Shanah Program beginning '74 - '75

by Riva Alper

Beginning September 1974, Stern College will open its doors to women from other schools who will participate in a program of intensive Jewish studies. This new program, called "Shanah," promises women with an opportunity to further their Jewish education both culturally and spiritually.

Professor David Mirsky, Dean of Stern College, announced that this program would be open to transfer students with sophomore standing or above, including those with a Bachelor of Arts degree. Dean Mirsky added that women will be accepted at almost any level of the new program, since the Judaic studies courses range from the basic elementary level to the more advanced level of Bible, Halacha (Jewish Law), Hebrew language and literature, Jewish history, Jewish philosophy, and various interdisciplinary courses.

The "Shanah" programs of study will be individually designed by students and their advisors, allowing a choice of more than 80 Judaic studies courses which are offered each semester.

Dean Mirsky stated, "Throughout many campuses in the U.S. there is a growing movement among students for a return to their roots, to their heritage." This "Shanah" program is especially designed for those women who have not had the opportunity to pursue an intensively Jewish Studies program. The Dean added that if a large number of women show interest in this new program it will benefit the regular Stern students as well. If a large number of students show interest in a course, for example, more elec-...
OUTRAGE

We can no longer be paralysed by the enormity of the world. In the wake of the senseless murders of innocent children, we join with the Jewish community in action. We see that our concessions for peace make us victims of Arab terrorism. The mere attempt to sit on the steps of the mission was viciously prevented. We must follow the dictates of leaders. Great a responsibility we carry, as we Torah of raising children knowing that their lives may be sacriiiced, with An Yisrael in our struggle for existence.

Biblical Gap

By now, every student is familiar with Yeshiva University's motto of Torah o'mada or the synthesis of Torah and science. This is a worthy and desirable one. It represents what the Ramah referred to as the "golden mean." However, if both are equally fulfilled, then a void is created.

Another point of constructive criticism has to be raised with regard to the new schedule that has been arranged. It is the opinion of many students that Stern does not offer enough in the area of Tanach to meet an advanced level. We applaud the decision made to hire another for Nach, however there arises a difficulty. The new course that is to be offered in Nach is only held once a week and is in direct conflict with the only advanced Chumash course which is offered. Therefore, it is very difficult to fit this course into any schedule due to its irregular time period and this time conflict. Another problem is that of the teachers who presently is offering a few Nach courses, is leaving on a Sab- batical for several reasons.

Therefore, it is at utmost importance, that attention be given to this dilemma. Any steps that have heretofore, been taken to this direction are not reeognized and appreciated. However, the task is still not complete. It is the desire of every student to take advantage of an enlarged Tanach department. We would like to see a true synthesis of Torah o'mada whereby the Torah aspect would increase from its current dimissive stage.

Dear Editor,

May I take this liberty of personal expression concerning Machon Gold. It certainly sounds as if it is a fine school, one in which any student would be proud to be affiliated with.

I am distrustful, however, that such a fine school of higher Jewish education can be so discriminative and close-minded.

Recently, a Stern student was rejected from Machon solely because of a medical problem.

In her case, the medical concern centered on the fact that she is a diabetic. I would like to think that the school is not as ignorant about diabetes as it appears to be. It is impossible to more than the failure of the pancreas to produce insulin. With modern medical technology, a diabetes is well controlled and lives a normal life more or less.

This situation implies that a diabetic cannot learn Torah.

If the school is willing to take the responsibility for care, then why, come on down with the flu, digestive upsets or even such, then why not also take the responsibility for a normal diabetic who needs no more than an alternate care.

I think, that Machon Gold is such a perfect school that it would be for the students, both in perfect specimens of the human race. It is time that school review its antiquated beliefs and open its mind to the facts.

Lori Greenberg

THE.observer

MAY 18, 1974

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Hours?

College libraries are known for their restful, erudite atmosphere where research is often a scholarly art. A school's library serves as a peaceful haven where the student can work undisturbed.

The usefulness of a library is determined by its accessibility. Stern's library remains closed during most of Sundays and important evenings of the week. We, of the Observer, think it is imperative to extend the library's open hours at these times. This is particularly important for seniors majoring in Education who must teach all day and take courses at night.

The dilemma of inadequate library hours is compounded by student's irresponsibility towards this valuable academic resource. Books have disappeared, single pages have been torn out of valuable books which are inordinately expensive and therefore irreplaceable. If this irresponsibility continues even increased library hours will not overcome the dilemma.

