

THE OBSERVER

THE OFFICIAL UNDERGRADUATE NEWSPAPER OF STERN COLLEGE FOR WOMEN

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An Announcement Concerning Dormitory Rental Charges

Office of Student Finances
The rising cost of living affects not only individuals, but also educational institutions. Operating and maintaining university residence hall facilities during the current economic cycle is extremely difficult. Educational institutions are forced therefore, to increase residence hall charges to reduce the growing gap between dormitory rental income and rising expenditures.

We therefore, wish to advise you that, effective July 1, 1964, the dormitory rental charge for all students residing in the university residence halls will be \$450.00 per annum.

We ask you to bear in mind that the dormitory rental charge has been stable for the past seven years in the face of rising costs. In addition, the university is committed to improve and expand residence hall facilities to assure our students of a pleasant and comfortable atmosphere conducive to relaxation and study.

There will be no change in our established policy of awarding scholarships on the basis of ability, character and financial need. Applications for financial assistance for the 1964-65 academic year will therefore be evaluated on the basis of the revised dormitory rental charge.

(see editorial page)

Levingson Leaves \$200,000 For Stern Scholarships

A legacy of \$200,000 was left to Yeshiva University to establish a scholarship fund at Stern College. The legacy was left by the late Isaac Levingson, a prominent Brooklyn real estate executive.

"Mr. Levingson has had no previous connections with the University," explained Mr. Judson Schutz, University attorney. "But being an Orthodox Jew, he became interested in the program at Stern College and spoke to Dr. Belkin about it before his death."

Dr. Belkin commenting on the legacy said, "It is through scholarships that Yeshiva University is able to meet the technological challenges of our age."

There will be about \$8,000 available annually for deserving

students. The money will support the regular scholarship program at Stern.

Mr. Levingson died in 1960 at the age of 90. His wife, Elizabeth, for whom the scholarship fund is also named, died in 1956.

Deans Laud Top Scholars

The annual Dean's List Luncheon for Stern College and Yeshiva College was held at Furst Hall on the Main campus on Sunday, April 12. Stern has 18 girls on its Dean's list which requires a year's academic average of 3.4.

Dr. Belkin, president of Yeshiva University, spoke on the "Philosophy and Purpose of Mitzvos."

He was introduced by Dean Dan Vogel of Stern College. Dean Bacon of Yeshiva University announced fellowships to graduating seniors of both schools.

Naomi Fuchs, senior, has been awarded a National Science Foundation Fellowship, a full-tuition grant for any graduate school, American or foreign, in a specified scientific field.

A major in mathematics, Naomi has decided to attend the Belfer Graduate School of Science of Yeshiva University. She hopes to obtain her doctorate and also do research work.

The winners were chosen after taking a two-part Graduate Record Exam in January; the first part in aptitude, and the second in the participant's own field of study. The thousands of winners across the country were chosen on the basis of the scores and teacher recommendations.

Naomi attended Yeshiva University High School for Girls before attending Stern. She has been active in B'nei Akiva and enjoys reading.

Changes In Curriculum Affect Education Majors

Dean Vogel announced that registration for the Fall 1964 term will take place during the first week of May. Several changes will occur, notably, in the elementary and secondary education programs.

The four-year elementary ed-

ucation program will be instituted to enable education majors to meet the new state requirements effective in September, 1966. Next year (1964-1965) will be a transition year so that graduates in June, 1966 will meet the new requirements. Students who will be juniors next year will begin the new requirements; next year's seniors will complete present requirements.

A sequence of student teaching will be instituted whereby a student teacher will complete her student teaching in the 7th semester. Students pursuing a B.R.E. program will also complete their required teaching in the 7th semester. New courses and changes which will be inaugurated are: Math. 7-8, Fundamentals of Math for elementary school teachers will be offered; Education 25-26 (methods) will now begin in the upper semester of the junior year and be completed in the first semester of the senior year; Education 13, 25, 26, presently 2-credit courses will become 3-credit courses.

A five-year continuous program in secondary education will be initiated. Under this program a student would receive a B.A. at the end of 4 years. After a summer and a semester of study at graduate school the student would be eligible to receive a provisional license. During the second semester of the 5th year the student would attend graduate school. In June of the 5th year the student would receive a regular license and by August an M.S.

Other changes include the introduction of a course in Chumash on the D level. Freshmen and Sophomores will have the option of electing their scheduled "D" Bible course, the book of Daniel or Chumash.

NSF Math Fellowship Given To Naomi Fuchs



Naomi Fuchs

Alumni Ass'n Hold Lectures

"Which Way Orthodoxy?—A Re-examination of Organizational Relationships" is the topic for the fourth annual Spring lecture series sponsored by the Rabbinic Alumni, the Yeshiva College Alumni Association, the Stern College Alumnae Association, and the Teachers Institutes Associated Alumni of Yeshiva University.

On May 6 Rabbi David B. Hollander, Rabbi of the Mount Eden Jewish Center and former president of the Rabbinic Council of America will speak at Furst Hall. Rabbi Joseph H. Lookstein, Rabbi of Kehilloth Jeshurun and Professor of Sociology at Yeshiva College and Stern College will speak in the Koch Auditorium at Stern College on May 13. On May 20 Dr. Norman Lamm, Associate Rabbi of the Jewish Center and founder and former editor of Tradition will speak at Furst Hall. All the lectures will be on the same topic. Every student and faculty member as well as alumnae are invited to attend this series of lectures.

which developed after Nasser achieved power, especially after the Suez invasion in 1956 and the Syrian secession in 1961. Since 1962 an attempt has been made to present it as an ideology. A national charter was drawn up which describes programs, and the type of aid Nasser would accept: public grants, public loans, U.N. loans, and

(Continued on page 6)

Stern Current Events Club Hears Israeli Speak On Arab Socialism

On Tuesday, April 7, Prof. Oded Remba, an Israeli-born economist teaching at Staten Island Community College spoke on "Arab Socialism" at a meeting of the Current Events Club.

He began the lecture by distinguishing Arab Socialism from Fascism and Communism. Prof. Remba pointed out that accusations have been made ranging from calling Egypt a true Fascist country to practicing authoritarian state socialism which will ultimately turn to a form of Communism. Egypt describes itself as a cooperative democratic Socialist society, however, Prof. Remba commented that the West would say it is authoritarian.

