

THE OBSERVER

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No. 7

Two Members of Faculty Invited To Present Papers in Jerusalem

By Naomi Meyer

The Fourth World Congress of Jewish Studies will meet in Jerusalem July 25-30, 1965. This Congress will be comprised of the top scholars from universities throughout the world who deal with Jewish Studies and related fields.

Two esteemed members of our faculty, Dr. Shlomo Eidelberg and Dr. Morris Epstein, have been invited to present papers in their respective areas.

Second Annual Honors Lecture Given by Vogel

Dean Dan Vogel examined "Job's Legacy to American Tragedy" in the Second Honors Lecture for Dean's List Students on Sunday, May 3rd. The luncheon, for current members of the Yeshiva College and Stern College students who have attained academic averages over 3.4, was held in Rubin Hall on the main campus.

At the outset of his talk, Dr. Vogel, who also lectures in the English department at Stern, asked the audience to set aside the commentaries and legends associated with the Book of Job.

Dr. Vogel said that Job has had particular influence on American tragedy from the time of Hawthorne until MacLeish. He noted that Hawthorne had studied Job when he wrote *The Scarlet Letter*.

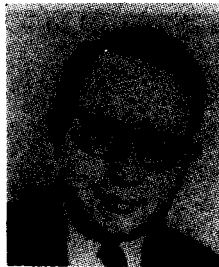
The themes of divine election, confrontation between the tragic man and God, and a common man rather than a noble, being the hero where elucidated by the speaker. Dr. Vogel spoke of God descending to talk with the common man in Job. He then told of the common character being the hero (heroine) in several works. These included Blanche Dubois in Tennessee Williams' *Streetcar Named Desire* and Ahab in Herman Melville's *Moby Dick*.

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Dr. Eidelberg is the Chairman of the Jewish Studies Department at Stern. He earned his M.A. at Hebrew University, his Ph.D. at Dropsie College and his D.H.L. at Yeshiva University. The subject of his paper will be "Introduction of the Authors to Their Books in the Middle Ages as a Source Material to the History of Their Time." He was also invited to speak to the Congress three years ago.

Dr. Eidelberg is presently writing a book on Jewish historical sources of the First Crusade in 1096. It should be ready in about a year. He hopes to have it published by a leading university press.

Dr. Epstein is an Associate Professor of English at Stern. He was awarded his B.A. at Yeshiva University, his M.A. at Columbia,



Dr. Morris Epstein

Dr. Epstein's new book, "Mishle Sendabar—an Edition and Translation of the Hebrew Version of the Seven Sages Based on Unpublished Manuscripts," will be published in 1966. He hopes to fill in a few gaps in his research at the libraries in Israel and in Europe. The book is scheduled for publication by The Jewish Publication Society of America, as the third in its Jewish Classics Series.

Among the other colleges in the United States being represented are: Yale, Brandeis, University of Chicago, Johns Hopkins, Dropsie, Harvard, Hebrew Union College and the University of Pennsylvania.



Dr. Shlomo Eidelberg

and his Ph.D. at New York University. The subject of his paper is "The Present Status of Hebrew Manuscript Collections in the United States." Dr. Epstein also spoke at the last Congress. His topic then was "Esther—Echoes in Mishle Sendabar."

Both Dr. Epstein and Dr. Eidelberg feel that the Congress provides an opportunity for scholars from all over the world to meet and discuss scholarly projects. Dr. Epstein feels it presents a possibility "to quicken the communication among men of letters."

Former Stern Prof. Cited

Dr. Aharon Lichtenstein, former English Professor at Stern, will deliver the fourth lecture in Synthesis tonight at 7:30. Dr. Lichtenstein, currently co-ordinator of the Kollel at Yeshiva Rabbi Yitzchak Elchanan, will speak on "Torah: Thesis and Synthesis."

Six YC alumni were included in the 1965 edition of Outstanding Young Men of America, an annual biographical compilation sponsored by the U.S. Junior Chamber of Commerce. One of those honored was Dr. Aharon Lichtenstein, former English Instructor at Stern. Selections are made from those young men between the ages of 21 and 36 who "have distinguished themselves in one or more fields of endeavor to the point of being outstanding."