Spiritual Vacuum

Aside from being a college, Stern is a religious community. This is reflected in every aspect of the college's approach to academics. As individuals with varying commitments to Judaism, students may need religious as well as career guidance and psychological guidance. The need for spiritual guidance can be partially met by the faculty for several reasons. The ratio of students to faculty prohibits any teacher or the Hebrew or Judaism Studies faculty from individually knowing every student. The student herself may be able to approach a profressor before he leaves today this will have academic repercussions or change the professor's attitude towards her. We of the Observer would like to see religious guidance provided outside of the academic structure at Stern.

Punch and Judy

A Plea To Be

by Judy Altshul

coming from a long line of idealists, I've naturally made it my life's mission to save the world. I've found this task to be quite consuming, in the interest of conversation—I've limited myself to the world I know best.

The world, at present, seems to be Stern College Women. For the past two years, we've expelled, to lay some basic ground rules in world-saving. Number one, you have to believe the world is worth saving. Number two, you must have the strength of character to withstand the loneliness that saves you that you are not totally message. Number three, you need the support, a maverick to implement your plan of action.

My job at Stern is relatively easy. There has been a long line of world savers before me. Unfortunately, a lot of their actions have been in vain. They have been lost in red tape, distorted priorities and sense of missing dollar bills. Their successes, though, serve as a source of inspiration: it makes us want to continue on in our struggle.

I would like to see more people join our cause. In the past year, one of the biggest obstacles faced was finding the support of the masses. Consistently with the idealistic nature of the students, we are convinced that you just were not aware of the ground rules. Now that you are indoctrinated, you are ready to take positive action. Wouldn't it be nice to know that professors could be sure that their students are not in college for a year, but instead to know that they have a job in September? Wouldn't it be nice to know that you really have a choice in courses? Are you really not dreaming what it would be like if there were more than forty girls participate in the Forum of the Art or the Feminism courses? If your answer is "yes" to the above questions, you're committed your mind to the idea of buttressing the pillars of the earth through the punch and judy.

You realistic eggs out there may scoff at these ideas. Well, go ahead! I won't! But remember, when you're busy scoffing away, the foolish idealists are out trying to make our world a little nicer to live in. Maybe we won't change the world, but our odds are just as good as yours are. It never hurts to try.

Presiding

New Perspectives

by Jennifer Rudin

Student leaders today speak of wisdom, discretion and lack of leadership. I feel this is a form of convenience. The reason why apathy reign supreme is that the student leaders are because the form under which the student leaders evolved has become a convenient substitute for the students to divest them of all social responsibility and eventually disengage from responsibility. It's not that student leaders have never been asked to do something, but they have never been asked to do it in a meaningful way of learning to be responsible for individual ideas. Most committees involved under SC have not all seen the dawn of light—they have been hidden away for lack of leadership. I propose to "dress the crevices and sweep out" all which has been herebefore ignored and dismissed aside. SC should be a dynamic part of the growth and maturity of the college student. To allow it to remain as a static entity is to sacrifice its potential as a dynamic part of social and academic life. Mutual exchange of the key words— the student body, French for the school and the school working for the student body.

(Continued on page 6)

Letters To The Editor

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Esther Chatsky

Class of '71

The Observer

MAY 18, 1974

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Kibbutz Life Rewarding

What's happening to those kids who marched for that month to work in the kibbutz? Have they all killed each other? Have we not killed a single Arab with our superior fire power? How stupid must we be to do such a thing? You know what I think? I think it's all right. After all, we have no boundaries, no borders, no enmity.

Consequently, Kibbutz has to offer! We do not like living without flower, without music, without a lively spirit. Kibbutz Sver, our next kibbutz, is a busy place, a place of entertainment, a place of shows, and musical performances. We have a kindergarten, a children's club, a library, a swimming pool, a gymnasium, a theater, a movie house, and a restaurant.

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oral Interpretation Festival

(Continued from page 1)

To prevent any kind of repetition or monotony, the poets of Bialik were not completely taken by surprise. The poems were selected from the best of each author, and each entry was judged by a panel of judges. The judges were unanimous in their decision, and the final results were announced at the closing ceremony.

Jewish "Boundaries" Festival

The Jewish "Boundaries" Festival was held in Jerusalem to commemorate the 70th anniversary of the establishment of the State of Israel. The festival was attended by thousands of people from all over the world, and it was considered a major event in the history of Jewish culture.