The chief characteristic of Arab Socialism is its "total comprehensive ideology that says something about every aspect of life." In this respect it is similar to the Islamic religion which previously dominated social and political life.

In expounding upon the popular question of whether Nasser's policy is a unifying or divisive one, Prof. Remba showed that internally it is definitely unifying, although not strictly through its intrinsic merits. Today there

is no major opposition to Nasser in Egypt itself; it has been subdued. Nasser's ideology has been accepted by the elite group in Egypt and also by a large part

However, after Syria's dispute with Egypt shortly after the U.A.R. was established, those countries with "feudal and reactionary forces" were excluded.



Prof. Remba conversing with political science student Shaine Friedman.

of the Arab world in general. In speaking of unity within the Arab world, Nasser uses the term "Arab Unity" interchangeably with the terms "Arab Socialism" and "Arab Nationalism." At first this "Arab Unity" referred to all Arab countries.

Nasser's present view is that Arab unity must consist of a unity of countries that have a socialist policy at home and a non-aligned policy abroad.

Arab Socialism is not an ideology with a long history. Instead, it is a pragmatic policy

Solomon Edits Kochaviah '65

Rachel Solomon has been chosen by the Class of 1965 as editor-in-chief of the Kochaviah 1965, the annual Stern College yearbook. Although the publication represents the entire school, editors come from the senior class while staff members are from all the classes.

Miss Solomon will be assisted by Shelly Schulman, literary editor and Bina Levovitz, Hebrew editor. Other editors are: Marion Goder and Vivian Eisenberg, photography editors; Chavy Baron, Judi Minchenberg and Eve Pomansky, business editors; Toby Hilsenrad and Flora Wunsch, typing editors; Estelle Erlar and Esther Amster, copy editors.

All seniors are expected to bring in ads to supplement the cost of publishing the yearbook.

THE OBSERVER

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Letters to the Editor...



Dear Editor:

I would like to make a suggestion that might alleviate the rush-traffic that presents an uncomfortable problem every fifty minutes between classes. Our elevator service, which transports the students to the five floors of the building, spends needless time and energy in stopping on all five floors. This results in aggravation on the part of the students, faculty and elevator operator, lateness and needless wear on the weak elevator mechanism. I would suggest restricting the elevator to an express run, during this time, stopping only on floors one and four. Those who wish to go to the second floor would walk up one flight; those who need the third floor would take the elevator up to the fourth and walk down a flight; and those who wish to go up to the fifth floor would take the elevator to four and walk up one flight. At all other times, the elevator may stop at any floor. This express run would get the passenger to his destination faster. Time would be saved by not stopping at each floor, and the extra flight of stairs he would have to ascend or descend takes the same amount of time as it does to ride the elevator up or down to that floor. Time would be saved in the long run. Another suggestion would be to utilize the rear elevator for an "express" (one to four), and the one in the front for a "local". This would ease the congestion somewhat by dividing the passengers between the cars. I sincerely hope that this suggestion will be considered by the Student Council and that action will be taken to resolve this problem.

Shira Keller '67

Dear Editor:

We dorm residents have just received notice of a \$100 raise in dormitory fees for the 1964-65 school year. The form from the office of student finances asks us to "bear in mind that the dormitory rental charge has been stable for the past seven years in the face of rising costs. In addition, the university is committed to improve and expand residence hall facilities to assure our students of a pleasant and comfortable atmosphere conducive to relaxation and study."

This commitment to improve has resulted in new dormitories for our brother school uptown. Assuming as we must that the decision to raise dormitory fees by \$100 is an irrevocable one, it is not unreasonable to ask that this commitment to improve residence hall facilities be expanded to include more than the installation of buzzers in the elevators.

Shaine Friedman '65

Dear Editor:

On April 9, a handful of Stern girls was privileged to hear Dr. Morton Teicher of the Y.U. School of Social Work speak about his recent trip to Africa and his participation in the establishment of a school of social work for African students.

The atmosphere was relaxed and informal. Students enthusiastically asked questions about all phases of African and African Jewish life.

It is a common complaint among many of the students that Stern College offers few cultural activities to its students.

This lecture would seemingly fall into the category of a cultural activity. The poor attendance (12 girls) however, is testimony to the hollowness of the words of concern.

Shelly Schulman '65

Keating Guest At Rally for Russian Jewry

The first public rally protesting the Soviet Union's mistreatment of its 3,000,000 Jews was held on Sunday evening April 12 by the American League for Russian Jews at the High School of Fashion Design.

The main speaker of the evening was Senator Keating who called on Americans of all faiths to protest Soviet anti-semitism. The Senator volunteered to accompany a delegation to Premier Khrushchev along with interfaith leaders to bring a petition of remonstrance which would hopefully be signed by millions of Americans.

Other solutions to pressing problems of Russian Jewry were suggested at the rally.

Rabbi Gilbert Klaperman described his visit to Russia in 1956 and the desperate situation which he encountered there among Jews. This was their first contact with Jewry outside the Soviet Union in many years and they felt that their brethren had already given them up as dead.

Rabbi Klaperman stressed the need for American Jewry to work actively in this cause. He said that only twenty years ago Jews were led to the gas chambers, and Americans did not do enough to stop the Nazi butchers.

A member of the Israeli delegation to the United Nations said the only possible solution to the dilemma was "Aliyah", emigration to the Jewish homeland. He said Jews in Russia do not need matzot that will not be distributed until after Pesach; they must be given the right to leave Russia and live freely as Jews in Israel.

Approximately 350 people were present at the rally, a significant number though this number does not come close to the millions who should actively support such a movement.

Faith, Hope . . .

The rising cost of education has been a familiar theme for the past several years, and one need look no further than today's newspaper or this week's magazine advertisements showing statistics of the existing situation. Colleges are expanding to provide for increased enrollment and money is needed for the educational facilities and housing. It is no secret that every school subsidizes each student's education with an amount of money equal to or more than the tuition and residence fee. Yeshiva University is no exception in this matter and it is not surprising that the dormitory fee has been raised to \$450. What is hard to swallow is the fact that the Stern College student is asked to believe that the phrase "improved and expanded residence hall facilities to assure our students of a pleasant and comfortable atmosphere conducive to relaxation and study" as quoted from the announcement concerning the change in charges has anything whatsoever to do with her.