In a faculty profile which appeared during the 1960 academic year in *The Observer*, Aharon

Lichtenstein then an assistant professor of English at the College, was described as one with "a strong sense of dedication and love for his religion, his students, and his work." Now a *rosh yeshiva* at RIETS, where he has been since 1963, the same dedication is evident.

An English major at YC, he received his M.A. and Ph.D. from Harvard University in 1954 and 1957, respectively. He is the author of *Henry More: The Rational Theology of a Cambridge Platonist*, published by Harvard University Press.

He is married to the former Tovah Soloveitchik, daughter of Rabbi Joseph B. Soloveitchik, *rosh yeshiva*, RIETS and BRGS professor of Jewish philosophy. Rabbi and Mrs. Lichtenstein reside in Washington Heights with their three sons.

New Bell Schedule Introduced by Vogel

A new bell schedule for next year was introduced to the Student body at the Student Council meeting on Tuesday, April 27. According to a memo to all instructors from Dean Vogel the new plan will "Revise the bell schedule and class times next year, contained within the current hours of 9 AM to 6:20 PM (Friday to 2:00 PM).

8:35 - 9:00 AM
9:00 - 9:50
10:00 - 10:50
10:50 - 11:20
11:20 - 12:20 PM
12:10 - 1:00
1:00 - 1:50
2:00 - 2:50
3:30 - 4:20
4:30 - 5:20
5:30 - 6:20

(The 8:35 a.m. beginning is reserved for labs or for a few agreed upon courses, like this year).

Due to some misinterpretations of the new schedule and the loss of Club Hour, a special Student Council meeting was called for Thursday, April 29. Following the meeting, a letter to Dean Vogel was drafted to encourage the reinstatement of Club Hour.

Under the new schedule, Dean Vogel has suggested that those students interested in a club

should meet and agree upon a convenient hour to hold meetings. These clubs would concur with classes. Class meetings and committee meetings will be held 10:50 — 11:20 on Wednesdays, during which time, stated Dean Vogel, there would be no classes.

The bold-faced times in the above schedule are "breaks" that serve one or more of the following purposes:

1. Rest period or snack period or, indeed, lunch.
2. Time to carry over a 50-minute period to 75 minutes (from 3 sessions a week to 2 sessions) as is now occasionally being done; but currently such a 75-minute session destroys the whole teaching hour that follows. Under the plan below, this does not occur.
3. 100-minute sessions will carry over 1 teaching session, 1 "break" session, and a small part of the next teaching hour—the remainder of which can be used for rest or snack by student and instructor alike.
4. With a snack bar planned (hopefully) for the Annex, this plan, spreading lunch breaks throughout the middle of the day, alleviates pressure in the cafeteria.
5. Students with late afternoon classes will have had some rest breaks through the day.

Kodesh V'chol Explained by Belkin

Dr. Samuel Belkin, president of the University spoke at an informal question and answer session on April 6; the first of its kind ever to be held with Stern girls. Questions on the topic of "Kodesh V'chol" had been submitted beforehand, but Dr. Belkin also answered several questions from the audience. The session was open only to students and faculty.

(Ed. note — All answers cited are abbreviations of those given by Dr. Belkin. A full text of the informal talk will be printed in the Fall.

Question: Considering budgets, buildings, enrollment, etc. how does growth of Y.U. compare with that of Harvard and other institutions which started out as a theological institution and is now secular? Is there any chance of this happening to Y.U.?

In his answer, Dr. Belkin mentioned that Harvard College of Arts and Sciences was controlled by certain Christian denominations. There was no requirement of religious studies. This is where Yeshiva is unique. Jewish studies are required. One can't come here for just a secular education, stated Dr. Belkin.

Question: What part does the medical school play?

In answering this question Dr. Belkin stressed YU's commitment to the future of the American Jewish community. The medical school has lifted the dignity of Orthodoxy in America. Before this, Jewish students could hardly get into medical schools. The YU

medical school is a community service and doesn't violate institution regulations. It is a place where an Orthodox boy can lead a Torah Jewish life.

Question: Is Y.U. philosophy different or similar to Samson Raphael Hirsch philosophy?

Dr. Belkin compared aspects of Hirschian philosophy to that of

Question: Is there any danger of dilution of Kodesh with students with little background?

Since this question emphasized the number of girls from non-religious backgrounds now attending Stern, Dr. Belkin answered that the girls from non-religious homes came several years after the beginning of the school. He



President Answers Students' Questions during second lecture on Synthesis.

