

THE OBSERVER

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Fuchs Named To Math Team

Naomi Fuchs '64 and two Yeshiva College Undergraduates will represent Yeshiva University as a team in the Putnam Mathematics competition. Marilyn Patt '66 will enter the contest on an individual basis.

A six hour test to be given December 7 will be administered to each entrant as an individual and the scores of the team members will be combined. Since the test is scheduled for Shabbat, the Y.U. participants must be kept in seclusion at Y.U. until after Shabbat at which time they will take the examination.

In 1960 Y.U. ranked eighth in the country while team member Benjamin Weiss placed seventeenth in the country. Again in 1961, Y.U. placed, this time tenth and Mr. Weiss was first in the individual group of honorable mentions.

Dr. Donald J. Neuman who teaches mathematics at the Y.U. Baifer Graduate School of Science will coach the Y.U. team. As an undergraduate he placed first in the same competition. This is the first year a Stern girl will enter the contest.

Hours Fixed For Religious Counselling

A definite schedule for religious counselling is now in effect for Stern College students. Rabbi Sherman Siff will be available to speak with the dormitory students on Thursday evenings from 8:00-11:00 in room 351. On Tuesday afternoon from 1:30-2:30 in the college building he will meet with the commuting students.

Rabbi Siff graduated from Yeshiva College in 1954 and received his Smicha in 1956. He was assistant Rabbi at "Kehilat Yeshurun" and served as a chaplain in Fort Bragg, North Carolina for two years. For the past five years he has been teaching and counselling at Yeshiva University in the Jewish Studies Program. He was also a Freshman dormitory counselor. He and his wife, Rita Markowitz Siff, Stern College Class of '61, and former *Observer* editor, live in Kew Gardens with their two children. Rabbi Siff welcomes all students to come and see him.

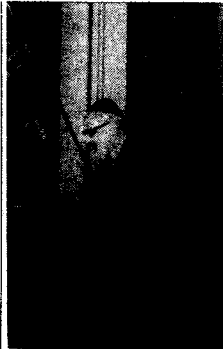
Rabbi Soloveitchick Favors Law Prohibiting Missionary Activities

Committee Offers Three Point Plan

In view of the pressing need for action on the missionary problem in Israel, a committee consisting of representatives of RIETS, TI, JSP, and SCW has been organized. The religious youth organizations B'nei Akiva, Mizrahi, Zeirei Agudat Yisrael, and Yavneh have also joined the committee in an effort to present a united stand by religious youth on the problem.

Melch Press, chairman of the committee, announced the following goals:

1. To promote a major fund-raising drive.
2. To set up an information committee which will prepare a fact sheet on missionary activities.
3. To draw up a petition for



Rev Joseph B. Soloveitchick

passage of a law in Israel prohibiting missionary activity.

The Rav Stresses Awareness of Facts

by Dvora Lee Minder

On Thursday, November 21, Rav Joseph B. Soloveitchick spoke on the continuing missionary activities of the Christian church in Israel to convert Jewish youth. The speech held at Yeshiva University was delivered before an audience of Roshel Yeshiva, teachers, and students numbering approximately 1200.

The Rav firmly encouraged the passage of a law in Israel against missionary activities. In a special interview with Stern College students, he said that the important objective now is to "see a clear notion of things" with respect to the present situation. The girls should be aware of the entire ecumenical problem.

In his talk, Rav Soloveitchick stated the nature of the challenge by an analogy to the answer of Jacob's messengers to Esau on the three questions in this week's "parasha." 1. "Where is your spiritual identity?" 2. "What is your destiny?" 3. "What about material wealth?"

Jacob and Esau

The messengers responded to the first two questions that their identity and destiny was bound up with that of Jacob, but material wealth they would contribute to Esau. Traditional answers by Jews to these questions have always followed in the path of Jacob. Rav Soloveitchick said that in Judaism "we relate to the community of our time but also withdraw from it." Always "we know in what areas we have ties (in the material sphere) and at what point this co-operation must perish (on the spiritual level)."

However, today, Rav Soloveitchick stated that Jews are wavering in their attachment to their Jewish identity. The Rav stated that the frequent questions as "1. to whom do you belong as a responsible personality, 2. to whom do you dedicate the future, and 3. to what is your (Continued on page 6)

Hoening Reveals A Key To Dead Sea Scroll Mystery

Dr. Sidney B. Hoening, professor of Jewish History at Yeshiva College and Bernard Revel Graduate School of Jewish Studies revealed a new analysis on "Peshar Nachum", part of the Dead Sea Scrolls found a year ago. He lectured at Stern College on Wednesday, November 20, as part of the Sixth Annual Pinkhos Churgim Memorial Kinus. "New Revelations in the Qumran Scrolls" was the title of the speech.

Dr. Hoening noted that exploration into the "Peshar Nachum", found in cave four, may be the "key to the understanding of the times of the Dead Sea Scrolls." In his talk, Dr. Hoening elaborated on the phrase "Dorshei Chalakat" which appears many times in the scrolls.

In Tanach, the word "chala-ka" can be translated as "smooth things". The lecturer gave four examples of the phrase from the "Nachum" and how it is explained in the accompanying "Peshar" (commentary). In each case, "Dorshei Chalakat" was in the context of words used by the Karaites for rabbinic terminology—but not for their own theology but rather for the Jewish rabbinic terminology.

One such word was "kneset" used by the Karaites in reference to Judaism because for themselves they used the words "kahal" or "mikdash." From these facts Dr. Hoening contends that "Dorshei Chalakat" was used by the Karaites as a scornful and disdainful term instead of the phrase "Dorshei halachot." From this analysis of the phrase, Dr. Hoening believes we may find the key to the mysteries of all the scrolls.

Dr. Hoening, who occupies the memorial chair to his late professor Pinkhos Churgin, announced his theory for the first time at this lecture and that he hopes to publish his findings in the near future.

During his talk, Dr. Hoening also mentioned the interchange of the words "Mishaneh" and "Mishageh" and "Talmud" and "Galmud". A prolific writer and authority in Jewish History, Dr. Hoening has published: *The Great Sanhedrin* (Dropsie).

Dr. Hoening mentioned how Dr. Churgin encouraged him to further his studies at Dropsie College after his graduation from Yeshiva College and how he became a disciple of Dr. Zeitlin of Dropsie. Dr. Hoening explicitly stated how Churgin's historical approach to seek the truth and avoid superficiality has influenced his own method.

(Continued on page 5)

Celnik Plans New Catalog For Judaica

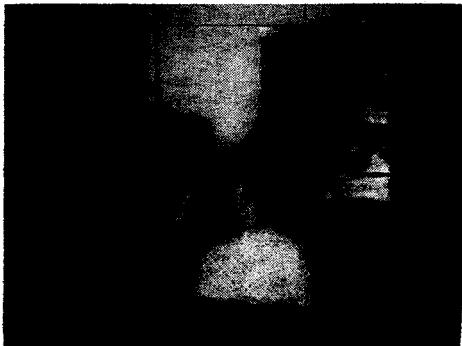
In connection with Jewish Book Month, Mr. Max Celnik, Stern College librarian, announces that a new dual catalog for Judaica and Hebraic will be made available to the students at the beginning of next year. One catalog will include the listing, with English subject headings of all the Judaica and Hebraica in the library on Library of Congress cards. The cards already appear in Hebrew with Hebrew subject headings. These files will be cross-indexed for ready reference of students on all Hebrew levels. Mr. Celnik points out that this is the first time a task of this nature has been undertaken in an undergraduate library and he feels that this catalog will help to meet the needs of the student body at Stern College.