At the risk of being cynical, the Stern student has no reason to believe that the rooms in the Prince George Hotel will be any nicer next year than they are now, or that the small closets will expand. Hotel rules will not change to permit a kitchen or candy and sandwich machines, and all the restrictions that exist because the students live in a hotel will still exist next year to detract from the "pleasant and comfortable atmosphere." Is it conceivable that this one hundred dollar increase will be used to provide the proper dormitory counseling facilities that should be separate from the enforcement of rules and regulations? Will the facilities for medical care be improved by the presence of a trained nurse? Even with these improvements there would be a desperate need for the new school building and dormitory which have been promised for so long.

One can understand the difficulty in obtaining funds or land that is used for the building of a new dorm and/or a new school building, but what is inexcusable is the apparent lack of concern on the part of the administration of the university. If anything is being done about these problems, it behooves those involved to at least give the girls a hint that someone is making every effort to rectify the existing situation.

. . . And Charity

Recent articles in weekly magazines have discussed the problems of youth today and the moral issues with which every college student is faced. One would think, from the facts presented, that the picture is black and that one can expect nothing of value from today's young adults. However, a reassessment of the situation shows that many college students are definitely doing their share to improve existing situations in society, either through sacrifice of time and energy or through donation of money. Organizations such as the Peace Corps, UNICEF, CORE, and the Red Cross benefit from these efforts.

There are many causes that need the support of the Jewish youth of today. The Jews of Russia, P'eylim, many yeshivot, and individual charities would be most grateful for our physical and financial support. There is no better way to show a sense of duty and responsibility to one's fellow human being than by giving—giving time, effort, and money. Because many of the students of Yeshiva and Stern do not have the time to give for these causes, the annual charity drive is held to enable everyone to do his share by contributing whatever money he is able to support the efforts of P'eylim and the many yeshivot in Israel that are working so hard to preserve Torah Judaism. Everyone is urged to give what he can, even at the cost of sacrificing a few pleasures, in order to fulfill this mitzva.

Mazel Tov

Engagements:

- Shifra Nulman '64 to Jack Zwick
- Susan Vitsick '64 to Herbie Tarigan
- Chaya Goodman '65 to Heshie Fishman, Y.U. '64
- Kalma Mushkin '65 to Norman Kahan Y.U. '62
- Vicky Zytnick '66 to Max Lew Y.U. '61
- Judy Hochberger '67 to Abe Joseph
- Isabel Kossman '65 to Rabbi Pinchas Lipner
- Ruchie Barash '63 to David Levin
- Elaine Weisz '67 to Alan Ferster Y.U. '64
- Carol Korb '63 to Rabbi Herbner
- Marriages:
- Judy Rosenberg '62 to Rabbi Shlomo Feder
- Rozzie Metzger '64 to Norman Berlat Y.U. '62
- Elaine Edelman '65 to Herbie Bassor, Y.U. '63
- Births:
- Helen Vohl Bohrer '62 a girl
- Goldie Stern Grodner '62 a girl

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Agne's "All the Way Home" Rates Praise From Reviewer

by Toby Umansky

"All the Way Home" is a brilliant movie adaptation of James Agee's novel *A Death in the Family*. The story is very simple and the acting is tender and beautiful. The theme is one of love — the love between father and son, and between wife and husband — and it is because of these two strong relationships that wife and child found the courage to carry on.

Robert Preston plays the lead — he is a sensitive father, and, he is close to his son because he relives his childhood through experiences shared with him. When the child cries out in the dark, he calls his father, and he knows he won't be treated condescendingly for being frightened. Whereas the mother believes children should be treated to daily dosage of fairy talks about life, her husband tells as much of the truth as the child can understand.

The husband and wife relationship is very warm and beautiful, despite the trim-and-proper coldness and detachment

of the wife showed concerning matters of sex. In the movie, she was pregnant with her second child, but couldn't bring herself to tell her son, who was already beginning to notice a change. It was terribly ironical how only the death of her husband could bring her closer to accepting his views.

The photography, the sets, and especially the acting excelled in reaching the emotional and thought-provoking heights that this film strived for. As a final note this film is the American entry at the Cannes Film Festival.

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Faculty Footnotes

Dr. Eidelberg
Dr. Shlomo Eidelberg, chairman of the Hebrew Department, has announced his recent publications. These include "A Historical Ballad by Saul Tchernikovsky," which appeared in *Bizaron* in December, 1963 and a review on the *Novellae on Baba-Kama* by Abraham ben David in *Hadoar* February, 1964. He has already contributed ten articles to the forthcoming *Encyclopedia Judaica* on Jewish law and scholars in medieval France, Germany, and Poland. He is also the editor of a book dedicated to the memory of the late Polish-Jewish historian, Ignacz Shipper who was murdered by the Nazis. The book will be published by Ogen Publications at the end of this summer.

Dr. Vogel
Dean Dan Vogel has been selected to be one of the judges for the Fiction Award of the National Jewish Book Council. This award is granted annually to an author of a fictional work of Jewish interest (either a novel or collection of short stories) which, in the opinion of the judges, combines high literary merit with an affirmative expression of Jewish values. The award, which will be announced

in April or May, consists of \$250 plus a citation. Previous winners have included Bernard Malamud, Charles Angoff, and Philip Roth.

Spring is sprung, the price is rizi I wonder where the campus is?

Rabbi Jung

Rabbi Leo Jung, professor of philosophy, was awarded the Silver Shofar Award at the 52nd Anniversary Dinner of the National Council of Young Israel on April 12. The symbolism of the shofar refers to the "rallying call of Judaism, the dynamic courage of battle, and the sacrifice at the altar of God . . ."

Rabbi Jung helped Young Israel in the early stages and "is glad to be part and parcel of the movement."

In his address at the dinner Rabbi Jung spoke on the importance of Shabbat and the connection between the relation of God and man through Shabbat.

