



# The Observer

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Wednesday, April 7, 1971

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

## Senate Constitution Ratified After Lengthy Deliberation; Belkin's Approval Needed

After several months of deliberation, a constitution establishing a Stern College Senate has been ratified. At a meeting held April 1st, the faculty approved with only minor modifications a proposed constitution submitted by the By-Laws Committee.

The Senate was established, according to a statement in its Constitution, "in an effort to strengthen communication within, and to make recommendations concerning the Stern College Community." All matters affecting the college, excluding matters relating to specific individuals, will be within the jurisdiction of the Senate.

The Senate is comprised of 15 members, each of whom has one vote. They will include one representative of the Office of the Dean, six faculty representatives (at least one of whom will be a member of the J.S. faculty), one alumnae representative, 6 students (two seniors, two juniors, one sophomore and one freshman), and one representative of the Office of Student Services.

Faculty, alumnae and student members will be elected by their respective bodies no later than 10 school days after the beginning of the academic year. No elected rep-

resentative will serve more than two consecutive years.

The Senate will meet in open sessions at least four times per semester, with meetings to be announced not less than 10 days in advance. Special meetings can be called by the chairman on his own initiative or upon request of a quorum of the Senate. The chairman or a quorum may also call a closed session to be announced two days prior to the meeting.

Passage of Senate motions is determined by majority vote of the Senators. Bills passed by the Senate are then sent to the Faculty Assembly and automatically placed on its agenda. If the faculty fails to discuss the bill within 20 school days, or if discussion begins within 20 days but has not been concluded within 30 school days, the measure automatically goes into effect.

Moreover, the faculty must accept or reject an entire proposal; they cannot revise a proposal and then vote the amended bill into effect. Should the faculty desire a change, the bill returns to the Senate, which can either vote to resubmit the proposal with the requested changes, or submit the original proposal to the President of the University for approval.

After a bill is passed by the Senate and the Faculty Assembly, it is submitted to the President of the University for his approval. The measure takes effect, however, even before the President acts on it. Should he veto the measure it is then repealed.

The Constitution will take effect upon approval by Dr. Belkin. Dean Mirsky will call the first meeting of the Stern College Senate within 20 school days after the President's approval of the Constitution.

## J.S. Department Still Studying Issues; Progress May Come at 'Next Meeting'

Typical "goings on" at every meeting of any kind are that new suggestions are offered, but no solutions to old problems are ever proposed. One of Stern College's "older" problems is that of the Judaic Studies program.

As it stands now, Rabbi Appel and Rabbi Besdin, along with Dean Rabinowitz are still acting as temporary heads of the Religious Studies Committee. They were appointed quite a long time ago, to help revamp, and find a permanent head for the program.

At the "typical" meeting that was held last week, again, the

## Y.U. Seeks Higher Revenue, Lower Costs To Reduce Projected \$4.7 Million Deficit

"Things aren't all rosy but they're not all black either," was Board of Trustees Chairman Max J. Etra's assessment of the financial status of Yeshiva University. He was addressing a joint meeting of the undergraduate and graduate councils held at Stern on March 29 to apprise them of the need for unified efforts to curb Yeshiva University's projected deficit of \$4.7 million for 1971-1972.

Jacob Levine, financial vice president, attributed the deficit, up \$1.7 million from last year, to increased costs coupled with decreases in revenue. He cited the wage hikes for all union employees that will take effect when the union contract is renewed in June as one of the prime increases in cost.

Another cost increase, cited by Rabbi Jacob Rabinowitz, member of the budget advisory committee, was in the budgets of the individual schools and departments. Although the university hoped to shave \$1.2 million off their combined budgets for next year, the budget requests already total approximately \$300,000 more than last year, and half of the departments have yet to submit their budget requests.

Among the decreases in revenue that have contributed to the growth of the deficit are decreased enrollment, decreases in the number of donation pledges made, and a decrease in univer-



Vice President Jacob Levine addresses financial meeting.

sity income from grants.

Adding to the financial difficulties, Yeshiva University is still awaiting final decision on its eligibility for state funds under the Bundy Program. Cause of the delay, according to Samuel Schacter, general counsel of Y.U., is that a report mailed to Dr. Gerald Brower, (who had evaluated Yeshiva University in November, but has since left for England to serve as a visiting professor) was delayed in England by a strike. Dr. Brower has received the report within the last three weeks and action is expected soon. However, "it

would be foolhardy to give a timetable" for the decision, Mr. Schuetz said.