Stern. He explained that Hirsch created the beauty of Judaism in Germany. In the history of European Jewry one finds Russian Jewry and German Jewry. In Lithuania, commented Dr. Belkin, the Jews were among the few who could read, while in Germany, the non-Jews were enlightened. It was there that Jews felt the need to assimilate and attend non-Jewish schools. Therefore, the combination school came about, teaching both religious, and secular studies.

said Stern's concern must be for students not only from religious homes but also for girls from non-religious homes and small communities who are looking and searching.

Question: Is it permissible to treat a topic of Kodesh such as Tanach from a Chol viewpoint?

Dr. Belkin differentiated between teachers of Tanach, for example, and those of Hebrew language. The latter, he said, can be taught as a language. "He stressed

(Continued on page 4)

Of Libraries and Spring

In Spring a young girl's fancy turns to the library. It is now that time in the Spring term when students must begin to seriously plod through texts and papers. Our small library is the scene of much activity accompanied, unfortunately, by noise. Though much of the racket is the fault of students who use the library as another lounge, they are not the only source of disturbance. Typewriters and phone conversations by faculty and library staff are un-muted by partitions or other effective sound proofing. There is neither place to accommodate students, nor are there nearly enough books available to provide necessary materials for study and research.

There must be more room allotted for the tables and chairs where students work. This would help alleviate the problems of noise since there would be less talking if students sat farther apart.

The phone and typewriters should be enclosed in a sound-proof area or at least in a place where they would not be so disturbing.

Some type of ventilating apparatus could be put into a sound-proof booth to make it possible for people talking on the phone to breathe. The expense is certainly justified by the improvement in conditions for studying.

We are very much in need of more books and expanded facilities. No matter how high the caliber of the faculty and the level of instruction, the aims of the university cannot be attained without books and proper study conditions.

We are aware of the plans being made for new facilities within the next two years that include a new library. However, we hope conditions will be improved before that time to serve the educational needs of students within those two years. Educational needs cannot be neglected until that time.

And Sundry Things

Of the three commandments incumbent upon women, two are amply studied in the Religious Studies curriculum. The laws of taking challah and lighting candles (specifically all the laws of Kashruth and Shabbat) are taught at least once during a student's required years of Religious Studies while the laws of Taharas Hamishpacha (Purity of the family), the third commandment, are left to a non-credit, one-hour, one-semester course.

Of the three commandments taught to all students it is necessary that the complex laws of taharas hamishpacha be taught with special care. One homogenized course for girls of all backgrounds is not sufficient. There should be different approaches and content according to the students' needs. But, in all cases the halacha should be taught primarily, completely and with the idea of total observance.

The classes in taharas hamishpacha should also be as small as possible to give individual attention to each student's specific questions. While Shabbat and Kashruth are discussed numerous times in other classes, the one course devoted to the laws of purity of the family must answer all a girl's personal problems on the topic. Then, if there is time in the course, other topics chosen by the lecturer can be taught.

In accordance with the unique approach and content in the taharas hamishpacha course, the instructor must too be unique. She must be a married woman, and a living example to her students of Jewish womanhood and the ideals of Tzniut.

Hopefully, Stern College students will serve as leaders in Jewish communities in which they live. The student cannot be expected to fulfill the demands of this goal without having adequate background in her academic studies as well as in her approach to Jewish communal life. A "Taharas Hamishpacha" course plays a vital role in this training.

Topic Evaluation of Judaism Over Three Rum Raisin Sodas

By Shelly Schulman

For a definitive opinion on the problems of the Jewish college student or the quality of the roast beef at various rabbinical conventions, Mr. Irving Spiegel is the man to see.

Mr. Spiegel's job as correspondent for the *New York Times* involves major reporting assignments of events of Jewish interest. In addition, in order, as he

explained religion as the core of the Jewish nation and its culture. "I really admire you girls at Stern College. You have something beautiful."

Involvement with the campus problem made Mr. Spiegel extremely anxious to meet a Stern college student. His knowledge of the school was based on public relations releases. He suggested during a phone conversation that



Observer Reporter Shelly Schulman is pictured with *Times* correspondent Irving Spiegel.

says, "... to avoid going out of my mind," he covers stories of more general appeal.