Other recipients of shofar awards this year were Honorable Edward S. Silver, District Attorney of Kings County (Diamond Award), and Jacob Kotler (Golden Award). There were thirteen additional recipients.

Teicher Discusses Various Aspects Of Life In Rhodesia and So. Africa

"Jews in Rhodesia" was the topic of the lecture presented at the Student Council Forum by Dr. Morton Teicher, Dean of the Graduate School of Social Work of Yeshiva University, on Thursday, April 9, at 6:46 in the student lounge. Having recently returned from a two-year stay in Northern Rhodesia under the auspices of the State Department, Dr. Teicher was able to draw interesting contrasts and comparisons among the Jewish communities of Northern and Southern Rhodesia, the Union of South Africa, and New York. Many of his observations concerned the Europeans living in Africa as a whole rather than the Jews as a separate group.

Northern Rhodesia has a Jewish community of sixty families located in Lusaka, the capital city, where there is a rabbi, a synagogue, and a Hebrew teacher. Kosher meat has to be flown in from one of Southern Rhodesia's two kosher butcher shops. Dr. Teicher's son had his barmitzva in Lusaka. The Jewish people identify with the Europeans in Africa, but a good relationship exists between the Africans and Europeans in

Northern Rhodesia because the country is wealthy.

This is not the case in South Africa, where many Jews are members of the Nationalist party which is Apartheid. The Jewish community in South Africa is very well organized with more Hebrew day-schools proportionally than the American Jewish community. The press is active; there are four Jewish newspapers published in English several times a week. The community has summer camps and societies for better communal living. Dr. Teicher commented that while

the country is very beautiful and self-sufficient, there is a restlessness on the part of the youth to leave.

Much of Dr. Teicher's time in Africa was spent in Lusaka where he was helping to organize the department of social work in the college of this capital city. There is a desperate need for social workers in Africa. The copper companies, which are a leading industry in Northern Rhodesia, provide the money for programs such as the one in which Dr. Teicher participated. The training program for social workers consists of three years following a five year secondary education. The students are trained to help their fellow Africans. The African students, who have only recently had the opportunity for higher education, are more interested in their work than many students and are eager to be able to help their countrymen, according to Dr. Teicher. "They have a zest for learning which can be compared to the Jewish idea of zeal for learning as the key to development and growth."

One of the biggest problems in Africa is holding on to the trained professionals. As soon as the countries gain their independence, the government sends the teachers to represent them in other countries. Dr. Teicher concluded that "life in Africa is exciting and vibrant. The situations are always changing and one learns that he can make no predictions."

Guest Speaker Tells of Negro Equality Fight

Mr. Roy Innes, a representative of the Congress on Racial Equality spoke at an assembly sponsored by the Current Events Club recently. He discussed the problem of school integration and solutions to the problem.

One crucial factor, Mr. Innes said, was that the schools in Harlem need better teachers and principals. Another problem is *de facto* segregation which leads to a stereotyped picture of the Negro.

The speaker offered social change as a solution to the problems to be accomplished through one of two means. He suggested outright violence, which he personally shuns, or social pressure accomplished through boycotts and picketing.

Mr. Innes also reviewed the problem of Negroes feeling inferior and wanting to conform to "Caucasian rules." He proposed that Negroes should learn to admire their aesthetic and biological characteristics. Likewise, whites should retain their characteristics. Both groups should strive to formulate common values meaningful to both groups, Mr. Innes concluded.

Opportunities for Jobs in Europe Offered In ASIS Summer Program

This summer, college students throughout the United States will have the unique opportunity of spending their summer vacation working in Europe under the auspices of the American Student Information Service.

ASIS, with headquarters in the Grand Duchy of Luxembourg, places American students in temporary summer work in Great Britain, France, Germany, Switzerland, Italy, Spain, Sweden, Finland, Norway, Luxembourg, Belgium, Holland, Austria, Israel and Liechtenstein.

All positions are pre-arranged before students leave for Europe with ASIS making all required arrangements including work permits, health and accident insurance, tax exemptions and living accommodations.

ASIS, a non-profit organization now in its seventh year in providing European summer jobs for American, Canadian and Mex-

ican students, maintains headquarters and placement offices throughout Western Europe. Only registered college students and teachers are permitted to apply for the ASIS summer job program.

The ASIS program also offers each job applicant the opportunity to apply for a travel grant ranging as high as \$1,000.

More than 5,000 summer job openings are available to both men and women through ASIS including work at resort hotels, offices, hospitals, construction sites, summer camps and farms. Wages range as high as \$400 per month for the highest paying positions in West Germany. Working conditions are the same as those of the European with whom the students work.

Living accommodations in Europe are pre-arranged by ASIS for all students placed in European jobs. In most cases, room

and board are provided free. When room and board is not provided, students live independently in the city where they are working.

Every student placed through the ASIS summer job program attends a five-day orientation period at ASIS headquarters in the Grand Duchy of Luxembourg. Although there is usually no foreign language requirement for the jobs, students are given the opportunity to experience native European situations during the orientation period. The orientation sessions discuss subjects on how to save money while in Europe, low cost transportation, shopping discounts and inexpensive living accommodations. Students may also attend lectures by European university professors.

Additional information on the summer job program is contained in the 242 page ASIS prospectus which may be obtained by writing to: American Student Information Service, Dept. III, 22 Avenue de la Liberté, Luxembourg City, Grand Duchy of Luxembourg. Job and travel grant applications are included in the prospectus. To cover cost of handling and air mail reply, \$1 must be included with all inquiries.

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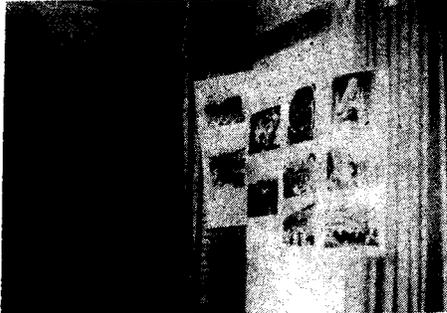
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A SALUTE TO ISRAEL ON

Wine, Women And Song . . . Highlight Dorm Party



The décor in the dormitory lounge was a gallery of photographs of Israel borrowed from the Consulate.