Rabbi Israel Miller assured the representatives that plans for a \$10 million increase in revenue has been "trying to keep tuition at a sort of fixed level" he said. By raising tuition, we might "price ourselves right out of our market."

As in the past, Yeshiva's fund raising program will center around individual contributions solicited at fund raising events held throughout the U.S. and Canada. In addition, there are still \$8.5 million dollars worth of pledges outstanding, and Y.U. hopes to collect the money, while replacing the pledges.

To cut expenses, Rabbi Rabinowitz suggested a possible cycling of programs and courses in areas where enrollment each year is small, and the discontinuation of various offerings with consistently minimal enrollments.

### Reaction:

## May The Rest Be In Peace

By LEAH HOROWITZ

Tuesday, March 30, was the opening day of the 24th Communist Party Congress in Moscow. New York's Mayor John V. Lindsay proclaimed the day Soviet Jewry Day in recognition of the Soviet Congress. Unfortunately, only Mr. Lindsay, and a small group of demonstrators who assembled at the Isiah Wall at 1:30 p.m. were aware of the day's special significance.

Mayor Lindsay was careful to have Eleanor Norton speak on his behalf about Soviet Jewry. Unfortunately, he had not been as careful, prior to the rally, to notify the mass media about Soviet Jewry Day.

The rally was called as a press conference of civil rights leaders to appeal to the delegates of the Soviet Congress in Moscow. Among the speakers were Theodore Bikel, Roy Innis, Dr. Abra-

ham Hechel, and Ida Kaminska.

The rally was followed by an Exodus Picket at the American Communist Party headquarters at 28th Street, between 8th and 7th Avenues. The pickets degenerated into an oral battle between two small disunited groups.

Several people from the Communist party office had come down to greet us, and set themselves up directly across the street chanting anti-Jewish slogans.

This reception was especially distressing considering who the counter protestors were. Less than one half hour earlier we had heard Roy Innis join in our protest, explaining the similarities between the plight of the Jew and that of the Black. Now, we were confronted by a group of Blacks who were moved to counteract our demonstration simply because we are Jews.



Senate Chambers: Awaiting The Senators.

representative will serve more than two consecutive years.

The Senate will meet in open sessions at least four times per semester, with meetings to be announced not less than 10 days in advance. Special meetings can be called by the chairman on his own initiative or upon request of a quorum of the Senate. The

## Department Chairmen Discover There Is Finally A Final Solution

Department chairmen will now be responsible for deciding which courses will require a standard "in class" final examination. Formerly, all requests for take home exams or other forms of final assignments had to be referred to the Committee on Academic Standards.

The decision, which was based on a proposal by the Committee on Academic Standards, was made by the faculty at last Thursday night's meeting.

Deadline for deciding whether a course is to have a final examination this semester is five weeks before the end of the term. In the future, the deadline for such decisions will be the middle of the term.

In departments that do not have a chairman, all decisions regarding final examinations will continue to be made by the Committee on Academic Standards with the advice of the instructors involved.

### Student Council Elections

President for  
Vice President  
Recording Secretary  
Corresponding Secretary  
Treasurer

will be held on  
TUESDAY, APRIL 27

All candidates must file by  
Wednesday, April 21

# Letters To The Editor

## For the Record

To the Editor:

We are not here to discuss the merits of Dr. Gruber. We wish to point out a statistical discrepancy that appeared in the Letters to the Editor column in the March 23, 1971 issue.

In the letter written by Barbara Lehman, she stated that History is the largest department in the college with 65 majors and Biology is next with 59 majors. Our statistics reveal that Sociology is the largest major with 107 and English follows with 106. History and Biology are tied with 60 majors each in the fourth place.

Norman Twersky,  
Officer of the Registrar

## "Ha-li-vie"

To the Editor:

I am one of those "sanctimonious big moral arbiters" who recognized all the names in *Mademoiselle's* smear of Stern, and all the places — especially that stuffy cafeteria — but who still wonders if Jane Mark's "guidebook" to SCW was edited by our own PR.

"Ha-li-vie," this should be a school where women get a "total immersion in Judaism," where students "observe dietary laws (benching, anyone?) and the shabbat" where the only "extremes" of dress are between plaid skirts and Saks coordinates; where students "carry a heavy load of Jewish studies along with their secular requirements." (The only ones I know doing that are girls who, gypped out of their BRE, are now finagling an eleventh hour attempt at a pseudo-BS in exchange.)

If *Mademoiselle* really wanted to know how girls really in the big world after four years in a

Commentator, but when we air our dirty linen in a nationally distributed magazine, that is a matter of *chillul ha-Shem*.