Mr. Celnik observed that from 1952-1962 there was a 52.9% increase in the reading of religious matter in the United States.

Israeli Edits Supplement

Co-editors Naomi Minder and Esther Yabluk announce that a new feature has been added to the *Observer*. The Israel Supplement, edited by Nechama Kahana makes its debut in this issue. The purpose of the supplement is to present a capsule view of the various aspects of Israel today in the form of original and compiled articles. It will consist of a one page insert which will appear in every issue of the *Observer*. Miss Kahana expressed hope that the selection of material in the supplement will be of interest to the students and that they will cooperate by offering suggestions.

Stern Thespians Rehearse Thomas' "Under Milkwood"



Budding Thespians L. to R. Eve Poznansky, Judy Schwartz, Barbara Hollander, Helen Kasdan, Vivian Eisenberg, Toby Umansky, Kalma Mushkin.

by Rosalie Landesman

"It's about life," explained Eve Poznansky, president of the Drama Club, when talking about this year's presentation, *Under Milkwood*, by Dylan Thomas.

"It's a very human play," she continued, "and it can't really be summarized. The audience will pass through one day, from dawn to dusk in the lives of the people of a small town in Wales. They will see children playing, a husband and wife bickering, a minister praying. There is nothing false about this play."

Jackie Hyde, director of the play, commented that it is "a beautiful piece of literature. The cast is marvelous and the production should be really good."

The play will be presented December 22 at the Sheraton-Atlantic Hotel. No scenery will be used. The cast, twelve girls filling the 62 parts, will sit on high stools with a lectern in

front of each player to hold the script. This particular type of production is called a staged reading.

The play was chosen by the Drama Club. "At first we were going to use *Cry Havoc*," explained Eve, "but some girls thought that it was unchallenging. *Under Milkwood* was recommended to us by a dramatic bookshop. It should be a very effective play."

The entire cast includes: Barbara Hollander, Kalma Mushkin, Eve Poznansky, Ellen Schwartz, Carol Hart, Judy Schwartz, Toby Umansky, Andy Einhorn, Leah Laiman, Sandy Chomsky, Helen Kasdan, and Vivian Eisenberg.

Productions of the Drama Club in the past years have included "The Mousetrap" and "The Young and Fair".

Sorrow

Surely the Observer expresses the sentiments of the entire student body as it joins the world in mourning the loss of President John F. Kennedy. We can only echo what has already been more eloquently said and add our hope that the goals which he had for America will soon be realized. Perhaps because he himself was young, he emphasized the role of youth as an agent for good in the world. We can pay no finer tribute to him than by living up to our highest capabilities, both individually and collectively.

Shanda

Stern College plays a very significant role in the American Jewish Community. The influence of the Stern graduate extends throughout the country, and people look to her as an example of a modern observant person. This places a definite responsibility on the shoulders of the student. She must try to live up to the trust placed in her.

However, the trust and expectations for the Stern College student are in danger of being jeopardized by some students who seem to have forgotten the principles upon which the college was founded. They seem to delight in making a mockery of the values and traditions that are an integral part of the school. Before each student comes to Stern College, she is made aware of what is expected of her, and there is no excuse for acts of flagrant violation of basic laws on the part of any girl. Each person should feel a responsibility to the Torah, her parents, the school, and herself, and should try to abide by the principles of the school. It is time for the girls to take stock of themselves and recognize the need to uphold the trust placed in them by the community. Full scale action on the part of the administration is needed regarding this crucial situation. Token solutions are not sufficient to stop girls from having a negative influence on their fellow classmates. The results of such influence are far more damaging than the destruction of the public image. The religious atmosphere of the college is being endangered by these actions. There is no place in Stern College for the girl who is not willing to try to live up to the standards of the school.

Shmad

The Time—the present, the Issue—missionaries, the Proposal—action.

Missionary activity in Israel has reached alarming proportions. The fact that 1300 Jewish children are presently being educated in Christian schools raises the question—Why? Poor immigrants duped by the missionaries' shrewd program of offering food in exchange for souls have handed over their children to the church. The economic factor is a major one. Unfortunately, many Jews are not aware of these proselytizing tactics. These two aspects of the problem, the financial and the dissemination of facts, constitute step one and two of the three-step program formulated by the special committee noted in the lead article. The third point tackles the legal aspect of the problem.

The Israeli government currently permits missionary activities to be carried out. It seems ironic that this should be so in lieu of the fact that several other countries such as Norway, Italy, and Egypt have specific laws forbidding proselytizing. Hope for a legislative change to be initiated in Israel seems useless. Conditions call for an external stimulus—the voice of Jewry in the galut to impress upon the Israeli government the seriousness with which the problem is regarded. The American Jewish community, the largest in the world, can and should be instrumental in voicing its strong opposition to the Israeli government's status quo.

Missionary activities hit at the essence of Judaism, the religion itself. It should be the vital concern of all Jews and especially religious Jews to show opposition to present Israeli policy and to work constructively for a legislative change. Step three of the newly-formed committee against missionaries offers a means to achieve legal action. It calls for the circulation of petitions requesting the passage of a law in Israel to prohibit missionary activity. These petitions will be distributed in the near future. This three-point plan needs the full support of all of us in order to be effective. While step two requires more time, immediate action can be taken on steps one and three. The Observer strongly urges all students to be aware of their responsibility to their fellow Jews. **CIRCULATE THE PETITIONS AND MOST IMPORTANT OF ALL—GIVE MONEY.**

THE OBSERVER

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Letters to the Editor...



Waste of Time

Dear Editor,

The student perspective questionnaire was a noble attempt in improving faculty-student relations. It is a shame that many of our faculty took our criticisms personally and relieved their hurt feelings through sarcastic comments and additional homework.

The majority of the faculty accepted criticisms constructively and with a grain of humor. In criticizing such teachers, though, no cover of anonymity is needed by their students.

I can't help feeling that the time invested did not yield compensatory results.

Cecile Meyers

Value Of Letters

To the Editor:

When, in the course of academic events, it becomes necessary to make a public announcement about the integral parts desirable to achieve a mark as valuable as A and B, placing the grade C as quite acceptable (though D is not transferrable and not recognized by other colleges of reputable standards), one begins to wonder what the underlying reasons are. This lead article in the last issue of the Observer came upon the heels of a circulating rumor that teachers were to be more discriminating in their evaluation of individual students. Rumors are to be viewed from two angles: 1. They are meant to hurt and so are usually a bastardization of the truth, or 2. Where there's smoke, there's fire. In this case, evidence points to...