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"People-Interested Policy" Outlined By Finkleman

By Lyle Kahn

The choice of working on a class of dorm applications, rather than talking to a student was not a difficult one for Mrs. Finkleman. In a meeting between Mrs. Finkleman and the rabbinical student, despite the fact that the door was always open for students to enter and speak with her, she would not meet with Raheal Finkleman.

Mrs. Finkleman stated that she lived in the Stern College dormitory the previous year, but most of what she expected it to be like was not met. She mentioned that while living in the dorm, the children enjoyed the social contact with other children of their own age. A significant improvement, however, was the "24-hour" shifts. Allowing the feeling of warmth and cooperation among the students was increased in the Finkleman dormitory.

Mrs. Finkleman said that getting girls to consider volunteer work was a problem. She noted that the girls did not think of volunteer work as an activity for them. Mrs. Finkleman believed that there were infinite possibilities for creating beautiful Shabbatot and Normal Jewish observations and actively participate in programming. The Finkleman dorm was more than willing to assist in this respect and serve as an organization for students to be involved. As for next year, Mrs. Finkleman hopes to see reactions and changes in the mode of living in the Finkleman dormitory.

Among the innovations in the program were the creation of a different committee for each day of the week and the hall committees submitted by the theme, focusing on the important matters that they thought should be the murderer.

The ten little Indians, in order of priority, were: Jack Newman (the "debonair" adventurer who played a realistic and popularized role in the movie) and his son, Mr. Zeiger, who never got to "show his stuff." The lawyer, played by Marcie Weinberger, was the only one who had any interest in knowing what we were looking for. The second character, who has a strong impact on the show, was portrayed by Mr. Ziegler. The technical aspects of the show were admirable. The set, a professional production, brought the beliefs of some, were magnificent. I believe that "technically" working behind the scenes of a show delivers one of the most crucial talents. But for good results, Mr. Stern, please slow down a little, and we'll have all the lines! Nelson Korshak, the first appearance in a Yeshiva production, had the most difficult part of directing a different murder at each performance. He played the part adequately through the show.

Many people probably didn't notice the presence of the eleven Little Indians (the Cast of Ten Little Indians). The play offers a teacher who has a strong impact on the students, for better or for worse. As Miss Brodie, Miss Brodie herself says in her opening scene, "Give me a girl at an impressionable age soon in her life.

And it came to pass that when we had completed our first most promising adventure, the Dean of Stern College—Dean Mirsky—agreed to meet with us on May 11 to discuss the hope for the future. The story-telling workshop—"Kerem," is a program for young students who we hope will get a chance to share their experience of the show with our students. And we hope that this experience will be an important part of the children's future. The purpose of this adventure was to expose the children to our Jewish heritage through the story of Judaism. For the beauty of Jewish life.
A HISTORY OF STEERN COLLEGE 1954 - 1972

In September, 1954, Stern College opened its doors to students. Stern offered a unique four-year dual program of Jewish and secular studies, culminating with a Bachelor of Arts degree or a Hebrew Teacher's degree. Facilities were limited to one school building on Lexington and 35th Street. Non-residential students resided on a few floors of the Hotel Drake.

Twenty years later, in 1974, Stern has grown to accommodate a student body of 500 women. Stern students reside in a 20-story dormitory, and they learn in the relatively new 11-story school building. The old school building houses the new and renovated science labs.

SCW can be proud of its physical expansion. It's come a long way in twenty years. But what actually was responsible for Stern's growth? Was it a slow or rapid process? Have things really changed that much? Is the Stern woman of 1974 merely an updated version of her 1954 predecessor? This special 20th Anniversary Supplement will deal with these questions through a detailed historical account, based on old (Observer) pictures, interviews, and personal evaluations. We invite the reader to reflect on Stern College's ideals and its achievements.

A new Stern College classroom building and a Women's Residence Hall are included in the $30,000 building project of Yeshiva University, Dr. Samuel Belkin, Yeshiva president, announced recently. The new buildings will be part of the proposed Y.U. Mid-Town Center to be bound by Broadway and Amsterdam Avenue and West 86th and West 83rd Streets.

According to Dr. Belkin, the program should be launched within a year and completed within ten years.

After extensive investigation by the Board of Trustees of Yeshiva, the university decided on the building program because of the lack of suitable facilities for sale or rent in mid-town Manhattan.