Why can't you people think before you run the mouth about how awful your school is? Don't you realize that when you condemn "Stern girls" you are including yourself? Why must we be so quick to tear Stern apart, especially in public? HAVEN'T YOU ANY PRIDE?

Barbara Baras '71

## Never on Saturday

To the Editor:

Full page advertisements are certainly marvelous eye-catchers. But the one in your last issue caught all more than my eye. The Coca-Cola Bottling Company, arguing quite frankly for a worthy cause in our current ecological concern, announced an opportunity for returning used cans and bottles for reclamation. The environment-minded person need only come to one of several centers on Saturday, and receive about half a penny for each container.

I feel this ad had no place in your paper, in the same issue Rav Joseph B. Soloveitchik's address concerning the significance of Shabbat halachah appeared on the front page. The Rav discussed the quality of man. The quality of your paper borders on hypocrisy.

We all have financial difficulties of late. I am sure *The Observer* is no exception. To alleviate the situation we often have to sell much. But never, under any circumstances should we sell our beliefs.

I realize that a great many publications claim innocence in regard to their advertising. They renounce any support of views expressed

like to do. Must *The Observer* exacerbate the situation?

The Commentator was presented with the same advertisement. It refused to print it for the reasons I have mentioned. What stopped *The Observer* from making the same wise decision?

Irving Cantor '71

[Ed. Note: A full explanation of the ad was distributed at Stern as soon as the error was discovered. For the benefit of our uptown readers, suffice it to say that not having received a proof of the ad together with the print material, we did not read the entire ad carefully. Several board members saw the ad, glanced at the "Make Money on Saturday" line and assumed that it meant simply "in your spare time."

[When *THE OBSERVER* contacted Coca-Cola to explain the problem they were most cooperative in setting up a Monday morning collection time at their 34th Street location. Any individual or group interested in taking advantage of the Monday collection time may contact *THE OBSERVER* for details.]

## True Test of Judaism

To the Editor:

This is in response to a letter appearing in the March 23 edition of *The Observer*. The "undersigned seven" took issue with Rabbi Groff's report concerning a major drop in enrollment applications at Yeshiva being due to the policy of open enrollment at the City College of New York. They attribute this drop instead to a lack of a Torah environment and *yirat shamayim* at Yeshiva. I am not defending Rabbi Groff's article but wish to take issue with the authors of the letter who claim decadence at Yeshiva to be the cause of this drop in enrollment.

It is my belief that the reason Yeshiva has grown to its present size is due to its liberal attitude toward and its modernity with regard to religious practices. The goals of any college are to provide the tools with which a student, by being exposed to different viewpoints and opinions, can choose those which suit him or her best and thus mature into a responsible human being.

College was never designed to be a ghetto. The goal of Yeshiva is to synthesize and temper Torah with secular knowledge and vice-versa. Its function and purpose is for students of varied backgrounds to become aware of Judaism or to attain an historical sense of what it means to be a Jew.

The end result is the hope that the individual will accept Judaism and practice the religious heritage of his forefathers. If Yeshiva accomplishes this goal in any way, it has then fulfilled the mission it was designed for.

It is morally wrong for anyone anywhere to foist one's own personal viewpoints or opinions on someone else. To inveigh upon the lack of an enforced dress code at Stern or strict religious atmosphere at Yeshiva all under the category of moral corruption is detrimental to Judaism.

There is no proof that strict orthodoxy is the "right type" of Judaism and everyone not practicing it will burn in Hell. Quite the contrary, this view unveils the hypocrisy of the ultra-orthodox. On one hand all Jews are trumpeted as brothers and sisters and in the next breath those that are not ultra-orthodox are cursed and called names. It is people of this mental depravity that I blame for

(Continued on Page 3, Col. 1)

## 'Uncompromising Purists'

By MERYLE H. CHERRICK

Jane Marks, a reporter for *Mademoiselle* magazine visited Stern to "get an inkling of whether four years of living and studying with people who share your beliefs, concerns, and aspiration — separation in its essence — yield a positive core of identity from which to build a life style, or whether by design or otherwise, an experience like Stern serves as an invisible and inflexible shield, keeping its daughters insulated from any contact with non-Jewish people and things."

The result of this study was, to borrow Mrs. Marks' phrase "an informative and well written" article that intentionally wavered back and forth between the two possibilities and finally arrived at the latter conclusion.