The grading system has been a constant target for the academic world—teachers and students alike. Would that a system be devised whereby learning (as opposed to studying) could take place on a more communicative personal level; the student feeling a sense of accomplishment and the teacher gaining more than a regurgitation of facts. But these are generalizations, to bring the problem closer to home involves scrutinizing the situation right here at Stern. Let us whittle down the classroom scene to only one problem: the personalities involved. If a student cuts class (for whatever reason), if her theology is not in accord with the principles of the

course, to begin with only two examples, she risks affronting a teacher. And may it be noted at this point that some instructors have absolutely no compunction about becoming personal and nasty about any such incident. Teaching today has its basis in Socratic thought — education through never-ending debate. If it is necessary to take a lecturer's notes in such form as they are spewed . . . for the purpose of memorizing . . . so as to ape every word to please, a cheap reproduction is the only result. How can one compare the tongue-tied listener as opposed to the arrogant, glib participant during classroom "discussions"?

So, one must adjust to each course's environment—based on instructor, subject matter, familiarity with material, interest—trying at the same time to remember that the voice of authority in itself does not validate any particular theory. Think . . . and patiently or apprehensively await the first examination. How objective is a test when subject to the marking system of individual instructors? This is no revolutionary question . . . subjectivity is a human fallibility. One's looks, mannerisms, as well as ability and character as conveyed through classroom participation enter into the final analysis. Recognizing that little stimulation, no incentive, and general apathy pervade our academic scene — just who is concerned with a general statement persuading one that a grade of A is achieved by assimilating textual and lecture material, or that B (is attained by buttering up the teacher, or, Oh! that obscure wording on the English test or the ambiguous true/false questions on the Bio. exam which resulted in a C and you convince my parents that it's acceptable!)

In this liberal institution it is lamentable that I must retain my anonymity, though I wish to be considered a spokesman for the others who share these same viewpoints.

Anonymous

Fantasticks Reviewed

by Toby Umansky

The *Fantasticks* is an amazing show that has been running off-Broadway for the past four years. It continues to draw audiences, delighting and overpowering them with nostalgia. In the small village theater where one is almost on stage with the actors, one is moved once again to enter the special world of youth . . . of September, for want of a better month . . . and try to remember 16 and 17.

The enthusiasm of love is caught in the first part of the show, portraying in a fairy-tale light the troubles shared by teenage sweethearts who seem to be acting in defiance of their parents, who . . . wanting as assurance that their offspring will marry, the two fathers build a wall to separate them. Everyone knows that ". . . children I guess must get their own way, the minute we say no." When, to their amazement, it is discovered that the two are already mutually attracted, the fathers are hard-put to devise a plan for reconciliation. Three cheers for the deep-melodious voice of the narrator who saves the day . . . arrange a RAPE! The Boy will save The Girl, her father will be ever so grateful, and the fathers will resolve their feud. A perfect "happily ever after" ending . . .

But "What at night seems oh! so scenic, may be cynic in the light." The situation seems to alter overnight as revealed in the song "This Plum Is Too Ripe." Everyone is at odds . . . the Boy decides to travel and find himself, while the Girl stays at home and fills her lonely hours with adventure and romance. At the end . . . which is a ways off from this part of the review, the underlying trend is summed by the narrator

"Deep in December your heart will remember
Without a hurt, the heart is
is hollow . . ."

that we must each die just a little to continue to live. The music and lyrics are beautiful and touching, the acting is exuberant and lively. The whole atmosphere is one of reliving many an experience, and yet seeing it really for the first time.

Coming Events

December

- 2 Lecture—Dr. Meyer Schnall
- 3 Clubs
- 4 Forum—Mrs. Meri Lind
- 6-7 Junior Class Dorm Weekend
- 8 Riverdale Weekend
- 9 Student Council Meeting
- 10 Class Meetings
- 11-18 Chanukah
- 11 Girl's Chanukah Chagiga
- 12 Yearbook Theater Party
- 15 Open House
- 16-17 Chanukah Vacation
- 18 Forum—Mrs. Meri Lind
- 19 Hebrew Speaking Day
- 22 Drama Club Presentation
- 23 Student-Faculty Symposium
- 24 Clubs
- Student Council Meeting
- 26 Fast of Tevet—No Classes
- 31 Next Issue of the Observer

THE OBSERVER'S

ISRAEL



SUPPLEMENT

Exclusive Interview
With Dr. Warhaftig,
Minister of Religion

World Jewry's attention has recently been aroused by student demonstrations against missionary works. Many people have wondered why the Israeli Government has not used any official power to control the situation. Dr. Warhaftig, the Minister for Religious Affairs in the State of Israel, states in a special transatlantic interview to the editor of the Israel Supplement the facts which explain the Israeli government's position.

Q. What is the range of the missionary activities in Israel?

A. There are at present in Israel about 52 Christian missionary schools. According to estimation, about 1300 Jewish children are educated in these schools.

Q. What is the attitude of the government to the missionary problem?

A. The State of Israel promised in the Declaration of Independence to maintain religious freedom. It strictly observes this principle and its promise of unmolested freedom of religious worship without disturbance, to the Christians and other religious communities in the country.

Moreover, by means of the Ministry of Religious Affairs,

help is being given to the development of the religious life of non-Jewish communities.

But, a clear line of distinction should be drawn between the religious freedom granted the Christian communities and their missionary activities among Jews. The latter are not approved of even by some Christian communities.

We are of the opinion that the State of Israel, which is the birthright of the Jewish nation, should not become an area of exploitation by missionary activities. With the Jewish nation there exists a fundamental religious and historic concept which obligates the unity of the concepts "religion" and "nationality." Any attempt to mislead the Jews from their religion is also a violation of the Jewish nationality.

There is no doubt that a greater part of missionary activities is being done by means of exploiting the existing difficult economic and social conditions.

Q. What is being done to counteract these activities?

A. The Israeli government views the Jewish education of every Jewish child as the best guarantee and the most successful opposition to the missionary activities.

Peoples

On A "Magic Carpet" to Israel

by Tova Wagner

The history of Yemenite Jewry is diverse. During the first five centuries C.E. these Jews were an integral part of Yemen's culture, they relied on rich land and many of them belonged to the class of rich merchants.

Judaism was so influential that in the fourth century the Yemenite ruler Nhu Nawas adopted the Jewish faith. With the rise of Islam all Yemen's laws favored the Moslem believer. A long period of suffering and

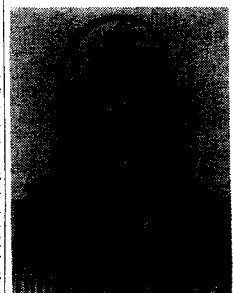
Accordingly, the government supports the constructive activities of the organization "Keren Yaldaynu" which was established about ten years ago and which has up to the present-day erected in the new immigrant areas and in border and underprivileged communities about 30 beautiful youth centers. It also supports an additional 57 children's clubs. About 8000 Jewish children visit these centers and clubs all over the country.

In conjunction with this activity, the organization also concentrates on the removal of children from the sphere of foreign education. According to reports of the organization, about 1800 children were removed from missionary schools and were enrolled in Jewish educational institutions.

shame which lasted until modern times began for the Jews of Yemen.

