moral code. A secular moral code as can be seen by the garden snake who tried to impose his norms upon man can lead only to a day of *l'hashmid, Pharog ul'abed*, a day of annihilation.

Man's awareness of his existence can be viewed from two perspectives, as symbolized by the white and the blue strings of the tzitzit. The white strings symbolize simplicity, the clear and understandable expression of the obvious in nature. The blue string symbolizes the distant, vast, remote, and impenetrable; the mystery enveloping the destiny of man. Man's experiences in life are comparable to the constant transition from white to blue, from the obvious to the unexpected. The transition from sufficient light to discern only white, to adequate light to discern blue from white happens quickly. So it was in Shushan. The transition from feast to near tragedy was a matter of a short time indeed.

Man's eternal cry *Mentaamakin*, his yearning for security, is an outgrowth of his finiteness awareness, the only response to which is prayer. Prayer links future and present. It is an attitude and a way of life, *avodah sheb'etiv*.

Each Jew must remember that he is part of a nation of Kohanim and that he is thus consecrated

to the service of G-d. The service he is called upon to perform is a singular one, designated to him alone, because he is capable of rendering it. Abraham heard his call and duly prepared for *akaidat Yitzchak*. He was prepared to sacrifice his son if G-d so willed. Esther heard her call, and the Megillah explicitly quotes Mordechai as saying, "Who knows whether thou art not come to royal estate for such a time as this." (Esther 4:14). If man realizes his duty and lives up to his potential, he is considered a Messiah in miniature.

Man is obsessed with the desire to be remembered. Often this becomes a primary motivation for a person's actions. . . . In the realm of Torah the fulfillment of one's relegated task rather than the achievement of fame is of primary importance. All else is secondary. The great Torah personalities, for example, left no detailed biographies for posterity. In the Megillah too, we find that once Esther and Mordechai make their contributions and fulfill their mission, the narrative comes to an end. We are told nothing of their lives following that point in history.

One ought not be surprised at this, however, for this is genuine humility, a character trait worth emulating. In the words of the prophet, Micah (6:8), "What the Lord doth require of thee, only to do Justice, love Mercy, and walk humbly with thy G-d."

# FRIENDLY Fritz — Philatelists' Dilemma



By GINA ZWEIG

The mailman's motto, "Through rain, through snow, through sleet, through hail . . ." should be altered to read, "We're not licked yet. Stamps for sale!" as postal workers decided to return to their jobs. The mailmen felt that they were not receiving proper compensation for their work, and, recently, deciding that carrying mail was just not their bag, staged a walkout. The effect of this walkout weighed heavily on the area affected, and, not an ounce too soon, President Nixon declared a national emergency.

The National Guard was provided to help alleviate the confusion. It was nice seeing men in uniform performing civil functions. It was reassuring to know that when a national emergency occurs in our democracy, our military will be ready to suppress it. It was pacifying to watch soldiers walking the streets of New York City. At least they're not in Viet Nam!

Unfortunately, however, some

people did not share this viewpoint, President of the AFL-CIO, George Meany, condemned the use of Federal troops, although he also urged the postal workers to return to their jobs. Mr. Meany felt that if the workers did not return soon, it would jeopardize the public support which had been won by the walkout. What did Mr. Meany's condemnation of the use of Federal troops prove? Obviously, that George Meany is not a member of the "silent majority" backing President Nixon! After all, some people think that the utilization of Federal troops was a good idea. It does not really matter if the President of AFL-CIO is not one of them.

Soon, the postal workers went back on their jobs. Then there were less and less soldiers walking the streets of our city. They went back to Fort Dix and their other bases, leaving us secure that the President says "nix" on any civil disruption, and does everything he can to eliminate it.

# Carmel Fears Decay of Judaism; Sees Education of Youth as Solution

"Many Jews are not aware of danger facing the Jewish Community. By 1989, Judaism and the Jewish Community will be relegated to museum and history books unless . . ." So began Mr. Abraham Carmel, addressing Stern students on March 12.

Born as Kenneth Cox, ordained in the Catholic Church in 1943 and converted to Judaism as a Ger Tzedek in 1953, Mr. Carmel did not speak of his conversion, but rather gave a critical analysis of Judaism and the American Jew today.

### Crisis on Campuses

Mr. Carmel began with a recitation of statistics he compiled from his visits to 300 Jewish communities and 27 college campuses. The statistics showed a clear and serious decline in strict religious principles.

The Bar Mitzvah, Mr. Carmel said, has become a disease. "What the boy knows of Judaism can be written on a postage stamp with room for commentaries." Speaking on campus Hillel groups, he saw a great inadequacy in the leadership and blamed B'nai B'rith for

being more American than Jewish. "If Hillel were detached from B'nai B'rith, there would be a more

to provide that every Jewish child have a minimum of 7-8 hours of Jewish studies per week. Jewish history must receive priority, for the children must know who they are before they proceed."