The proposed Mid-Town Center is to be composed of two campus areas. In addition to educational facilities for Stern College and Teachers' Institute for Women, and a women's dormitory, the site is to include a Graduate Center, as well as the University's executive and development offices.

The area encompasses approximately two and a half blocks. The development cost is estimated at $30,000,000.

Special Supplement Editors:
Riva Alper, Tammy Fredman,
Anita Gittleman, Chaya Hilsenrath
The Times They

She was established in 1954 but had a record of life started in 1958. This is in reference to the life of Stern College and its various departments. The Observer, established in 1954, was the student newspaper of Stern College.

1954

- Mr. Max Stern, founder of Stern College, donates $500,000 so the college became a reality.

1955

- The Student Free Loan Fund established enables any student of Stern College to borrow up to $500 at a time.

1958

- Stern College is recognized as an accredited institution by the Accrediting Board of the Middle States Association.

- Mr. Max Stern makes a donation to the college.

1960

- The administration of the college begins to develop.

1961

- Mr. Max Stern donates $1 million dollars to Stern College.

1962

- Stern College residence halls are occupied for the first time.

1959

- New religious course is started to teach personal conduct, celebration of the Shabbat and holidays, and various aspects of Jewish life.

- Faculty-student committee formed to suggest and discuss improvements in the areas of increasing religious awareness, raise the intellectual standard of Stern College.

1963

- Meaning of grades explained explicitly: A = excellent; B = fair; C = satisfactory. A review of the subject matter.

- Faculty-student committee continued to discuss improvements in the areas of increasing religious awareness, raise the intellectual standard of Stern College.

1964

- As of September, R.S. 54 - "The Jewish Family" began, required for graduation. Previously it was a non-core elective.

1965

- Yeshiva University bought the abandoned 15th Precinct house on 39th Street as a classroom annex for Stern.

- Jewish students complained about the religious studies placement, wanting more flexibility in their studies.

1966

- Stern College received $40,000 donation from Max Stern in memory of his parents.

- The Jewish Studies department was revamped to contain three levels: Elementary, Intermediate, and High. Biblical studies were added to the curriculum.

1967

- Stern students demonstrated against the renewal of the six-year old Stern College residence halls.

- Students experienced various social and academic issues, including changes in policy and administration.
Washington, and helped collect for UJA.
- Dr. Fremor became the Dean of SCW YC.
- There was a delay in building the new school due to the friction in federal funds; building started by September 1967.

1969
- Construction bids for the school building were opened January 30; all were over $11 million over expectation, so action was taken.
- Students decided to boycott on February 13 in protest of rising costs toward the new building. By this time, students and faculty were working within six months. Students condemned the strike and told Dr. Delin they wanted their promise of "no writing." Seniors were freed from curfew.
- A second building was held. The new building was estimated to cost $11 million. On March 26, 1969, the ground-breaking was held.
- The Observer published supplements on current controversial issues. Unlimited elects were instituted for sophomores, juniors, and seniors.
- The Ed major was abolished. Prospective teachers must choose a major, take twenty-four credits in courses related to teaching, and student teach.

1970
- Debate team was permitted to address the U.S. Senate, so it could meet a deadline.
- Students complained about the language department.
- SCSC urges students to demand a change in the language department.

1971
- Day of Conscience Rally for Jewish Students in Israel was planned.
- Veterans' Union met on campus, March 4, to vote on a proposal to change English II to English Comp.
- Five teachers, mostly from History department were smuggled out of the U.S.S.R.

1972
- Five-year cooperative relationship has been established between Yeshiva University and the Federation of Jewish Philanthropies to train graduate students in Jewish community services.
- Rabbi David Sacks named special advisor to the president of Y.U.
- In Memory for the Four Students Killed at Kent University.
JUNE 1974

As we near the end of our academic year, we come to the realization that four years have come and gone, and Stern College will soon be in our past. The students have been the only ones who can honestly evaluate any change in our school, are they members of the faculty who, without any time to serve, faithfully continue the generations of new students. What changes have they seen?

With their years of experience behind them, how do they view Stern College and its students today?

Although Stern is, in many ways, unique and different from the contemporary universities, many people agree that changes here parallel these other settings. Students, faculty members, increased independence, and new institutions to accept established values are all reflected in the Stern student of today.