Magic Carpet

The birth of the Jewish State realized the Biblical prophecy, "And how I bore you on eagles' wings and brought you into Myself." (Exodus, 19:15) Thus, the Yemenite Jews regarded the magic carpet airlift as the fulfillment of their ancient dream. The Suez Canal was closed to Jewish transportation; therefore, Yemenite caravans on their way to Aden became a familiar sight in the desert.



A Yemenite Woman

These Jews were not the first Yemenites to arrive in Israel; Yemenites were already a familiar sight in Palestine and by 1949 they numbered close to 18,000 people. These dark-skinned

people who seemed strange at first were able to outlast even the Israelis in hard work and were renowned for their fine embroidery and silverware.

Chronically Ill

The newcomers who came on the "magic carpet" included many chronically sick people and one bread-winner had to feed many mouths. A new and highly industrialized civilization was open to them. The people who were used to working with their hands had to adjust themselves to working with machines and this, of course, brought along many difficulties.

Slowly they became an integral part of Israeli life and unbelievably they make their contribution to Israeli culture, especially in the fields of dancing and singing. Some, like Shoshanna Damari, Chana Aharoni, and Inbal Dancers have even attained international fame.

The gap in culture caused one of the basic problems in the educational field. The modern European culture had never made its appearance through the gates of the Jewish community in Yemen. Even the fact that they are exposed to Israeli culture does not change them easily.

Old Customs

School and the society which has enveloped them dictates certain values of modern civilization.

(Continued on page 4)

Places

Massada—An Ancient Fortress Assaulted Again

A large-scale archaeological assault has been launched on the ancient fortress of Massada—site of the last Jewish stand against the Roman conquerors in 73 C. E. Massada managed to hold out three years after Jerusalem and the Temple had fallen to Titus' legions.

The expedition, which began in mid-October, is being carried out under the auspices of the Hebrew University of Jerusalem, the Government Department of Antiquities and the Israel Exploration Society, and is led by one of Israel's top archaeologists and historical scholars—former Army Chief of Staff Yigael Yadin, now Associate Professor of Archaeology at the Hebrew University.

The archaeological undertaking at Massada has aroused great excitement in Israel and abroad. From the moment the project was announced, Dr. Yadin began to get mail from people of all ages around the world—doctors, housewives, clerks, artists, students—pleading to be allowed to come along, to dig or cook, or to do anything useful.

In all, 208 volunteer from 16 countries have paid their own expenses to take part in the excavation work. There are 40 strong, as well as Israeli army volunteers of similar strength. The latter will do the most haz-

ardous work on the cliff faces. About 150 people will be working at Massada at a time, including a permanent staff of 30, of whom 14 are archaeological graduates of the Hebrew University.

Volunteers—Jews and non-Jews—include young people from the United States, England,



Massada—Fortress in the Desert.

Switzerland, Holland, the Scandinavian countries, South Africa, Spain and Germany.

Massada is a great rock in the Judean wilderness, shaped like a broad ship; its circumference is three quarters of a mile, its sides almost sheer. It rises straight up 1400 feet out of one of the most forbidding terrains on earth. Only two roads stretch up to it, one of

them snaking up vertically for a distance of two miles. The difficulty of scaling it was a blessing back in the years 69 to 73 CE, when Jews held out against besieging Roman troops. Dr. Yadin believes that its inaccessibility will prove a blessing today, too, for casual tourists and conniving looters have

A wire hoist will carry essential equipment to the top and lift 100 tons of cement for reconstructing the fallen walls of palaces and storerooms. Ten cubic meters of water per day for cement and drinking will also be hoisted.

Army engineers, in addition to putting up the expedition's forward camp, have prepared a 16-mile dirt track linking the new town of Arad (between Beersheba and the Dead Sea) to the western approaches of Massada. Iron scaling ladders to Herod's Palace and other difficult sites atop the mount have also been built by the Army.

Food, prepared by an ex-major army colleague of Professor Yadin's, is brought ready cooked from the new town of Arad. Water is to be brought through a specially laid five-mile pipeline.

Massada, meaning a "stronghold" or "fortress," is mentioned in the Tanach (I Sam. 24:23, and I Chronicles 12:9), as a fortress used by King David. A later king in Jewish history, Herod, noted for skullduggery, built himself a luxurious palace on Massada in 37-31 BCE. The strongly fortified palace juts out over three ledges. Excavations are taking place in the upper and lower palaces. In the former, where there are some fine mosaic floors, a coin dated 30 CE has been found. In the low-

er palace, a new room and an extra pillar built into the rock have been found. On the wall are many types of colored decorations. Fifteen skeletons and pieces of cloth have also been found in a cave on the southern side of Massada.

History

But the finds that are being most eagerly awaited are those relating to the 960 Jewish Zealots, men, women, and children, who fled to Massada in the year 69 CE and never came down. The Second Temple and Jerusalem were destroyed by Rome in 70 CE; the land lay in ruins, thousands of Jews were taken off to slavery; Jews and Judaism seemed doomed. But Rabbi Yochanan Ben Zakcai got permission to open a little school in Yavneh—and thus Judaism survived. Ben Zakcai and other religious leaders sharply opposed the last-ditch fighting of the Zealots; Rome had conquered, and where was the sense in more bloodshed? Nevertheless, under Eliezer ben Yair, the 960 held out against the encamped legions for three years, until finally hunger and thirst drove them all (except two women) to suicide.

The tragic story can be found in the Wars of the Jews by Josephus, the Jewish historian (c. 38-100 CE). One by-product of the expedition will be to check on Josephus' accuracy.

Academic Institutions

Weizman Institute

I feel sure that science will bring to this land both peace and a renewal of its youth, creating here the springs of a new spiritual and material life. And here I speak of science for its own sake and of applied science.

Chaim Weizmann 1946

The beginning of the Weizmann Institute of Science was marked by the establishment of its parent unit—the Daniel Sieff Research Institute in April, 1934. The cornerstone of the Weizmann Institute's first building was laid on June 3, 1946 and construction was concluded just before the beginning of the War of Independence in 1948. During this and the subsequent period the expanded Institute served the military and economic effort of the fledgling State. On November 2, 1949 the Institute was formally dedicated by Dr. Chaim Weizmann in the presence of a large and dis-

tinguished convocation from Israel and abroad. In the same month Weizmann marked his 75th birthday.

Autumn of 1958, provides a three-year course leading to the Ph.D. degree. The degree is conferred by the Hebrew University, Jerusalem, on the recommendation of the faculty of the Weizmann Institute. A joint Graduate Students Board governs the training of candidates of both institutions. The course includes lectures and seminars in addition to the doctoral research project and dissertation.

In addition to the regular graduate program of instruction, seminars, guest lectures, and symposia are held from time to time for scientists, professionals, university and high school students.

All Ph.D. students at the Weizmann Institute receive stipends and the great majority are engaged on research projects financed from the outside. The institute also confers B.S. degrees in applied Math, physics, and physical chemistry.