And there was wine . . . as well as "real Israeli" falafel and cake.



And there were women . . . almost the entire dormitory turned out (including Freyda Fink who was caught with a falafel in each hand).



And there was song . . . as well as lots of dancing. Here Judy Cahn plays her guitar as the girls sing Israeli songs.

On April 15 a gala *Yom Ha'atzmaut* celebration sponsored by the Israeli Student Organization and the Dormitory Council of Stern College was held in the Lounge of the Stern College Dormitory. One hundred fifty girls participated in the spirited festivities which brought a taste of Israel to Stern College. This was accomplished through beautiful pictorial displays of contemporary life in Israel as well as in song and dance. The pictures were divided into four groups representing: culture in Israel with photographs of the National Opera and Philharmonic Hall, Independence Day celebrations in Israel, immigration, and Kibbutzim.

Spontaneous entertainment was provided by all the girls who joined in singing and dancing in honor of the occasion. They were accompanied on the guitar by Judy Cahn. The highlight of the evening was *falafel* prepared by Leah Bessin and Yael Max. Hats off to chairman Nechama Kahana for a job well done!

M. Landesman

Religious Kibbutz Observes Day With Special Tefillot

One of the highlights of my year's stay in Israel was witnessing the various celebrations in Honor of Independence Day. As I was part of a *Bnei Akiva* program, which was located on Kibbutz Yavne it is only natural that my description covers Independence Day as celebrated on that kibbutz.

Before the first anniversary of the State, the members of Hakibbutz Hadati (the religious kibbutz movement) began to consider the forms which the ceremonies should take. It seemed clear to them that this day, so significant in the history of the Jewish people, had to be given due recognition within the framework of the traditional festivals.

The *chaverim* felt the urge to give faithful expression to their feelings and faith on Independence Day by establishing a form of celebration in the character and style of the other festivals. For them, this was not to be a day of speeches and military parades, but a day of prayer and thanksgiving in a manner which reflected authen-

tic Judaism in every generation. Thus, on the eve of the festival, work was terminated at an early hour (similar to *Erev Shabbat*) and *chaverim* appeared at *tefillot* in Shabbat clothing. *Tefillot Ma'ariv* was chanted to the same tune as in festivals and according to the special order of prayer for *Yom Haatzmaut*. Afterwards, all *chaverim* gathered outside the dining room for the ceremony.

There was a parade in which the children marched with brightly lit torches, and a festive meal opened with the *b'racha* on the wine and *shehechianu*. This was directly followed by a spontaneous outburst of dancing which involved the entire settlement.

Shacharit of *Yom Haatzmaut* closely resembled the Shabbat and holiday services. It includes the reciting of Psalms beginning with *Lamonatzeiach* and the complete Hallel is recited again. The *Torah* is taken out and three *chaverim* are called up. In addition, the prayer for the welfare of the State is recited.

The heroes of the War of Liberation were then remembered. The *shilach tzibur* recited the memorial prayer for the fallen as well as a special prayer for the members of the religious settlements killed in battle.

I believe that upon first thought of a *Yom Haatzmaut* article many people expect a first-hand description of the annual military parade. True, I found this parade most impressive, but I felt that on the whole, the spectacle of artillery, tanks, and planes, misled one to think that this was the determining factor in our success against the Arabs. The religious Jew has another viewpoint:

"Not by force and not by strength,
But with my spirit, said the Lord of Hosts." (Zechariah)
Ann Greenberg

not in any political sense but in a psychological sense. Suddenly I would relate to everyone on the same level, and I had a common language with everyone in more than a literal sense. Even to the non-orthodox Jew, Shabbat is Shabbat. The Jewish person has a view of history and an insight into world events that the non-Jew does not understand.

Life in Israel is very vital and exciting. It is a young country, and society is in a state of flux. What kind of state is Israel going to be? This will be determined by the people living there, by the values that they have, and how they transmit these to their children. Israel's development is open to myriad possibilities. And this is a crucial time in her development. Israelis have not sunk into stultified ways of thinking and acting. They cannot because of the continual necessity to deal with new problems, to adjust

(Continued on page 5)

Stern Senior Contemplates Decision On Aliyah

Israel — is it a dream or reality? Before I went to Israel I would often ask myself this question. We pray for Kibbutz *Galuyot* daily as have Jews for twenty centuries. But always before the prayers were tinged with despair. A few intrepid individuals made the perilous journey to Israel during the course of all these years, but they found only ruins and desolation.

The traveler to Israel today does not find ruins and desolation. He finds an alive, vibrant society, busy-growing cities, green fields and newly-planted forests. The foreign oppressors have left and the law of the land is Jewish. The prayer has been granted, and I have been privileged to see it. The circumstance always amazes me, and in itself is enough to motivate me to live in Israel. Surely it is contradictory to believe that the destiny of the Jewish people is to return to their own borders, and then not to go when the opportunity is given.

A Product of the Past
Deep in my consciousness is the realization that Israel was not a free gift, nor was it an achievement easily attained. It was preceded by a most unutterable and terrible calamity. The state itself is real because of those who sacrificed their lives to defend it. I was born in America, and have been spared the sorrow and tragedy which have engulfed the world during my lifetime. Yet I cannot remain detached from the implications of these events. If there is a scheme in history, if there is some purpose in the march

of events, then the creation of the state of Israel is an event of great and incalculable importance. I want to shake off a typical American complacency and involve myself with this event.

Assimilation

People argue that commitment to this idea need not involve actually living in Israel. Perhaps they are right, but for me personally it does involve this. I have felt for a long time that the position of being both a Jew and an American is an anomalous one. The good American is an assimilationist. The goal of all immigrant groups is to become "American." Cultural and national differences are accepted but they are not supposed to be divisive. I remember a lecture by a history teacher when I was in high school on the subject of religion in America. Religion in America, he said, is a force to unite people, to include them in a common brotherhood. Anything in religion which tends to divide people is false. Therefore, he continued, religion should not be a factor even in marriage. The whole class, which was at least half Jewish, agreed with him—except me. That this is not an isolated attitude, I think, is attested to by the high rate of assimilation and intermarriage among American Jews. Americans are liberal, but I think that this liberalism will decrease as other national groups assimilate, and the Jews — those who remain Jewish, do not.