Mrs. Marks' most unfortunate error was her failure to understand the brand of Stern College's "purism" she wrote about. Life at Stern, she wrote, provides a girl "with a total sense of who she is because it enriches and deepens her commitment to a specific set of laws, which inhibit and influence all her attitudes, responsibilities, and feelings." The thought is beautifully stated and quite accurate, but it led Mrs. Marks to an erroneous conclusion. She saw this "typical" Stern outlook as the direct opposite of the viewpoint of the two Stern graduates who "continue to practice Orthodox Judaism," but who are "developing consciousness of selfhood and personal uniqueness, which means they're not defining themselves purely in terms of their religion."

It seems strange that Mrs. Marks did not wonder why Stern even bothers offering courses in liberal arts — for courses in the sciences or in English, for example, might encourage a girl to do further study and enter a career as a scientist, researcher, or even as a magazine reporter, thus forsaking a life devoted purely to religion. It is even more strange in that she did not ask why Stern does not produce a Jewish counterpart to the Catholic nun, whose life is truly defined purely in terms of religion.

It was difficult for Mrs. Marks, a 27 year-old Jew who is married to a gentleman of Unitarian background, to understand that gaining a "total sense of who she is" does not preclude "developing personal uniqueness," but that in fact the first is prerequisite to the second. This positive sense of identity, the real Stern brand of "purism" does not produce a woman whose life is defined purely in terms of religion. Rather, it produces a woman whose understanding of self is pure, providing a firm foundation on which she may build her own personal uniqueness.

## Registrar Replies

Comment from the Office of the Registrar:

The editorial entitled "To Be Or Not To 'B'" in the March 23 issue of *The Observer* was based on a misunderstanding of the University's policy on grade changes.

In accordance with the common practice of American universities, if a faculty member comes to the office and says that he wishes to change a grade because of "possible misjudgment" or some other similarly vague reason (which usually represents student pressure), a change in a recorded grade will not be made. Considerations of difficulty and expense are minor; such changes are refused primarily because they would bring about questions as to the honesty and integrity of the grade, and for that matter, of the institution.

However, if the faculty member tells us that he has made a computational or a recording error in reporting a grade, we will, of course, make the change immediately.

Certainly if there has been a recording error on the part of the Office of the Registrar, any correction called to our attention will be made promptly. (We do, however, reserve the right to set a time limit on such corrections. If a student who receives a grade she believes is wrong comes in promptly to check it, the correction can be made easily. However, if she comes in years later and claims that there was an error, we may not have source documents available, and may not be able to check the matter. It is for this reason that the regulation is stated in the catalog on page 22 that a request for a correction is to be made within three months of receipt of the grade.)

[Ed. Note: Will all those who inspired the editorial by informing *THE OBSERVER* that grades based on computational errors were not changed, please report to the Office of the Registrar immediately to take advantage of the policy that has always existed.]



Mademoiselle: "Altogether they mostly lack that cool, blasé, hang-loose look..."

homogeneous" atmosphere. Mrs. Marks should have stopped by the dorm lounges. Then she'd know we make out just like all the other college kids.

Oy, "ha-li-vie" this should be a school unattractive to "Judaism dilettantes."

Yours "with Torah greetings,"  
Joy Bekritsky, '71

## Not In Public

To the Editor:

I just finished a letter to *Mademoiselle* Magazine in which I expressed my dissatisfaction with their recent article. But as I was about to place the letter in the mailbox, I thought I should report to you a certain incident that took place in the office of the Registrar.

The Registrar is the

in their magazines and papers. They are wholly neutral. But can this be said of a college newspaper? Are not ads directed at youth and their interests? In addition, are not the majority of ads in *The Observer* directed at Stern girls? Cashing checks for Stern students, special discounts, and other services are exemplary of ads directed advertising. How then can *The Observer* claim neutrality in asking Stern girls to earn some pennie on Shabbat?

An ad sells to prospective customers as I am truly shocked to find *The Observer* seeing prospective customers for such activities on the same day when they are forbidden.

It is an unfortunate fact that our society does not schedule its activities with the Jewish Sabbath in mind. Days of us find this a great inconvenience at times, and I would like to give up things we'd

## The Observer

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# Weiss: Brussels Conference Was Success 'In Spite Of Itself'

Rabbi Abraham Weiss... Some how we at Stern College just associate the name with Soviet Jewry. In addition to his almost daily communications with the Student Struggle for Soviet Jewry, he has been a key figure in organizing the Rockland County area to speak out for the Jews in Russia.



Rabbi Avraham Weiss

In an interview with *The Observer*, Rabbi Weiss discussed the roles of the Brussels Conference and the Jewish Defense League in the struggle to save Russian Jews.