A View of Weizman Institute

tinguished convocation from Israel and abroad. In the same month Weizmann marked his 75th birthday.

Departments

The Institute is comprised of various departments, among which there exists a high degree of cooperation. These departments are meant to be vehicles in the hands of scientists who have reached their Ph.D. degree and thus have concluded their theoretical education. The scientists do their research work in the Institute.

Atomic Research

With the advent of the Atomic Age, the term "isotope" has come into common usage. The Institute's Department of Isotope Research has gained international fame for its pioneer work in producing heavy oxygen, and today, is virtually the world's only source of supply of this precious isotope. By means of an original process, the department produces pure, rare oxygen in sufficiently large quantities to export to America and Europe. The Institute supplies 95% of the world's requirements of this oxygen for research purposes.

Other buildings on the campus are — the library which contains 165,000 volumes, the auditorium with a capacity of 550 seats, club and guest houses, and homes and apartments for nearly one half of the scientific staff.

The Graduate School in the Natural Sciences, opened in the

Yad Chaim Weizmann is the Weizmann national memorial foundation established by the Government of Israel and the Jewish Agency on November 16, 1952, on the seventh day after President Weizmann's passing. The memorial area comprises the residence of the late President, his grave, the Memorial Plaza, the Weizmann Institute of Science, the Institute of Nuclear Science, and other structures. The programme of Yad Weizmann includes the initiation, erection and support of cultural, scientific and research institutions.

Foremost among Yad Weizmann's cultural activities are the Weizmann Archives, housed in the Wix Library building. Documents, letters and other papers connected with the late President's life and activities are assembled in these Archives. Their collection and preparation for publication is now underway.

The Weizmann Memorial Lectures in the Science and Humanities are given annually by eminent scientists and scholars. A scheme of scientific interchange between Israel and other countries was initiated in 1953 with the institution of the Chaim Weizmann Fellowships. The fellowships numbering seventy-eight (coinciding with the span of Dr. Weizmann's life), provide for a year's research abroad by Israel's scientists and study by scientists from abroad at the Weizmann Institute.

Religion

Yeshivots, Shuls Show Increase

The number of yeshivot in Israel has been growing steadily and stands today at about 200. There are more than 9,000 students, many of them in Jerusalem, which has become the greatest center of Jewish religious studies in the world.

The Ministry for Religious Affairs in Israel has recently declared that there were close to 4,000 synagogues, of various sizes, throughout the state, two hundred of them youth-congregations. Seven hundred new synagogues are now being built, mostly in newly established colonies.

Special attention was paid to the fact that even Eilat, at the southern tip of the Negev, has 5 synagogues, a religious state school, and a kindergarten.

A large new synagogue is about to go up in Nazareth. The Ministry of Religion, which is in charge of the erection of the central synagogue in Nazareth, has announced a contest for the most appropriate plan for it. Fifty-three architectural blueprints have been submitted but not one was awarded the first prize.

Yemenites . . .

(Continued from page 3)

tion yet they cannot completely forsake their old customs which are dictated to them by their parents and grandparents.

Another cause of the poor education of the Yemenites is their low economic position. To this problem the Israeli government offers a solution by setting up special scholarships to help Oriental Jews attend higher institutions of learning.

Thus we find two generations of Yemenites living simultaneously. The Yemenite girl who grew up in Israel wears western clothes and unlike her mother will choose her own husband and her children's education, while her mother holds tight to her superstitious beliefs about the evil eye and remedies handed down from generation to generation.

Western Customs

The Yemenite youth will adopt much more freely the western customs and after a while will become an indistinguishable part of the Israeli community. One of the best means of integrating the different elements is the army which forces a deep relationship between its members.

One custom which as yet emphasizes the uniqueness of the Yemenites as an individual community in Israel is the marriage ceremony celebrated by all in the traditional manner. The money to cover the wedding expenses comes from the mohar—a bridal sum paid by the bridegroom to his future father-in-law. It is still a matter of prestige to receive the full sum which varies according to the age of the bride.

A deep conflict arises also regarding religion. When they arrived in Israel, the Yemenites Jews who used to live in tents insisted upon having synagogues built prior to their homes. But today the young generation is found devoting themselves to politics rather than to religion.

Defense

Zahal—Israel's Army

Zahal, the Israel Defense Force, consists of a small nucleus of commissioned and non-commissioned regular officers, a contingent called up for national military service under the Defense Service Law, and a large reserve.

It was created in 1948 in the midst of battle against the invading Arab armies. Predecessors of Zahal are the Hagana, the voluntary organization established during the Mandatory Period to defend Jewish life and property, and the Jewish Brigade, which fought with the Allied Forces during World War II.

Failure to crush Israel at birth has not dashed Arab hopes, or halted Arab preparations to attain that end one day. Israel dare not neglect the maintenance of a highly trained defense organization, with modern equipment, alert to meet the ever-present threat of aggression. Zahal provides Israel with its measure of security.

National Service

The period of national service is 2½ years for men between the ages of 18 and 26, two years for men aged 27-29 who have not been called up earlier for one reason or another, and two years for unmarried women aged 18-26. Deferral is allowed to students taking subjects of special importance to the country, e.g. medicine, engineering, agronomy or teaching. Orthodox Jewish girls in Israel are not obligated to join the army if they declare that their religious beliefs would interfere with their service in the army.

Reserves

The Reserve Service typifies the national and defensive character of Israel's armed forces. It enables Israel to field at short notice a force large enough to meet aggression, while avoiding the necessity to keep a large standing army. Units can be called up, equipped and become completely operative in a matter of hours. After their term of national service, men and childless women are on the Reserves until the ages of 49 and 34 respectively. Until they are 40, men report for 31 consecutive days of training annually. From the age of 40-49 they report for fourteen days. Commissioned and non-commissioned officers serve seven extra days every year.

Defense College

An innovation in Israel's defense program has been effected by the establishment of the "National Defense College" in Jerusalem.

The College, meant only for students of a higher rank, will aim at placing security problems in the larger economic, political and cultural context peculiar to Israel. It will also endeavor to improve mutual understanding between the military and civilian agencies involved in the general defense effort. Mr. Levi Eshkol, the Prime Minister, related the stated aims in a brief address to an audience of Ministers, senior army officers and government officials at the inauguration of the College on October 14 in Jerusalem.

Colonel Uzi Narkis, Commander of the College, told military correspondents that teaching standards will be on a par with

the Imperial War College in the United Kingdom and the National War College of the U.S.A.

The first twenty-five students consist of sixteen civilians and nine Army officers, the lowest rank being that of Lieutenant-Colonel.

Education

The Oxford Of the Negev

The vision of an "Oxford" in the Negev, Israel's southern desert, was depicted by ex-Premier David Ben-Gurion at the cornerstone-laying of the library of the planned College of the Negev near his desert kibbutz home of Sedeh Boker.

Mr. Ben-Gurion, celebrating his 77th birthday in the presence of the nation's leaders and many other guests and well-wishers, spoke of the establishment of a great center of learning there in the heart of Israel's arid southland. The College is expected to house a thousand students, and encompass a regional high school which will serve the Negev settlements.