His work has taken him throughout the country and to many college campuses. He is well acquainted with the Jewish college student and his problems. Mr. Spiegel expresses deep concern over their confusion. "They are," he states, "in a state of mental flux." On the one hand, they reach toward Judaism as a directive. Yet, they are repelled by the rigidity of Orthodoxy. "They don't have the discipline to accept what has been abandoned by a previous generation." Mr. Spiegel's own reaction to the problem echoes that of the student. But he sees a dis-

vision over ice-cream sodas. The short, middle-aged man vigorously shook my hand as he greeted me in the lobby of the Stern College Dormitory. His manner was blunt but friendly. The first comment after the introduction was, "But your hair's your own — where's the sheitel?" Unfortunately, his tours of America's campuses and his attendance at Orthodox rabbinical conventions have not brought Mr. Spiegel into contact with the Orthodox Jewish girl.

His contacts with all areas of organized Judaism, however, have deepened his conviction that the divisiveness among American Jew-

(Continued on page 4)

Topic of the Month

NASHIM

By Faye Greenfield

Compassion, the characteristic inherent in a woman's nature, prepares her for her role in G-d's universe. G-d created man in his image; but creation could not be completed with an Adam in whose nature was sharply instilled G-d's reason and justice. Compassion must temper reason; Eve must complement Adam before creation of the world may be complete and a mankind molded in G-d's image may truly exist.

Eve succumbed to the force of man's animal drives. Because of her weakness, all womankind must bring forth children in pain. Through the pains of childbirth woman gains a deep understanding of the horrors of mankind; through the pains of childbirth woman gains compassion. This encompassing mercy instilled in a woman's being prevented the Egyptian midwives Shifrah and Puah from killing Jewish babies at the command of a Pharaoh. Ruth could not leave Naomi of the Jewish nation, nor could Esther watch the extermination of her race from the safety of her throne.

Through compassion for others woman has learned to bear pain.

Hannah was able to witness the murder of seven sons and die proclaiming G-d's unity. Without considering a compassionate nature which prepares a woman to suffer death for ideals, the strength assumed by the weaker sex throughout the ages takes on a fairy-tale like aura. But compassion must be considered; Deborah was judge of Israel; Yael did slay the Assyrian commander-in-chief Sisera, Judith did behead the Greek general Holofernes.

Through compassion woman gains the wisdom to raise the children of each generation. As the spirit of Torah enters into her heart, woman becomes "Mother of Israel with the power to bring forth a people of G-d." Because of Mothers of Israel, the wisdom of this people of G-d has withstood the test of time.

tions are two too many for such an undersized room.

Unfortunately, many people somehow tend to overlook the educational importance of music, and push it aside as an insignificant part of learning. It should be realized, however, that music could be a valuable contribution to the cultural, intellectual, even spiritual atmosphere of our school, were students given positive and active encouragement from the administration and faculty. Certainly, those of us who care enough about music to want to practice an instrument should be given every opportunity to do so.

I sincerely hope that something will be done in the very near future to help further an interest of music in Stern College, and a special effort made to alleviate the problems described above.

Sincerely and hopefully,
Shira Keller

Helpful Librarian

To the Editor

We would like to express our appreciation to Mrs. Keller for her special efforts on behalf of our class. She has always been ready to lend a hand to any member of the student body. We would like to thank her on behalf of our class, the faculty, and other students to whom she has rendered assistance above and beyond the call of duty.

BRE Class of '65

Letters To The Editor

Attention, Y.U.

Dear Editor,

In the recent article written about the Stern vs Y.U. Debate, it neglected to mention the assistance which the Yeshiva boys gave us. Since we who debated were unfamiliar with the study of Gemmarah, the boys, Don Davis and Jonathan Helfand, gave us a number of evenings to come down and help us with our debate. Credit should be given where credit is due. Thanks, fellows.

Gilda Schuchalter
Chairman, Stern
Debating Society

Practice Room

To the Editor

I would like to call to the attention of whomever it may concern (though it appears that very few people are concerned) the existing situation with regard to the two-nothing cave in the rear of the school building. The "Piano Practice Room" has of late become the "Speech Department", and is occupied at certain times by Mrs. Brysk. At other times, it is a "Study Room" for the last-minute test-takers who can find no place in a building of approximately 23 classrooms other than the one-and-only room with a piano.