One of the most outstanding single impressions that I felt in Israel was that of freedom —

HER SIXTEENTH BIRTHDAY

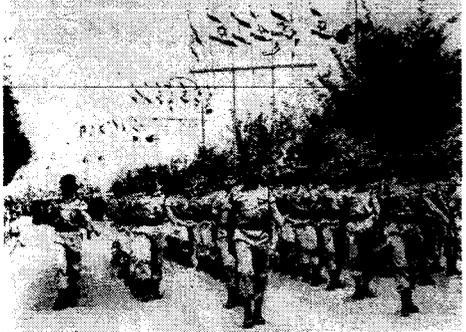
A Student Reminisces On Year Spent in Israel

Israel is, it seems to me, the most wonderful place in the world for a Jew to live, any kind of Jew, it doesn't matter, as long as he likes his Jewishness. Very often, though, one will hear it said that a religious Jew might find himself very disappointed with life in Israel, and that he is just as well off in Crown Heights or Williamsburg or whichever religious community he may choose in the United States, so why go to Israel? On the contrary, it seems that a religious Jew of all people should want to live in Eretz Yisrael. He need only take the advice that a friend gave me before I left. "Expect nothing, for if you go with an idea or a hope, you will be painfully disappointed." And so I went expecting nothing, and, though some of what I saw saddened me, almost everything delighted me.

The land is holy and Jewish and ours from Metulla to the Negev, from the sea to the desert. And in so many places it is beautifully religious. One never forgets that Jerusalem is the Holy City, the city where the Beit Hamikdosh stood. One

for the whole city, the whole country, stands before God and says *salach lanu, machal lanu*. But suddenly, at *motsei Yom Kippur* the somber mood dissolves and there is laughter and gaiety. Everywhere the hammering and building of *succot* are heard. This goes on day and night until *Succot* the streets are filled with little children dragging little branches and adults with cart loads of big branches. The whole face of the city seems changed and suddenly there is a *succah* on every roof, on every balcony, on staircase landings and in narrow spots between buildings. Places one never knew existed have *succot*; and all Israel dwells in them. On *Simchat Torah* Israel dances in the streets and in the *Yeshivot*. So it is the whole year, through *Chanukah* and *Purim*, *Pesach* and *Shavuot*. On *Tisha B'Av* when the city weeps for its burned Temple one sees that every holiday and every day is lived and felt to its fullest meaning.

Truly, every day seems to have great meaning. I lived in Jerusalem and had a beautiful view of the Old City from my apartment. To know where *mizrach* was I



Yom Haatzmaut Parade.

is constantly reminded that she is a city in mourning, for at religious weddings there is no music and many religious houses have no radio. One is reminded that her very soil is holy because the dead are often buried without coffins.

If one is fortunate enough, as I was, to spend all of the *chagim* there, one sees and knows and feels the meaning of each holiday as one never knew or saw or felt before. On *Rosh Hashana* the whole city is covered with a quiet and deep peace, but on *Yom Kippur* the peace is gone and in its place is a deep awe and fear that seems to be present in every street and in every house. By one o'clock *erev Yom Kippur* most people have already closed their business and at three the radio goes off the air. People get ready silently, speaking only in muffled whispers. One can cry from the intense feeling of awe and fear that fills the city. Then it is time to go to *shul*. This is truly communal prayer,

had only to look out upon the site of the Beit Hamikdosh. I could hear the whistle blow in *Meah Shearim* telling me when to light candles, and I could hear Rav Blough blow the *shofar* to announce that it was *Shabbat*.

Living in such an area can give one a slightly different view of Israel. However, I can say that one could never be disappointed in sections that are not as religious because the sections are Jewish. In nearly every city, *kfar* and *kiria* everything stops on *Shabbat*, and whether by choice or not, *Shabbat*, not Sunday, is the day of rest. All the government establishments are kosher and one can call information and find out what time *licht-benching* is. When Ben Zvi's, z.l., son said *Kaddish* for him, all Israel responded *amen* and when Shazar was inaugurated the *shofar* was blown. Wherever one goes throughout the whole land, even where it is not religious, one finds that it is holy and Jewish and ours.

Marilyn Ravis

Israel Today:

An Idealistic, Materialistic Society

Sixteen years of Independence have just been celebrated in Israel. This may seem a short period, of little importance to historians; but it has been a long period of constant change and development for the present generation.

The country was built by pioneers who came to its shores not as individuals, but as one creative group sharing one dream. Idealism became a source for spiritual and physical strength. It was a power strong enough for turning a vast desert into a fertile country.

The country was built and idealism has begun to vanish. A new generation grows up in the free country — a generation of young boys and girls who don't know the meaning of dreaming, of building a country. Theoretically, they know what idealism means, but they have never felt it themselves. This new generation follows the universal pursuit of material values. Money, luxury, and comforts mean much to the Israeli of today. They meant little to the pioneers who built the country.

However, a tendency toward idealism is common to all young men and women. In addition to this natural tendency, the Israeli youth cannot ignore the fact that idealists are still needed to accomplish the work. In order to continue within the tradition of the pioneering spirit, Israeli youth can not become completely materialistic.

Thus, a new society, introducing a combination of idealism and materialism is growing, proving itself in deeds and creativity. This combination can be seen in the pioneering spirit of the *Nachal* (*kibbutz* army youth) and of those who are willing to settle new towns.

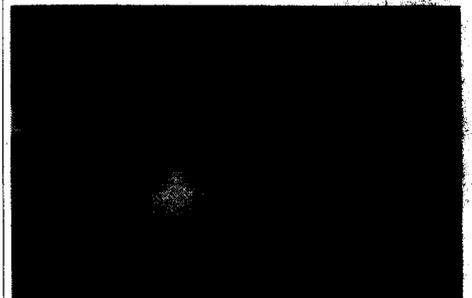
During the two and one half years of compulsory military life, the youth must abandon

material considerations. Often, at this period of his life, a youth's idealism runs highest. An example of the idealism of religious army youth occurred recently with the establishment of a settlement on Mount Gilboa, one of the most dangerous spots in the country.