Professors Alman, Hardy, and others feel that their students, students, are more professionally oriented, have broader horizons, are less sheltered, more worldly, and show a growth of consciousness. On the other hand, they, together with Professors Victor and Libin, point out that although students are questioning much, they have less personal drive, are working less hard “more for nothing,” and are less disciplined in their ability to work.

Many students feel that the little extra change has evolved at all. Many of the teachers feel that there will always exist the need to improve the curriculum and to be prepared, the committed, the office and the faculty.

Developments teachers hope to see include an even closer student-faculty relationship, increased graduate and professional student attendance. Other comments include the need for stronger Jewish interaction commitments, the institution of a Yiddish course, a general view of Stern College as the crowning institution of American Jewry.

Sure we do a lot of squawking
But after all —

This School was founded on BIRDSEED....

March 28, 1966

It’s Most Important

The Observer does not stand alone in seeing the crying need for a minyan in Stern. To fill the gap left by administration indifference in this area, students have been forced to take the initiative. Open doors will shut when it came to helping in making meaningful Shabbat in our own way from home. Girls bypassed the administration and made arrangements for boys from YU and NYU to come down for Shabbos.

Shabbos is no longer denied that the minyan will produce the desired atmosphere, because two past weeks make tangible evidence of its effectiveness.

Bravo to these students who, seeing no leadership from above, took the reigns and did something constructive! But why are we left alone to teach what Shabbos should be?

It is time our dreams manifested that they are serious, realizable and tangible, and took the responsibility this is theirs. We need a permanent minyan with hotel facilities for boys willing to spend Shabbos here.

Moreover, the students should not be made to pay for the boys’ accommodations while aiding us. Why can’t Yeshiva University contribute the required funds?

After all, they help subsidize athletic teams and other extracurricular activities. And we ask what is more important?

It would seem that if we do not receive the required funds from the University that athletic, some members of the Administration of YU, held the upper hand.

December 9, 1969

Spruced up and ready for Alumni

January 15, 1968

We propose

With the current growth of Stern College, the so often postponed announcement of new facilities is imminent. The onus on Thirteenth Street has sufficed for a year or two, but a new dormitory, cafeteria, lounge, and library, will be built. It has been guaranteed that all the facilities for Stern College will be in one central location in Manhattan.

The following are facilities students consider important for the proposed new Stern College:

1) Dormitory
2) Student council room
3) Food machines such as soda drinks, candy, and sandwich machines
4) Kitchen facilities
5) Washing machines and other laundry facilities
6) Private phones available and pay phones in booths only
7) Comfortable and well-decorated lounge for guests
8) Study halls
9) Recreation room for the use of students only
10) Accommodations for visitors
11) Apartments for married residence directors

Other Facilities
1) Library with room for growth and a separate Hebrew area. The library office should be enclosed in a soundproof area.
2) A synagogue
3) A gymnasium with stage for dramatic presentations sufficiently large enough for social functions
4) Private conference rooms for department heads
5) Larger cafeteria with room expansion
6) Expanded science laboratories with facilities for faculty research and undergraduate projects
7) Language laboratory
8) Larger study bookstore

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PAGE 8

THE OBSERVER

MAY 18, 1974

December 9, 1969

Censored

Spruced up

And ready

FOR ALUMNI

January 15, 1968

HOURS DUES

In response to student demand as voiced in the December 28th Observer editorial, the library will be open during final week according to the hours listed below.

Mon.-Thurs., Jan. 15-18
Mon.-Wed., Jan. 22-24

All dates inclusive

9-30 A.M., 1-9 P.M.

Sunday, Jan 14 and Jan 21

10 A.M.-8 P.M.
The Shattered Looking Glass:
A Last Look

by Sherry Schenber

This probably is the most difficult column I've ever had to write. It's hard for me not to see my feelings after graduating from Stern College for Women. I have a lot of love and admiration for the student leaders, the faculty and administration, the students, and the school itself. However, I can't ignore the outdated activities, the poor governance, and the lack of cooperation and support from the faculty and administration.

There are too many allegations of mismanagement and lack of transparency. The college has been unresponsive to student concerns and has failed to address the issues that matter most to students. I have been trying to raise awareness about these problems, but it seems that the administration is not interested in hearing the student voice.