According to Rabbi Weiss, the Brussels Conference was successful "in spite of itself." It was good because it excited and inspired the layman, and demonstrated unified concern. It could not be considered successful, however, because it did not realize its potential. It was more talk than action. This is not to say that discussion was not necessary, but that many other things were also necessary.

Rabbi Weiss enumerated several practical steps he had hoped to see implemented by the conference. While believing that the development of a sophisticated international organization was an impossibility, he does feel that a Presidium of an International Conference on Soviet Jewry should have been created to convene at least bi-annually. The Conference should have taken advantage of the widespread publicity given it by the denunciations in the Russian press. Reconvening this Presidium twice a year would have generated a large amount of publicity on the plight of Russian Jews by the Soviet newspapers themselves.

Rabbi Weiss suggests that days should have been set aside at the Conference when delegates from each group could have met to discuss how to activate the organizations in their individual countries. This should have been done on all levels.

A good example of a group which could benefit from this is the American Jewish Conference on Soviet Jewry. The AJCSJ is still just an ad hoc organization which is not self-sufficient and not independent. Millions, not thousands of dollars are needed to deal with the Soviet Jewry problem adequately. As far as manpower, the American Jewish Conference has only one man who works full time on Soviet Jewry. Many key leaders are needed — men who work daily on the "grass roots" level.

Men are needed on the academic level, Rabbi Weiss says, to publish newspapers, magazines, and other literature containing facts on Soviet Jewry. A speaker's bureau should be set up to educate campus and adult groups. A com-

mittee on funds should also be established to make Soviet Jewish freedom a priority issue among all Jews.

Another necessity, according to Rabbi Weiss, is a committee responsible for political activity — such as sending representatives to appeal to the Black community and to meet with the American civil rights leaders. A committee on education is needed to educate youth at all Jewish schools. This group should also work to institute courses on Soviet Jewry in the universities.

Stressing the need for a coordinating group to organize activity throughout the United States, Rabbi Weiss spoke of the Center for Russian Jewry. The Center is presently being developed as the adult counterpart of the Student Struggle for Soviet Jewry. Rabbi Weiss maintains that an adult, well-staffed, well budgeted organization is a necessary complement to the SSSJ.

One of the greatest disappointments of the Brussels Conference, Rabbi Weiss feels, is the final Brussels Declaration. The name of every Russian Jewish prisoner should have been included in the Declaration, to show love and concern of the Jewish world for each individual.

The name of G-d should have been included in the Declaration, Rabbi Weiss says, since the Declaration speaks of liberating Jews for purposes of religious and cultural freedom. The issue does not, however, concern only Orthodox Jews. All Jews, not only observant Jews, should be set free. "All Jews are brothers. We can worry about their 'frumkeit' once they are in Israel. Is it more important to get them there first," Weiss says.

Rabbi Weiss also discussed the Jewish Defense League. He considers the Conference's refusal to allow Meir Kahane to speak a disgrace. Rabbi Weiss says that he is not convinced that Kahane was right to come to Brussels, since the Russians might then have publicized the Conference as a

J.D.L. venture, and not one representing all viewpoints. He does feel, however, that once Kahane arrived, he should have been given the right to speak.

Weiss outlined three alternatives open to the Conference when Kahane arrived. The first would have been to allow him to speak. This, in Rabbi Weiss' opinion, would have been the correct choice, for he is a Jew and has a right to express his opinions. If they were too afraid of the man, they should have taken the second alternative — permitting a different representative of the J.D.L. to speak in his behalf. The third alternative, the one taken by the Conference, was to refuse to let Kahane speak. This was the worst choice because it led to negative publicity.

Rabbi Weiss was extremely displeased upon viewing the David Susskind show, which clearly showed how Jews engage in verbal warfare against other Jews. He expressed the wish that Jewish leaders would be as forceful against the Russians as they are against other Jews.

A second point to consider in reference to the J.D.L., Rabbi Weiss says, is the reason many young people are being attracted to the league. Though the Student Struggle for Soviet Jewry is doing a wonderful job, there is a void. Perhaps it is left by the lack of cooperation of adult groups with the SSSJ. This void is being filled by the J.D.L.

Rabbi Weiss' third point is that the Jewish Defense League can perhaps be used as a leverage device in Washington — that is, the Jews can use them in much the same way as the Blacks use the Black Panthers. "We're not violent, but... if you want to stop the J.D.L., you'd better start pressing Russia to release the Jews who want to leave. After all, the J.D.L. might... and we of course can't control the J.D.L."