These young soldiers were motivated by a dual purpose—to create a new settlement in a barren area and to provide a

people who were ready to start a new creative life which would also satisfy their materialistic goals.

One of the most romantic ideas yet conceived in Israel by the young idealists gave birth to a cooperative city called Ramon. Ramon is based on the principles of the *kibbutz* modified to suit urban conditions. Its dwellers believe in community life yet feel that they are



Gala Celebration at Dbanroff Square, Tel Aviv.

strong-hold in the Israeli defense line.

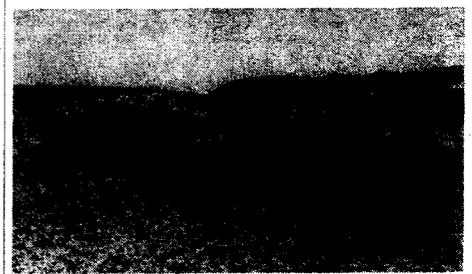
When two years of service come to an end, most of those who come back to civilian life are attracted by the opportunities offered by urban life. Yet, many are undecided. They know what they reject, but they don't have a goal. They feel they want to do something splendid, yet useful.

Somewhat of a solution to this problem of conflict between idealism and materialism has been found in the decision of several groups of young people to go into the desert and build new towns. This undertaking often involves extreme discomforts.

Ashdod, a future port of

entitled to private profits based on the time they work.

A prime example of the new idealism can be seen in the building of Arad, Israel's city of the future. Arad, with its promise of cheap land and housing, caught the imagination of many young men and women who left promising established positions in central places to come alone or with large families to dwell in a newly built settlement. At the moment Arad is nothing to attract the visitor's eye. The houses are plain; discomforts are many, and the roads connecting Arad with the capital of the Negev are bad. Yet idealism runs strong enough so that citizens ignore the hardships. The area is developing. It is situated on the heights overlooking the



Arad, city of the future.

Decision on Aliyah

(Continued from page 4)
to changing conditions. I feel that an individual simply living a religious life in Israel makes an important impact on the future. Society in Israel is much smaller and less complicated, and the individual is not lost in a great mass of conformism.

And finally, very simply, I want to go to Israel because I liked being there, I felt at home there, I felt that it was the obvious place for me to live. I was thrilled to see Hebrew road signs, to hear a chapter from *Tanach* quoted in everyday conversation, to hear Hebrew songs on the radio. Life is perhaps harder, but people seem happier. They work harder, but they are not as busy. I will be happy in Israel, not only because I like it, but because I believe in its future. I want to live and be part of that future. Live there and be part of that future.

Marcel Frank

the Mediterranean, twenty-three miles south of Tel Aviv, didn't attract settlers in the beginning.

It beckoned young pioneers to come out and help build it, to take care of immigrant families who settled there. The call was answered because Ashdod could also promise good payments and an industrial future. Factories were built, and urban life was developed. A similar pattern occurred in Dimona and Kiryat Gat, new towns in the Negev. These cities were all built by the help of

Dead Sea near the Dead Sea Works which provide employment for the town's inhabitants.

The young idealists who live in Arad know that their lives will not vary greatly from those of their urban friends. In time they too will have the comforts and luxuries of their friends who dwell in the city. However, they will have one additional acquisition—the feeling of creativity and usefulness within society.

Nechama Kahana

DORM NEWS

Dormitory girls were the guests of the Jewish Center on 86th St. Manhattan, and the Teaneck N.J. Jewish community last Shabbat. This was the first time dormitory girls went to Teaneck as a group.

The Second Annual weekend at the Jewish Center was highlighted by a Shabbat afternoon symposium on "Religion in Israel" as viewed by Rabbi Kook, Rabbi Kalisher, and Rabbi Alkali. The girls who participated are Marcia Davis and Hadassah Goldman, sophomores and Rochelle Sperling, freshman. Mr. and Mrs. Max Stern were hosts at the Shabbat noon meal for all the girls. Dr. Belkin, president of Yeshiva University, was also the guest of the Sterns for Shabbat and attended the lunch in the Jewish Center.

At Teaneck the girls were housed by members of the B'nai Yeshurun Congregation whose rabbi is Macy A. Gordon. On Shabbat afternoon, a symposium was presented on "Modern Challenges to the Orthodox Jew."

Participating were Professor Leo Taubes of Yeshiva College who discussed the "Intellectual Challenge," Mr. Marvin Cohen of Teaneck who discussed "The Scientific Challenge," and Rabbi Bernard Walfish of Yeshiva University's Community Service Division who presented the "Social Challenge."

A dormitory weekend will be held in the Great Neck community on May 1-2.

Faculty-Student Teas Provide Informal Setting

On Monday March 16 at 6:30 p.m. the History-Political Science tea was held in the smoking lounge. The history and political science departments were represented by Dr. Goldstein, Mrs. Kerber and Dr. Ostrau. Many students interested in majoring in either history, political science or a combination of both, attended. The pleasant atmosphere helped to further student-teacher relationships. Informal discussion ranged from such topics as "Career Fields into Which a History Major can Enter" to "Religions of the World." Most of those who attended seemed to feel that they benefited in some way. Refreshments of tea and pie were served. Earlier in the year the English and French departments held teas for prospective majors in those fields.

A tea for all mathematics and science majors will be held on April 28 in the cafeteria.

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Seniors Diane Jean Engelberg and Naomi Belle Minder look at books about their respective chosen professions of teaching and journalism. These books are part of a new purchase made by the Stern College Library. The covers are arranged in an attractive display on a library bulletin board. All students are encouraged to request these books which are available at the main desk of the college library.

CLASS NEWS

Freshman

The freshman class ran a knit suit sale which was made possible through the efforts of Mrs. Rosenbaum, mother of Arlene Rosenbaum.

Sophomores

The Sophomore Class held its second Dorm-commuter Shabbat of the year on April 10 and 11. The theme was Israel. Shirley Ettlinger and Felice Zimmern performed several Israeli dances Friday night. A skit written by Rena Sternfeld and Karen Steinman was performed at Shalosh Seudot.