Mr. Carmel approved of the vast effort of YU to produce leaders who know who they are, what Judaism is, and how to bring Jews back to it. In conclusion Mr. Carmel stated that even though one can perform mitzvot in galut, one can experience true Judaism only in Israel.



Mr. Abraham Carmel

healthy and vibrant existence — so little is owed to its leaders."

Basically, the problem lies in the American Jewish leader. It's a case of the blind leading the blind. The only possible solution is an overhauling of the Jewish Day School leadership. The Federation of Jewish Teachers has become a political institution and the organization does not know who it is or what its goals are. "It is up to Orthodox Jews to build a bridge as leaders of the next generation

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# Rembrandt's Art Reflects Humanism

Tuesday night, March 17, Alfred Werner, renowned art critic and art editor of the *Encyclopaedia Judaica*, was the guest lecturer at the second session of the annual Forum of the Arts. Mr. Werner discussed "Rembrandt and the Bible" and illustrated his talk with 35 slides, most of which are assumed to portray Jewish models and subjects. Rembrandt, a Dutch baroque artist, was the first painter to portray the Jew sympathetically.

The Jews of Rembrandt's native Amsterdam were a thriving community of approximately 400 people, composed of both Sephardic

and Ashkenazic Jews. Although the Jews did not enjoy all the civil rights and liberties of Amsterdam residents, they were able to build synagogues and worship in them.

Mr. Werner emphasized that any knowledge we have of Rembrandt stems solely from the contents of his compositions, which the art critic is free to interpret as he pleases. He added that Rembrandt was a Protestant and a member of the Menonite sect, a group which stressed close study of the Bible. Rembrandt's detailed knowledge of biblical contents is reflected in his compositions. Some of his works, Mr. Werner pointed

out, are based on midrashim, of which Rembrandt probably learned through his contacts with such Jews as Dr. Ephraim Buenos and Rabbi Menashe ben Israel. For example, in his painting "Belshazzar's Feast," the words "mene, mene, takel u'pharasin" are written up and down as explicated by the commentaries on the Book of Daniel.

# Rings & Things

### ENGAGEMENTS

- Deborah Friedman '71 to Ricky Bialac
- Janet Hellman '71 to Mark Fleischer
- Faye-Elaine Kischel '71 to Stuart Forman
- Judy Powitz '70 to Ira Schmuckler
- Viviane Rosenfeld '73 to Albert Arking
- Sharon Rubenstein '73 to Sam Fried
- Valerie Tauber '72 to Lewis Cohen
- Vivienne Werther '70 to Edward Feigleman
- Ann Wolfowitz '70 to Jerry Lewkowitz.

### MARRIAGES

- Becky Fromm '70 to Marc David Goldstein
- Barbara Ger '70 to William Gonsky

- Roberta Goldberg '71 to Michael Hensch
- Karen Plotkin '70 to Chaim Moshe Bergstein

### BIRTHS

- To Florence Zweig Rosen '68, a boy
- To Rosa Holcer Drapkin '71, a boy

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We Cash Checks from Stern Students

## Students and Faculty Now Urged to Examine Tentative Academic Calendar for Next Year

The registrar's office, after consulting with student leaders, has presented a tentative academic calendar for the 1970-71 academic year. The calendar is subject to change due to administrative necessity or in response to legitimate requests by faculty or students.

In establishing the calendar, the registrar's office employed three basic criteria. Classes must meet fourteen times for each credit they yield, classes are not held one day before or one day after Jewish holidays to allow time for travel, and there has been at least one vacation allowed each month.

The schedule, as it now stands, is flexible. For instance, Chanukah vacation, tentatively set for the first day of the holiday, might be changed to the following Monday. The one day Washington's Birthday holiday might be forfeited in favor of a day off at some other time. The spring semester final period could be shifted to end later (closer to commencement day) to provide a lengthened intersession, extra vacations during the semester, or extra study days after Shavuot.

Students and faculty are urged to examine the calendar now and make recommendations to the registrar's office.

### Fall Semester

- Orientation for New Students Tuesday-Sunday, September 8-13, 1970
- Registration for New Students Thursday, September 10, 1970
- Registration for Upper Classmen

- Monday, September 14, 1970
- First Day of Classes
- Tuesday, September 15, 1970
- Rosh Hashanah (No sessions) Wednesday, September 30-Sunday, October 4, 1970
- Yom Kippur and Sukkot Recess (no sessions) Friday-Sunday, October 9-25, 1970
- Thanksgiving (no sessions) Thursday & Friday, November 26-27, 1970
- Hanukkah Recess (no sessions) Wednesday, December 23, 1970
- New Year's Day (no sessions) Friday, January 1, 1971
- Fast of Tevet (no sessions, Registration Day) Thursday, January 7, 1971
- Last Day of Classes Friday, January 15, 1971
- Final Examinations Monday-Tuesday, January 18-26, 1971