# Metzger Feels Soviet Jewry Problem Of Great Magnitude — Political Agitation Not Answer

The problem of "what is the best policy with regard to Soviet Jewry" is a very difficult one. In discussing this difficult Rabbi Alter Metzger stated that one must ultimately base his judgement on the opinions of those who are most knowledgeable. This decision must be made very carefully, for it could be a matter of *piquach nefesh*, of actually saving lives.

Rabbi Metzger believes that "political agitation is not the answer." He cites the tendency of the Russian government to distort reality: their takeover of Czechoslovakia, the statements by Brezhnev at the present Communist Party conference against Zionists, and the "monolithic political structure" of the Soviet Union as reasons.

## Superficial Concessions

Other groups would agitate for freedom if the Jews won it, Rabbi Metzger asserts. Since the USSR is not about to give freedom to all its nationalities the Russians will only make superficial concessions.

According to Rabbi Metzger, the Lubavitcher Rebbe has great knowledge as well as emotional in-

volvement in the problem stemming from his life in Soviet Russia, and having had members of his family die in exile. His feeling is that protest within Russia is an expression of anguish, but that political protest is not feasible.

Rabbi Sherer of Agudat Yisroel, the Lubavitcher Rebbe, and others, believe in "quiet diplomacy," as the Lubavitcher Rebbe has stated that officials in several countries have urged this policy.

## Political Instruments

Also, Rabbi Metzger mentioned that some authorities believe that Russian Jews are being used as political instruments by some, in Israel's foreign affairs.

Regarding the recent freeing of several Russian Jews, apparently as a result of protest, Rabbi Metzger considers these to be but minor concessions and states that many more Jews were arrested, lost their jobs, or were prevented from leaving. We never know with certainty when we cause the release of a Jew and when we cause his arrest.

Throughout Jewish history, our leaders have been faced with the decision of whether or not to be active in defense of the Jewish people. If the Massada philosophy had been followed all the time, our existence would be in doubt. One can imagine, Rabbi Metzger pointed out, some Jews calling Rav Yochanan Ben Zakai a defecator, but it was his "passive" viewpoint that preserved the Jewish people. Rabbi Metzger emphasized that we must survive and overcome our difficulties; he deprecates the idea of producing "three million martyrs".

## Ask an Authority

Generally, Rabbi Metzger feels that a decision of this type should be made by those who know best and have the greatest responsibility. One does not go to just anybody for medical assistance, but to a specially trained person. Similarly, in the case of Soviet Jewry, a trained, knowledgeable person, a *gadol*, is best qualified to make the decision of how best to aid Soviet Jewry.



Rabbi Alter Metzger

# Mothers Of The Year

Stern College seniors will replace graduate students as dormitory counselors next year. The new plan was announced by Mrs. Jenny Giges, Residence Hall Director, and Mrs. Tovah Lichtenstein, Acting Director of Student Services, after an evaluation of the current dorm counselor program.

The counselor system was instituted in the fall of 1968 when eight Stern graduates were chosen to assist in the functions of student services. Aside from helping to enforce dormitory regulations, thus lightening the load of the residence director, the girls were also available for student guidance.

Explaining the revision of the system to allow seniors to be dorm counselors, Mrs. Lichtenstein pointed out that because seniors are still intimately involved in all phases of Stern life, they are better able to understand the immediate needs of each student.

Although details of this program have yet to be finalized, it is expected that there will be 16 dorm counselors, one living on each floor. In return for their services, dorm counselors will receive full remission of the dormitory rental fee. Applications for these positions will be accepted until April 21.

# Stern Students Depict Nazi War in Drama

The effects of the Nazi takeover on the population of World War II Germany will be dramatized on the Stern College stage next month when the Dramatic Arts Club presents *The Private Lives of the Master Race*, a series of one act plays and dialogues by Berthold Brecht.

The plays, *The Jewish Wife* and *The Informer*, are social dramas of the World War II era, and are interspersed with vignettes and readings. The program is directed by Judy Stein, a professional actress and director.

*The Jewish Wife* is the story of a Jewish woman who plans to leave her non-Jewish husband before he risks losing his job and social position. *The Informer* deals with a couple who fears that their small son will report the content of their conversation to the secret police.

The cast of the production includes Barbara Lazarus, Adrian Vardes, Edie Payer, Faith Watkin and Esti Davidowitz in the major roles.

# Letters To The Editor

(Continued from Page 2, Col. 3) the disintegration of religion among today's Jewish youth.