I hope that the incoming administration will be more responsive to student concerns and will work to improve the college's governance and operations. Only then will we be able to create a safe and welcoming environment for all students.
Shavuot Marks Continuous Revelation Of Torah To Jewish People
by Eileen Herkowitz

Shavuot is the Ten Days, where, in the words of Rabbi S.R. Hirsch, we "recommemorate, the unveiling of the spirit of the Am Yisroel. It is the time of the revelation of the Torah, "human man's Tartusin." To meet this day, we are given a special Torah book, which becomes a Jewish soul in the words of the Torah. This was, Hirsch says, accomplished in the "revelation of the Jews. In giving the Torah to the Jewish students, it gave them a way of life. The task of the Jew was and is to watch over and follow the "way of life." The act of "revelation" reveals a G-d in us as the Lawgiver. This teaches us of the Divine origin of the Torah and its spiritual nature.

It is important to note that in Leviticus 23:15-22, where the Ten Days is described, there is no mention of a described period of days. (All the other holidays are stated in precise days.) This is important in understanding the meaning of the revelation of the Torah. The Revelation of the Torah is continuous in different districts and went to the Beit Hamidrash where they were greeted with songs by the Levites. It is stated in the Chumash: "And you shall teach them to your children, what you have seen with your own eyes." These words complete shall they be: Even unto the morrow after the seventh week. Fifty days and you shall prepare a burnt offering unto the Lord." (Lev. 23:15-16) It is interesting to note that the Sadducees interpreted the term "Sabbath" literally here and for them, Shavuot falls on Sunday. The Pharisees understood "Sabbath" to be the first day of Pesach, which is a Rabbinic day of rest. For them, Shavuot falls on the 31st day, from the first day of Omer. (Today we follow the Pharisees')

Some of the minhagim include: reading the Book of Ruth, learning Tikkun leIl Shavuot and eating Matzah. The Book of Ruth is read because the events described took place during the harvest time. Ruth was the "wife of the King of Moab." Also, according to tradition, on Shavuot, Ruth's conversion to Judaism is appropriate to the grace which commemorates the giving of the Torah, and Ruth's ministry is a symbol of Israel's gratitude to the Torah.

The Ulama leIl Shavuot, used for the purpose of praying during the entire first night of Shavuot in Shavuot, was a midnight that would be spent in the Kabbalah. Shavuot reading from all Jewish seforim is read on this night. There are a number of reasons for the watching during the early morning on Shavuot. One of the facts is that Torah learning is said in be sweet as honey and as nourishing as milk. Another reason is that it is often referred to as an "event of high adventure," and it is said that "men who eat milk and bread will be fed milk and bread." Still others believe that "men whose hearts' fear of breaking them newly learned Rabbinic laws concerning the his parents bring him back a "Shabbat from America."

In conclusion, the Ten Days is a time for reflecting on our relationship with G-d and our obligations towards Him. It is a time for personal and communal recommitment to the principles of Judaism. The Ten Days is a time for celebrating the revelation of the Torah and its importance in our lives.
If I am not for myself who is for me? And if I am for myself alone, what am I? And if not now, when?
—HILLEL

Israel needs American volunteers. The current civilian manpower shortage must be alleviated. Hundreds of volunteers went to Israel during the Yom Kippur War. Their presence was an affirmation of the unbreakable bonds tying the Jewish communities of Israel and the United States. Many of these volunteers have now completed their service and are returning home. The need, however, has not abated; rather, it has increased. Young Americans are needed to replace those Israelis still serving in the reserves.

The challenge of helping at this time of need involves not only the physical replacement of the work force. It is also an unparalleled opportunity to participate in the dynamic social, political, and cultural changes which are now occurring in Israel. Israel needs American volunteers. The current civilian manpower shortage must be alleviated.

The explosive issues that dominated the scene last year just didn’t exist, in 1974. We must initiate reforms—changing the constitutional make-up of Council, strengthening our position in the Jewish community, demanding reforms. I regret that Anita Gilman, Professor of Semitics, and I did not meet for the weekly bull sessions Shirley, Esther Fuchs, and I repeated time and time again last year. But perhaps the need for such meetings has disappeared—we no longer have to publish the fact that Toronto, Council, and the newspaper are finally working together. We now take this for granted, and more is accomplished at a quiet meeting than at a conspicuous vigil outside a Faculty Assembly meeting.

Now, of course, comes my list of thanh you. It's grown pretty long over the past few years—a lot of people have done a lot of favors for me, without ever complaining. For instance, the staff of the Register's and Y.U.'s Officers have been more than generous with their time and advice, and more than exceptional in the patience category. Mrs. Turkel, Mrs. Cowell, and Mrs. Rockwell deserve special thanks. Of course, without Mrs. Winter, and Mrs. Shumoff I could never have survived. I can't put my thanks in both of you into words, so I'll be silent instead—my admiration for you speaks for itself.