The College is to be built by the Negev Foundation, a non-political organization which has set a goal of IL. 2-3 million, (about one million dollars), per year for five years.

Shorts

Model Farm: Israel is to assist the Bolivian Government in the establishment of a model farm. An agreement to this effect has been signed by Mr. Netaf Lorch as his first act after presenting his letters of credence to the Bolivian President as Israel's Ambassador to Bolivia.

Sabra Liqueur: The sabra, the thorny sweet fruit of the cactus from which native-born Israelis derive their popular name, will be exported to Canada, the United States and Europe as an Israel specialty drink.

Israeli Ships: The first of four Israeli sister ships to be named after the Biblical Matriarchs has been launched at Amsterdam. It was called Sarah — the other three will be called Rebecca, Rachel, and Leah.

Cooperation: In the past five years 3,893 foreign students from over 90 countries have studied in Israel, while 871 Israeli experts have been sent out to 55 countries since the beginning of 1959, according to a recent survey of the growing cooperation between Israel and the new developing countries.

Information for the Israel Supplement was obtained from the following:

Department of Public Relations of the Weizmann Institute
Israeli Consulate Information Center
Israeli Tourist Office
Jewish Agency Information Center
Jerusalem Library Information Service

Spotlight:

Israeli English Major

While sitting on the living-room floor of my home munching nuts, I began asking Nechama Kahana, my weekend guest, a few questions about herself and her experiences.

"I was born twenty years ago in the old city of Jerusalem and moved to Tel Aviv at a young age. My father is Director General of the Ministry of Religion in Israel.

Nechama told me that she attended Tel Aviv Religious Public High School, and I asked her to explain how this school differs from its American counterpart.

During her four years of high school, Nechama was a member of an organization Noar Le'Noar (Youth for Youth). This group works with handicapped children and meets weekly to hear lectures and to discuss its activities.

Tel Aviv University Since Nechama came to Stern as a transfer student, I asked her to tell me about the college she had attended.

"I have completed two years of study at the University of Tel Aviv which has a student body composed of 2,000 students. It is a commuter's college with no dormitory facilities and only a small campus. Extra-curricular activities are limited. This particular university is known for its good psychology and mathematics departments.

Dorm Weekend There will be a week-end held for dorm students in Riverdale Dec. 6 and 7, sponsored by the Sisterhood of the Riverdale Jewish Center and the Riverdale Mizrahi Women.

Teaching English

Nechama is majoring in English and in Hebrew literature, and she has taught English in Tel Aviv and Ashkelon. Nechama explained that Israel suffers from a shortage of teachers; because of the influx of thousands of immigrants, every student with some academic background who is willing to begin his teaching career in a new immigrant settlement, is readily accepted.

I asked Nechama if her visit to the United States would mean an interruption of her education. She replied, "I don't like the use of the word interrupting. I felt that I wanted to spend one year concentrating on



English literature and decided that it would be best to follow the plan in an English-speaking country."

Nechama feels quite close to her background and country at Stern College. "I am always with Jews and hardly feel that I am in the Golan, she explained.

Although Nechama was anxious to begin preparing her Milton, I had to ask about her hobbies. "My chief hobby is writing letters—about fifty every week," she replied.

Mazel Tov

- Engagements: Toby Hilsenrad '65 to Avrom Weiss Evelyn Blatt '64 to Ira Blacker Deanne Stoller '64 to Stanley Mendelsohn Joy Yudofsky '63 to Dr. Norton Waterman Marriages: Linda Aranoff '62 to Monty Salzman Dvora H. Wilamovsky '62 to Joe Balsam Births: Carol Zauderer Goldberg '64—a girl Honey Streisand Rubel '62—a girl Congratulations: The office of the Dean of Students has just announced that Naomi Raymon's name has been added to the Dean's List for 1962-63.

Dormitory Activities

Special Shabbat

The role of "The Jewish Women" was examined from three different perspectives during the Shabbat of November 1 and 2. A committee is planning a series of special Shabbat in order to increase Shabbat spirit among dorm dwellers. The entire program is under the direction of Rabbi Joshua Shmidman.

Dramatic readings concerning the lives of well-known Nashet Chayel were read to the accompaniment of the Stern College Choir (formed for the occasion). The presentation's highlight was Felice Zimmern's comic pantomime of the genuine eshes chayil, "My Yiddish Mamma." Following dinner Rabbi Shmidman gave a shiur on the parsha, Chaya Sara, commenting on the "appropriateness" of the special theme.

Two areas of Halacha of special pertinence to women, chalaz and nerot were the core of Shabbat afternoon's presentation. Barbara Cooper and Esther Taub explained the Halachot, Marsha Davis and Kalma Mushkin read the poems "Imi" and "Shirati" by Chaim Nachman Bialik.

At Shalosh Seudot a humorous skit—a take-off on the parsha—was presented by the Stern College Players. The skit was written by Elaine Feigenbaum. It was followed by Rabbi Shmidman's shiur, the halachot in the parsha.

Fire Prevention

Lieutenant James Europe of the N.Y. City Fire Dept. spoke Monday, November 18, to the dormitory students about Fire Prevention and Fire Drill Procedure. Lieutenant Europe first mentioned the necessity of fire prevention and then described several major fire hazards, including the collection of old paper objects, the misuse of electricity and, most dangerous, smoking. Lieutenant Europe also described the use of the fire extinguishers found in the dormitory and explained what to do in case of a fire.

Dorm Social

"An entertaining and enjoyable evening" was the praise issued by many who attended the Annual Dormitory Social on Nov. 9 in the Koch Auditorium.

Mr. Bill Johnson accompanied by Mr. Kurt Betzak on the piano, entertained by singing "Folk songs of Many Lands." His repertoire included songs in Hebrew, Yiddish, Italian, Russian and Spanish. Interspersed with the musical numbers, Mr. Johnson recounted anecdotes of his nationwide tours, flavored respectively by his interjection of the "mama lushan."

Residence directors Mrs. Jenny Giges and Dr. Dora Bell were introduced and presented with corsages by Gale Davis, vice-president of the dormitory.

General chairmen for the evening were Rachel Solomon and Gale Davis. Other committee chairmen included invitations, Diane Hourwitz and Risha Goodman; door, Miriam Fink; checking, Kalma Mushkin; refreshments, Marcia and Sheila Frank; decorations, Marilyn Patt; entertainment, Kalma Mushkin and Linda Lewis.

Native Moroccan Student Looks At Country's Jews

by Sylvia Dahan

When the European or the American pictures Morocco, he usually envisions the elegant green palms of Marrakech, oriental cafes with carpeted walls, and people perspiring in the hot sun to the accompaniment of exotic music. . . . Modern Morocco is colorful and picturesque combining European and Oriental civilizations in a unique culture that is distinctly Moroccan.

The Jewish community of Morocco is one of the oldest in the world stemming from the time that the Jews settled on the coasts of Morocco after the destruction of the Temple. Fez was a great Torah center during the Middle Ages. The influence of the community helped the Jews withstand conversion to Islam.