Having attended an orthodox yeshiva high school in New York, I have become well acquainted with this brand of Judaism and have seen and felt its unpleasant effects. Foisting the belief that strict orthodoxy is "true Judaism" has led to a loss in credibility among many of those with whom I graduated from high school. Having come into contact with the outside world, many students began to realize the humbuggery of

ultra-orthodoxy and rebelled against Judaism to the point where some no longer practice their religion. This came about because people like the "undersigned seven" try to force others to emulate their particular practices and beliefs.

## Ivory Tower

If the "undersigned seven's" brand of orthodox Judaism is not quite sure it can exist in a secular world let it remain in its ivory tower. But the true test of Judaism is now, when the walls no

longer remain. A stagnating Judaism is a dying Judaism. If any of the "undersigned seven" feel threatened by the lack of a "proper" atmosphere (whatever "proper" is supposed to mean), then let them join the others and leave. There are enough closed minds around Yeshiva and Stern.

If you wish to work together for a better society and Judaism, then try to convince others to your viewpoints by force of argument. A good start is to see that the ad appearing on page seven of the March 23 edition of *The Observer*,

entitled, "17 Ways to Make Money on Saturdays," does not appear again as it is in poor taste. But to force others to your belief is to place you in the same category as the Russian dictators. They, too, try to force people to follow their way of thinking.

It is time for students at Yeshiva and Stern to feel comfortable with their own brand of Judaism. Only in this way can there be a close rapport between Jewish students and Judaism

Warren Turner '71

## Dr. Appel Edits Memorial Volume Containing Essays On Jewish Life As Tribute To Dr. Samuel K. Mirsky

Six Stern faculty members contributed to a recently published book entitled *The Samuel K. Mirsky Memorial Volume — Studies in Jewish Law, Philosophy and Literature*.

The volume was written as a tribute and monument to the memory of Rabbi Dr. Samuel K. Mirsky, and the contributors are for the most part personal students of the late Dr. Mirsky.

The book is divided into a Hebrew and an English section. The material discussed displays the love of Torah and the *Ahavat Yisrael* which are, in the words of Dr. Gersion Appel, editor of the volume, "a mirror-image of the life and achievements of our teacher."

In his preface, Dr. Appel describes Dr. Mirsky as one whose life was a "lighthouse of learning to his colleagues and to generations of pupils."

Other Stern faculty members who contributed to the volume are: Dr. Morris Epstein (who served as associate editor), Dr. Noah Rosenbloom, Dean David Mirsky (son of Dr. Samuel Mirsky), Dr. Meir Havazelet, and Rabbi Yehuda Bohrer.



Photo by YUPR  
Dr. Samuel K. Mirsky

Former Stern faculty members Rabbi Raphael Weinberg and Dr. Yehoshua Be'ery also contributed to the volume.

The essays cover a wide range of topics dealing with *midrash*, *halachah*, Jewish history, Hebrew literature, ethics and philosophy.

## The Passover Exodus Does Not Imply That It's an Exodus Towards Assimilation

Adapted from an interview with Rabbi Alter Metzger.

By BRACHA KING

Pesach involves us as Jews in two major areas. One is our own assertion of Jewish identity, "harot et atzmo"; the other is the transmission of this Jewish identification to the next generation.

When Rav Kook was visiting this country, he commented on the overwhelmingly assimilationist tendencies of American Jews. This unfortunate circumstance, the fact that an entire generation of Jewry did not wish to transmit Jewishness to its children, in spite of the heritage of Pesach, resulted in the situation facing American Jewry today.

The products of this parental neglect of their Jewish education and upbringing caused a generation of young Jews who have no sense of identity — who are confused as to their roots. Neglect of this aspect of Pesach — transmission of Judaism to the next generation — is apparent today in the number of Jewish students who support radical causes, act immorally, and even work against the State of Israel.

The Ba'al Shem Tov once stated that forces not within Judaism

have inspired people, but despite all we have within our heritage, we have not yet demonstrated this degree of inspiration.

We at Stern must be more aware of our future leadership role in the Jewish community. Educated Orthodox Jews must be ready to assume this leadership; Jews must realize that the only means of an "authentic revitalization" of Judaism is through Torah study.

Pesach serves to remind us of our responsibility in this area. The four sons in the Haggadah are examples of the fact that we must be responsible for the education of every Jew — not only the wise, but also the evil, the simple, and even the one who cannot even ask about his Jewishness. On Pesach we must remember our responsibility to the Jewish community; we must assert our own Jewish identity as well as transmit this sense of identity to other Jews.