### Spring Semester

- First Day of Classes Wednesday, February 3, 1971
- Washington's Birthday (no sessions) Monday, February 15, 1971
- Fast of Esther & Purim (No sessions) Wednesday-Sunday, March 10-14, 1971
- Passover (no sessions) Thursday-Sunday, April 8-18, 1971

- Israeli Independence Day (no sessions) Friday, April 30, 1971
- Lag BaOmer (no sessions) Thursday, May 13, 1971
- Last Day of Classes Friday, May 28, 1971
- Shavuot (no sessions) Sunday-Monday, May 30-31, 1971
- Final Examinations Wednesday-Thursday, June 2-10, 1971
- Commencement Thursday, June 17, 1971

## U.J.A. Utilizes The Grapevine

A wine tasting party will be held in the Orange Lounge, April 7, from 8-10 P.M.

The party was organized to promote the United Jewish Appeal Campaign. All students are invited to sample wines and see the Telstar movie, "We Hear You Israel."

### Planned at UJA Weekend

The program was drawn up at a UJA weekend at the Weiss Farm in New Jersey. Three Stern freshmen, Susan Aftergut, Susan Dobkin, and Judy Friedman attended along with representatives of Stony Brook, Queens, N.Y.U. Adelphi and City College.

The highlights of the weekend were the two speakers, Dr. Avraham Biran, the director of the Department of Archaeology and Antiquities of the Israeli government and Mr. Abe Laskove, the director of the Joint Distribution Committee for Aid to Moroccan Jews. UJA movies and campus campaign workshops were also part of the weekend.

## "Beyond The Classroom" Forum: Dr. B. Narkiss Tells Story Of Pesach Haggadah History

By DEBORA NOBEL

Dr. Bezael Narkiss, an eminent scholar in Jewish art history on leave from the Hebrew University, spoke March 28 on "The Illuminated Passover Haggadot."

In his lecture, Dr. Narkiss gave a short history of the development of illustrated haggadot during the late thirteenth and fourteenth centuries. He offered two possible reasons for the sudden appearance of this form of religious art work. Before that time, there was no authorized standard form for the haggadah, and disputes arose often over what should be included. By the thirteenth century, the service had been standardized. Then, too, the haggadah was a family book and wealthy Jews were inclined to copy the fashion of the gentiles who commissioned artists to illuminate their religious manuscripts.

### Spanish Haggadot

The slides used by Dr. Narkiss to illustrate his talk showed pages from haggadot transcribed in Germany and Spain, where most Hebrew manuscripts were produced. The full-page Spanish versions reflect the affluence of the Spanish Jews of the fourteenth century.

When asked whether the illuminations were all created by Jewish artists, Dr. Narkiss cited the example of the Rothschild Haggadah in Jerusalem as perhaps the work of a gentile. However, he claimed that most of the pictures indicate intimate knowledge of certain Jewish customs with which only a Jew would be familiar.

The drawings are of two categories. They either instruct the reader in the ritual of the seder or they depict the historical facts recorded in the narrative. Many

of the historical illustrations are based on Midrashic interpretations, and Dr. Narkiss explained the relevant Biblical passages. It was his working knowledge of the Bible and the Midrash that enabled Dr. Narkiss to decipher the symbols' use in many of the illuminations.

### Aversion to History

Dr. Narkiss, a specialist in Medieval Jewish art, is on leave to study ancient manuscripts of the Pentateuch. He claims to have had an early aversion to history and graduated with degrees in mathematics and physics. After tiring of equations, he returned to the study of history. Dr. Narkiss was greatly influenced in his studies by his father, Mordechai Narkiss, who was director of the Museum, and by Professor Rachel Wischnitzer of Stern College, who had written articles in the area of Jewish art.

Dr. Narkiss' visit was a direct outgrowth of an SCW forum discussion held three months ago entitled "Beyond the Classroom," designed to explore the possibilities of broadening the classroom experience. A lecture series that would attract students as well as faculty members was suggested at the forum, and was organized by Dean Mirsky.

## Social Security

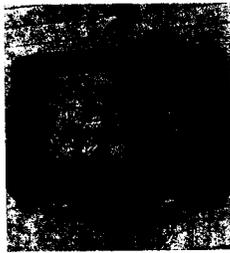
"A social security card is a sign. It establishes your identity. Try to take out a book from the Stern library without your social security number."

Stern junior Rochelle Chrystal turned this symbol of the twentieth century in to a twentieth century art form by combining "minimal art with abstract, simplified subject matter."

In a display to be presented at the Akron Museum in Akron, Ohio, Miss Chrystal celebrated the over-pretentiousness of the social security card by using it as a base for her sculpture. She utilized "squares, rectangles, cellophane, no color, shiny things, opaque things, things that seem without character and faceless," to construct a temple around the social security card.

Her choice of materials, together

with the technique of reducing the front to two, rather than three, dimensions, eliminates "anything unnecessary, except for the most unnecessary of all, the great pretentiousness of the social security card itself."



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