Today Jews are active in all phases of Moroccan life. Since Morocco is an Arab country, it has no diplomatic relations with Israel. Jewish life within the country, however, is not interfered with at the present time. There are a good number of synagogues, and most Jews consider themselves Orthodox. Kashrut is widely observed, and the people are religiously inclined.

The economic status of members of the Jewish community ranges from the very wealthy to the very poor, who still live in

the old mellah. There are Jewish schools in Morocco sponsored by the Joint Distribution Committee, the Alliance, and the Lubavitcher movement. Jewish schools have been established on all levels of education ranging from elementary schools through teacher training schools. . . . Many of these institutions are staffed by Moroccan Jews who received their training in Morocco.

Nevertheless, young members of the Jewish community still receive little or no Jewish education. They are often influenced by French nouvelle vague ideas to be indifferent toward all religious values. The lack of Jewish organizations to help combat this tendency poses a problem for the young Jew who is often bewildered by his Judaism and at the same time drawn to Moroccan values.

Hoenig Lecture . . .

(Continued from page 1)

The Memorial Kinus was chaired by Rabbi Joshua Shuchatowitz, Y.U. '59, representing the Teachers Institutes Associated Alumni of Yeshiva University who sponsored the lecture.

מסקניבני (יום ההודיה)

מאת תרצה רוזנפלד

מסקניבני... איפה שהיא הולכת אני שומעת את המלה חואה ואני כולל כל מבניה... המנה ויודעת מהון דברים אבל זה שחברתי למעלה אני כל מבניה... ראשית ארוח מין שם ה' בעסקי... מלון הוובסטר, המלח סוככרת... נבנית תורה... נותנים תורה... ז' כל כורבים... אמריקאים שרוצים לתודות, ואת... חלה על עולם סודרני... חוקר המטרות הוא, נשכה המטר... המסות הוות... מס חתומים צריכים הם סיוחה... לשם הודיה ומעל על יתר ימות... השנה או אסור לומר תרעה איה... מן תרבות ארוח מין אנשים... לא מנסכים נמאנים פת אין אנשי... להיות כולל! כשישנו חומר... "לבריות" הם עושבים כשפסלים... מנה, הם מורפדים בחיי שאני אה... מעל לא אבק את הארוח הוא, איה... פעום סודרני מדי כשבייל... טוב, נעווב את ות. יש לי עוד... שאלה בחקירתו הרבות מאשרתי... שרשום שאיזה אנשים באו לאמריקה... בשנת 1820, קראו לאנשים האלו... לי כל משנה בות. נו... "עלריים" שאילו מן אה מס הם... באו תתח אלו הם באתי נתם... אני באתי בניהם, הם הכרי ענקלה... על ות, ונוף מרזם עם האמריקאים... ויהו כאלה מין מבנינו אודותים... 1821, בשלוש תרמי לרדות... בכלל זה ששכה אנשים באו נתם... לא עמית לא חנוני כל חיים 1868 שבו... אני לעומת לארוח המטרות הוא, אה... אה מס חתומים, אלו לכל המטרות... סלחון או שנתן כותל כשאני באים... לא שם שוב דברו אה איש כל באים... למרות, שאילו לא ששכתי כיום... באתי, איה, דרד נשם וקולם חנו... עשנינו איהו חתומים אלו חשתי... רינים, איהו מנסתי איהו ימות חתי... לחם איהו חתומים אלו חשתי... תרתינו וסכי ותי שרשום בערתי... ברבותה מן חתי תרתינו איהו ימות... חתי לקח: החתומים האלו חתינו... למריחה, כך חנוני במרד שלי.

הגיע ל... שליטתם רוק" — איהו מן הכמה ואחז להם באו אבזן אה כבר באו, או יותר כדאי לבוא למקום שיש שם ארבה ותרמים ועצים ולא אבנים! איהו מן טיפשות חתי ואחז ומה תרתינו חתי לבאם שרד בנן שלי שי סאות ואלמים אבנים ורוח זה חמר לי ששנא ואקרא לכל אחר ואחר מהם בשלם! סמתי שאומרים שחיה כה קשה כשבערו האנשים האלו את חיים האמריקאים וכמה שמכלו. כל כדאי בכלל לשחנתה כבצרים, כל הרות שבערו על ראשתי חתי ששטן להם לא חכו כשאני, ששטן סאות. להם ובאו לאמריקה כסילון חדיש? להם העברנו למרות! האמריקאים מוענים שלפחות הנת זה כעין אסרו, כך כבד גמור. בכה עבדו כה קשה? ויודעת איהו מסך איהו עיפיים הם עיפיים מהו זוללה מחוירים ביום למרדן, אהה יודע חכר, מה שערשום ביום ההודיה הווח לא סתפליים כבדאש השנה, לא מקברים איהו את רעהו כשנבנה, לא עורכים חנינת מצוה, איהו זוללה וזוללים! האמט קונה תרנגולותיו כדול, אותו סמלנה בכל מיני מסקנים ואת סמלנים כל חיים כן עששורים או חתומים, ויהו ולא רק את תרנגולת אבולים אלה יש גם דוראים אדריסים קמנים שאולנים אותו, ותפם זוללים כל מה שיש, וסווח נעשים עיפיים, מובן שאחרי זה כוח האמריקאים הממונים צריכים ועד איהו חוסם. ועד איהו מצאתי נורא מצהיק, כלל את רגלי יודר, נוצרי ואפילו סולמסי מן תאריך מיוחד, אבל נתם הארוח מסקניבני הקדוש, אין זה תרנגול, תאריך קבוע! איהו חתומים אותו ביום החמישי האחרון לפני חיים חשתי האחרון תרדש! סלחון או שנתן כותל כשאני באים לא שם שוב דברו אה איש כל באים למרות, שאילו לא ששכתי כיום באתי, איהו, דרד נשם וקולם חנו עשנינו איהו חתומים אלו חשתי רינים, איהו מנסתי איהו ימות חתי לחם איהו חתומים אלו חשתי תרתינו וסכי ותי שרשום בערתי ברבותה מן חתי תרתינו איהו ימות חתי לקח: החתומים האלו חתינו למריחה, כך חנוני במרד שלי.

Current Events Club Hears Political Speaker

Mr. Philip Weinberg, vice president of the N.Y. State Association of Young Republicans addressed the Current Events Club on Tuesday, November 19. His topic was "Differences within the Republican Party—Liberals and Conservatives."

Mr. Weinberg began his lecture by explaining that the differences between liberals and conservatives are not as pronounced as people think. For example, Barry Goldwater, considered to be a conservative, does not always act strictly as a conservative. Mr. Weinberg substantiated this contradiction by mentioning Goldwater's appeal to the federal government to aid Arizona in alleviating its water problems. Unity within the Republican Party is not found, Mr. Weinberg asserts, for fifty separate state Republican parties exist. Each state party acts according to the needs of the people of its state. Only at the time of national elections does the party unify and formulate one platform.

Mr. Weinberg presented the five beliefs upon which all Republicans both "liberal and conservatives" agree: individual liberty, limited government, separate branches of government, the establishment of equal opportunity for all by the government, the weighing of resources before taking care of the people's needs.