We must remember that Jewish

history is a series of recurrent cycles; e.g. the holocaust was followed by the establishment of Israel. There is always a rebirth of the Jewish people. We must continue to participate in this rebirth. From the history of Pesach, from *yetziat Mitzraim*, we can see that the people participated in their (and therefore our) redemption. Despite the danger, the women gave birth to children; the children retained their Jewish names and manner of dress, refusing to lose their identity; and at the time of exodus, Nachshon ben Aminadav entered the Red Sea before it opened for the people.

Pesach should not be thought of as a once a year occurrence, but should be considered in terms of one's total life. For this reason, to re-emphasize the continuity of life, the Lubavitch Haggadah does not conclude with the words "Hasal Siddur Pesach." Pesach is not finished — it continues throughout the year.

## Solving The Space Problem

Question: What does the library's literature collection have in common with a men's room?

Answer: They can both be found on a second floor mezzanine.

When plans for the new building were being drawn up several years ago, it was discovered that even if the library occupies the entire second floor of the new building, it would be no larger than the original facility. The architects could not add another floor, however, since zoning law for the area prohibit buildings higher than eleven stories.

After one of the many grueling sessions with the architect and engineers, Dr. Dan Vogel, — who was then Dean of Stern College, left his office on the second floor of the building. Walking down the hall, he realized that the second floor men's room was not really on the second floor — it was located up a short flight of stairs near where the Xerox machine used to be located.

Dr. Vogel realized that he had found an answer to the space shortage in the new building. The



Inspired by the Men's Room

second floor of the new structure would also have a mezzanine of slightly larger proportions than the men's room that inspired it.

## PEACE IS COMING



...because the people are making the peace

By JUDI ROSENKRANZ

Taking the initiative in the movement toward a peace settlement in Southeast Asia (the National Student Association has drafted "The Joint Treaty of Peace Between the People of the United States and the People of South and North Vietnam.")

This "People's Peace Treaty," consists of nine points of agreement between Vietnamese students and members of the U.S. National Student Association. It is now being circulated to hundreds of anti-war groups, and campus leaders throughout the country for endorsement.

According to Frank Greer, peace treaty coordinator, it must be stressed that "The Peace Treaty is not simply another petition drive. We are asking each individual to declare peace with the people of Vietnam and to pledge himself to take whatever actions are appropriate to implement the terms of the Joint Treaty and to insure its acceptance by the government of the U.S."

"We feel certain that as millions of Americans ratify this treaty and pledge themselves to ensuring the treaty's acceptance, the Nixon administration will be forced to follow the lead of the people in bringing an end to the war."

The "People's Peace Proposal" grew out of two peace initiatives

by South Vietnamese groups. Madame Nguyen Thi Binh, of the Provisional Revolutionary Government, presented an eight point program at the Paris Peace Talks last September.

Several days later, a similar peace plan, calling for the total and immediate withdrawal of U.S. troops, an end to U.S. support of the Thieu-Ky-Khiem regime, and the creation of a provisional coalition government to organize free elections in South Vietnam, was endorsed by many South Vietnamese in cities where President Thieu has until now had a more solid support.

Responding to the growing anti-war sentiment, a delegation of 16 students, organized by the N.S.A. traveled to Vietnam to investigate the feasibility of framing a peace treaty between the people of American and those of South Vietnam.

Despite efforts by the Thieu-Ky-Khiem regime to stop the student delegation from making contacts in South Vietnam, one member of the delegation was able to slip through Saigon's security net and engage representatives of non-National Liberation Front student organizations in the drafting of the treaty. At the same time, student leaders from the N.L.F. developed a treaty draft with the U.S. delegation in Hanoi. The two

documents were formally joined into one statement in Paris.

At a Peace Treaty Conference held at the University of Michigan in February, a final draft of the "Joint Treaty of Peace Between the People of the United States and the People of South and North Vietnam" was written.

The treaty contains nine points which include setting a deadline for total withdrawal of American troops from Vietnam in return for which there will be an immediate cease-fire between U.S. forces and those led by the Provisional Revolutionary Government of South Vietnam. Also included in the treaty is a Vietnamese pledge to form a provisional coalition government to organize democratic elections and an agreement to respect the independence, peace, and neutrality of Laos and Cambodia.

"Be it known," the treaty reads, "that the American and Vietnamese people are not enemies. The war is carried out in the names of the people of the U.S. and South Vietnam but without our consent. We hereby agree to end the war [under the conditions of this treaty] so that both peoples can live under the joy of independence and can devote themselves to building a society based on human equality and respect for the earth."

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