Rabbi Morris Shmidman of Asbury Park, New Jersey, spoke on "The Deputy" Saturday night and a kumstiz followed. Chairmen of the week-end were Helene Weilgus and Esther Taub. Decorations hadrem were Vivian Kalish and Hadassah Goldman.

The class of 1966 also sold World's Fair tickets at a reduced rate.

Israeli Speaks on Arab Topic At Club Assembly

(Continued from page 1)

only if necessary, private investments.

Prof. Remba definitely believes that "Arab Socialism" is in reality a true form of Socialism. He states that its main goal is social and economic development. This goal has been followed, Prof. Remba emphasized, by the redistribution of wealth and the institution of a planned economy. In a final distinction between it (Arab Socialism) and Fascism, the speaker stated that Arab Socialism is "geared more to a transformation of the society rather than to the building of an empire."

Prof. Remba concluded his informative lecture with an interesting comment comparing the two countries of Egypt and Israel. He pointed out that Egypt is the most Socialistic country under a non-Communist, but dictatorial government, while Israel is the most socialistic country under a Democratic government.

Juniors

The junior class held its annual book sale the week of March 9. Its co-chairmen were Vivian Eisenberg and Rachel Solomon, who brought in a total of \$67 profit. The class of '65 has received class rings and keys and has elected the staff for next year's yearbook. Rachel Solomon is the editor-in-chief. A second dorm-commuter Shabbat of the year was sponsored by the class on March 20-21. This was followed by an informal gathering on Saturday night.

by Bryna Kalifon

Professor Ruth Kisch of the Stern College Music Department and Dr. Dora Bell of the French Department presented a forum on March 12 in the student lounge. The topic of the forum was "Literature and Music of the Middle Ages." Dr. Bell spoke about the literature while Professor Kisch played and explained the musical pieces, some of which had been composed for the lyrical poetry of that period.

Dr. Bell related how the years between the ninth and fifteenth centuries witnessed the mingling of Latin with the various other dialects and with the passage of time was transformed in to what we today refer to as Old French. Both the poetry and the prose of the time were written, for the most part in Latin. Philosophical, theological, historical and literary literature flourished throughout the aforementioned period.

Epic Form

The medieval epic, Dr. Bell continued, was classified according to three categories or cycles which were based on either national or local heroes. These epic poems which dealt with military exploits lacked the element of romance.

Poetry of the twelfth century was intensely concerned with romance and chivalry. Here the love element rather than courage, adventure and excitement was the moving force. Twelfth

Yavneh Members Attend Brookline Convention

Two representatives from Stern College, Miriam Lehman and Bryna Kalifon, attended the Yavneh weekend, March 6-8, in Brookline, Massachusetts. Approximately one hundred students from New York and Massachusetts were present at the weekend.

Friday evening there was dancing at the Young Israel of Brookline, and a talk by Rabbi Shubert Spero on "The Good, the True, the Beautiful, and Judaism." A discussion and Oneg Shabbat followed.

Saturday morning the delegates dined at the Young Israel and in the afternoon a panel discussion featuring Professor William Low and Mr. Moses Feuerstein was presented. The discussion topic was "The Role of the Intellectual in Jewish Life." For Shalosh-Seudot the group was with the well-known Bostoner Rabbi. In the evening everyone attended an ice-skating party. Afterwards entertainment and a midnight supper were provided at the New Maimonides School.

Before departure Sunday, a brunch was given and Rabbi Emanuel Forman presented a farewell address.

Bryna felt that "the weekend was a very pleasant and interesting change of pace," and Miriam remarked that "this was my first Yavneh convention, and I found it a very worthwhile experience."

Symposium

Stern and Yeshiva held a joint symposium on Civil Rights.

March 19, in Klein Hall at Yeshiva University. Mr. Roy Innes spoke on "A Possible Solution to the Civil Rights Problem," and Rabbi Yaakov Pollack, from the Young Israel of Jackson Heights, spoke on the topic: "A Rabbi Speaks Out, the Jew and the Negro."

On April 25, Brooklyn College is sponsoring a play and a discussion for all Yavneh members. Also, the members of the Yavneh Society of Stern are urged and invited to participate in the weekly lectures and discussions given by the Yavneh Society of the Polytechnic Institute of Brooklyn.

Girls Celebrate Bard's Birthday

To celebrate the 400th anniversary of Shakespeare's birth, the girls of Stern College will travel to Stratford, Connecticut, to attend a performance of Shakespeare's *Much Ado About Nothing*. The play will be presented by the Shakespearean repertory company. Chairmen Diane Hurwitz, Toby Hilsenrad, and Betty Rosenberg, have prepared a full day excursion to Connecticut on Lag B'omer, April 30. It will include a bus ride to Stratford and a box lunch, as well as the performance. The total cost of the trip is \$5.75.

Prof. Kisch And Dr. Bell Presents Aspects of Middle Ages At Forum

and thirteenth century lyric poetry was beyond doubt the popularly accepted form of this time. Much of it was set to music. It was indeed fortunate, although by no means accidental, that we were able to listen to some of this music which Professor Kisch explained and played for us.

Poets of the North belonging to this epoch were known as Trouvours and those of the South were called Troubadours. Over four hundred Troubadour poems, many of which remained unsigned, were handed down to us. We do, however, know that some of these poems were written by members of nobility as well as by members of the royal court. The love element with which these poets were concerned has come to be referred to as courtly love. Courtly love involves the ideal of earthly perfection, of absolute submission of man to woman even if it means death.

Troubadour Ballads

The late twelfth, thirteenth, and fourteenth centuries ushered in les chansons de Toile or spinning songs. It was during this time that women, both young and old, frequently occupied

themselves with clothmaking and artistic needlework of various kinds, some of which have been preserved. The music of this time was technically known as monophonic, music having a single tune and lacking any harmony even though several instruments may accompany the singer. Troubadour music is believed to have originated from the Gregorian Chant whose origin is found in our Temple music. Representative monophonic music played for us by Professor Kisch included Ventadour, Rudel, Vaqueciras, and Emrln Sachl, the last of whom composed "Eulogy on the Death of Moses," which Professor Kisch herself has recorded.



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Condolence

To Faye Kaplan on the loss of her father. May she be comforted among the mourners of Zion.