Mr. Weinberg began his political career in 1956 as a member of the Senior Republican Club. Prior to becoming vice president of the Young Republicans, he organized a Young Republican Club in Queens. He was treasurer of the N.Y. State Association of Young Republicans, and director of Region 2 of the National Federation of Young Republicans. He attended Champlain College, Adelphi, N.Y.U. and received his law degree from Brooklyn Law School. Mr. Weinberg is currently a practicing attorney in N.Y.

Trip to Honor Bard's Birth

The office of the Dean of Students announces plans for a Stern College outing to the Stratford Connecticut Shakespeare Festival for April 30, 1964. The cost, which includes round-trip bus fare, a box lunch, and play ticket, is \$5.75. Students interested in going on the outing will be requested to give a \$2.00 deposit before December 15. This spring outing is one of the several activities now being arranged for Stern College's celebration of the four-hundredth anniversary of Shakespeare's birth.

Kochaviah Staff Reports Progress of '64 Yearbook



Elaine Rivkin co-business manager of the Kochaviah points to the yearbook's tally chart for ads brought in by the Seniors.

Miss Margaret Gluck, editor-in-chief of the 1964 Kochaviah, reports that the work for this year's yearbook is well under way. Most of the seniors have had their pictures taken and much of the biographical material has been written. Although the bulk of the \$3000 needed to publish the yearbook comes from advertisements, several fund raising projects have been planned to supplement this method. On December 12 there will be a "girls night out" at the theater to see "Enter Laughing". Anyone interested in purchasing a ticket should contact Miss Gluck. Raffle books will also be sold in the near future. Miss Gluck urges any senior who would like to contribute

something of literary value to the yearbook to please consult her regarding the theme of the annual.

Assisting the editor-in-chief are Evelyn Blatt, associate editor; Sylvia Barack, literary editor; Naomi Fuchs, copy editor; Marilyn Stein, Hebrew editor; Dorothy Richard and Ellie Rivkin, business managers; Inez Bernstein, typist; and Natalie Klein, photographer.

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Doctor and Professor Kisch Soloveitchik Open Exhibition In Cologne

by Bryna Kalfon

Professor Ruth Kisch of the Stern College Music Department and her husband Dr. Kisch officiated at the opening of the "Monuments Judaica Exhibition" in Cologne, Germany. The exhibit began October 14 and will continue through February. Professor and Doctor Kisch attended the first ten days of the exhibition.

The display was held in the Roman-German Museum. Among the articles exhibited was a valuable crown which belonged to the Kaiser and was fashioned by Jewish hands. Included in the general exhibition is a section entitled "Judaica in Nummis". In this section various objects from the period of the Third Reich are displayed.

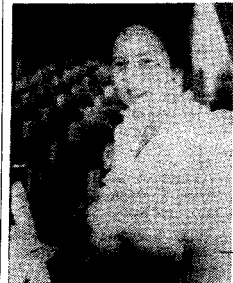
Enlarged photographs of the vocational and medical schools in Cologne, founded by Dr. Kisch, form a major part of this display. The articles on exhibit were contributed by the Vatican, private collectors such as Dr. Kisch, and various museums.

The local radio station in Cologne utilized the opportunity of the Kischs' presence to interview them. Especially emphasized were the cultural activities that the Kischs engaged in and the account of their departure from Germany in 1938, with the aid of German friends.

Since coming to New York, Professor Kisch has given annual recitals in Town Hall. In addition, she has sung with numerous conductors throughout the United States. The "Early Music Foundation" was founded and established by Professor Kisch who says that "there were always concerts in my home. To this day we frequently invite our neighbors, friends and relatives to attend our home concerts."

Upon the completion of high school, Professor Kisch attended

Freiburg University. After this she continued her studies in Frankfurt, Cologne, and Berlin. During this period she pursued voice training in Italy and Switzerland.



Professor Kisch practicing at the piano.

The professor's first concert was given in Berlin with the Berlin Philharmonic Orchestra. Serious study of violin begun at the age of seven and the piano which she began playing in her late teen-age years demanded most of Professor Kisch's time.

Gardening ranks high on the list of Professor Kisch's non-musical activities. She conducts the choir at the Prospect Park Jewish Center where she occasionally presents lectures on the subject of music.

Class of '65 Plans Group Shabbat And Melave Malka

For those commuters who want to know what it feels like to be a dormitory student for a day, the Junior class has made reservations for December 6 and 7 at the Martha Washington Hotel. Both commuters and dormitory students will thus be able to enjoy the Shabbat together.

Plans call for a panel discussion after the Friday evening meal with Rabbi Joshua Schidman serving as moderator. The girls will daven at the Young Israel of Fifth Avenue on Shabbat morning.

The climax of the Shabbat celebration will be the *Melave Malka*. Dr. Halberstam, guest lecturer for the evening will speak on the topic, "An Illusion Without a Future — A Religious Response to Psychoanalysis."

Refreshments and entertainment arranged by Shaine Friedman and Miriam Landesman will follow the lecture. Barbara Cooper and Flora Wunsch are chairmen of the week-end.

(Continued from page 1) way of life directed?" are in essence the approach of the Christian world to Jews today for conversion.

In Israel
In the recent Israeli court case of Brother Daniel, Rav Soloveitchik noted the weakening of Jewish adherence to its unique identity. The fact is that one judge did vote in favor of Brother Daniel.

In other words, Jews in Israel are becoming secular to the point of divorcing religion from nationality. Since this point of view exists, the Christian missionaries are gaining a foothold in their "shmad" activities. Some "Israelis" are being convinced how easily they may change their religion since they can still remain patriots of the Jewish state and continue to speak the Hebrew language.

In America
In comparison to second generation American Jews, the Rav stated "the sons of second generation Americans are not so completely engaged in business and have time for cultural pursuits. They have begun to philosophize and meditate upon their destinies and the nature of man."

"This secular man will have to search for a final abode and spiritual roots," stated the Rav. "Since the halachic path is tortuous and the Christian path short and straight" the Christian missionaries are successful in their activities.

Thus, Rav Soloveitchik said this type of Jew is "reclaiming his identity politically but not metaphysically." The overall challenge is to counteract the "evangelical doctrine to join the Christian church." Jews must take a stand and tell the Christian world to accept them as Jews, not as candidates for apostasy. Rav Soloveitchik mentioned that within their "shmad" activities, missionaries are now implanting new Jewish converts within the Jewish community to aid Christian in their evangelical goals.

Condolence:
Myra Lee on the loss of her father. May she be comforted among the mourners of Zion.

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Student Survey To Evaluate Goals, Content of Courses

During the week of November 11-15 student perspective questionnaires surveying the evaluation of courses and teachers were distributed by the administration.

According to Dean Vogel, the purpose of the survey was to give students an opportunity to evaluate the goals and content of their courses. A second purpose was to make students more conscious of the goals and standards of courses.

Teachers had approved the proposed survey at a faculty meeting prior to its distribution. It was hoped that criticisms by students would be sincere and constructive. Students returned the anonymous replies to the office in sealed envelopes addressed to their respective instructors.

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