I have found that, on the whole, the Y.U. administration is cooperative and concerned. I especially thank Dean Mirsky for his suggestions and interest. Of course, administrators do have certain unqueretable qualities—they will not deal with students on sensitive issues, such as money, taxes, and the like. Now that I'm older and wiser, I realize that most of the administrators are not committed to the destruction of Stern College, and that their reluctance to discuss these "administrative matters is a positive reaction. It will be a matter of time before Y.U. executive shares its decision-making powers with the students and faculty, but we are slowly progressing toward that goal. I must again, all sincerely, thank Dean Mirsky and other administrators for not descending to the students for suggesting new programs, for assisting us with our problems, and for showing that administrators are human.

The thank you's continue to Mr. and Mrs. Klein, to Mr. Mandelbaum, and to Mr. Hirsbrick, who went out of their way many times to help make a mosha, a fundraising, or a special program a success. I apologize to Mrs. Golden for all the problems that arose over the plays at Stern and Y.U.—thankfully, all worked out at the end. There are other faculty members whose counsel and concern have been inestimable, and I thank some of you for your assistance on an academic and political level, many of you for...
Rabbi Herbert Goldstein
Remembered As Unique
by Judy Wallach

A faithful sight around many parts of New York City today is the modern multi-purpose synagogue which attracts Jews of all walks of life, serving both religious and secular functions. Contrary to many erroneous beliefs this is not a brand new thing of institution. Rabbi Reuben, presently a V.Y. smith student and National President of Tikvah, explains his father, Rabbi Herbert S. Goldstein, z.a., was a pioneer in establishing this type of synagogue as well as initiating the forefronts of contemporary orthodox youth movements.

Rabbi Reichel describes Rabbi Herbert S. Goldstein as the first orthodox rabbi to be born in America. In that time period, most of the American orthodox rabbis had drifted three generations in Yiddish, while Rabbi Goldstein spoke in English.

While still attending the Jewish Theological Seminary in 1914, Rabbi Goldstein became the assistant, or English speaking, rabbi for the congregation of Rabbi Judah of Park Avenue. This position was previously held by Rabbi Meir Shapiro. Rabbi Judah was considered to be the mosttorchbught Ashkenazi rabbi in N.Y. at that time.

In 1917, Rabbi Goldstein founded the Institutional Synagogue in Manhattan, a thriving Jewish-class community in Harlem. Reuven describes his grandfather as having pioneering the concept of an American synagogue model. While others have credentials and community recognition, Rabbi Goldstein’s synagogue satisfied the needs of the community in a unique manner. Rabbi Goldstein’s Rabbi Goldstein’s Institutional Synagogue moved to the site of one another on the 7th Street where he stands today. Rabbi Goldstein’s rabbi in Jewish youth extended far beyond the synagogue, established youth movements, four high school and college Boys Clubs, which were associated with H.O.J.L. (Hebrew Organization of Jewish Youth) and Jewish movements.

Rabbi Herbert Goldstein, who was born in his home town in New York City, was a strong influence on his own emotional, charismatic style, which is similar to the style of "Billy Sunday" or "Billy Blandy." In fact, Rabbi Goldstein was actually known in the world as the "Billy Sunday of the Jewish World." After being introduced to the Institutional Synagogue, many of these Jews, says Mr. Reuven, became active in the synagogue’s clubs, religious services, adult education courses. Due to the tremendous turnover, the club sponsored three morning minyanim. The large membership in the various clubs of the synagogue (i.e., basketball and baseball clubs) led to a large enrollment in the Tamid Torah as well. The club members required a strong sense of identity. Their curiosity was aroused concerning other benefits of the synagogue. The Institutional Synagogue was essentially a thriving, unique Jewish-class community in Harlem. Mr. Reuven describes his grandfather as having pioneered the concept of an American synagogue model.

Mr. Reuven adds that thirty-five hundred people passed through the doors of the synagogue each week. At its peak, there were twenty meetings held simultaneously, and the synagogue contained the largest membership in the United States.

The Institutional Synagogue and the Movement sponsored by his father to cultivate its membership. When Jews, Rabbi Goldstein, known in his own right as a rabbi, was an active member of the congregation.