Though it is very necessary for Mrs. Brysk and the Speech De-

partment to have a room of their own, it is just as necessary for those of us who play an instrument, particularly the piano, of which there is only one available in the whole school building and dormitory, to know that we have a room of our own where we can develop our musical interests during our free hours, even if it is the dusty little hideout we are now permitted to use part-time.

To those inconsiderate people who insist on studying in the only room with a piano rather than move to one of the many free rooms, and who are unreasonable enough to resent being asked to leave when someone wants to practice, I offer the following advice: 1) become reasonable, 2) use imagination and pretend that the situation is reversed, and if these don't work, please 3) be considerate.

We who use the Music Room for its originally designated purpose, i.e., to practice piano and other instruments, can help to make it more usable by 1) taking care of our own music and keeping it neat, 2) taking care of other people's music and not tearing, dirtying, or misplacing it.

Finally, I ask the administration to please consider the unsatisfactory situation concerning the "Piano-Practice-Speech-Department-Study-Room". Surely, three func-

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Marx VS Mishpacha

by Gilda Schuchalter

The 1:30 bus to Philadelphia, Pa. left 84 Fifth Avenue (National Yavneh office) at 2:45 and the New York delegation was on its way to a weekend of learning and...

Five Stern girls attended the Yavneh convention held Feb. 26-28. When we arrived at the Lower Merion Synagogue, we were hustled off to our hosts' homes to prepare for Shabbat. The evening activities began with dinner followed by a speech by the guest of honor, Rabbi Yitzchak Greenberg of Yeshiva University. He spoke on "Taharas Hamishpacha," the theme of the entire weekend.

Shabbos morning Rabbi Lazar of the Lower Merion Synagogue delivered a sermon concerning the responsibilities of the woman in the home.

The lunch which followed proved to be an interesting experience, for the usual singing and dancing was carried out into the street and finally ended up across the road in the parking lot of a large conservative temple. After 15 minutes of dancing there, we were called back across the street to continue our meal.

Afterwards, Rabbi Eiseman of Philadelphia enlightened us on the beauty of the dinim of Taharas Hamishpacha. Rabbi Greenberg provoked a hot debate with Rabbi Eiseman on their differences in the interpretation of the halachot. Professor Levin of the University of Pennsylvania Law School acted as the mediator and attempted to close the gap between the two speakers.

The Saturday evening program was climaxed by a midnight supper and an intriguing, thought-provoking film. It was entitled "Monkey Business," starring the Marx Brothers.

Sunday morning, the convention was brought to a close by Rabbi Schwartz of Philadelphia who spoke on the concept of "T'vilah."

The 10:30 bus to New York left at 11:00 and we departed from a weekend of learning and...

Preview Prepared for Privileged

By Gilda Schuchalter

Breezy and cool was the weather forecast on April 13th when two Observer editors departed from the Prince George Hotel to the World's Fair Press Conference. Miriam Landesman, associate editor, and Gilda Schuchalter, managing editor, were the representatives to a conference for newspaper editors from colleges and universities in the New York area.

The day began with a few opening remarks from the chairman for the day's outing who suggested that more of these conferences be held at various key points in New York City.

The tour began at the Ford Company Pavilion where all participants were given the royal treatment—a ride on the Ford Magic Skyway where the world of the past unfolded. Following that was a tour of the General Motors Pavilion.

Among the other pavilions visited were: Coca Cola, Africa and Sinclair Dinoland.

The Belgian Village, not open for the summer of 1964, proved to be a highlight of the tour. Last on the agenda was the Lowenbrau Gardens where the participants in the press conference were treated to the "Lowenbrau specialty."



Editors Schuchalter and Landesman strolling down an avenue at a preview to the Fair.

Tzedakah Theme For Assembly

By Sharon Dochan

In conjunction with the Annual Tzedakah Drive now under way, Rabbi Martin Gordon, Religious Studies Instructor, delivered a talk on Tzedakah on Tuesday, March 30, during Club Hour.

He explained that there are two phases of Tzedakah—that of the "giver" and that of the "receiver."

The objective of Tzedakah is to sustain the poor man and put him on his feet. At the same time there is stress on the experience of the giver in contributing to the poor man. He should not only give money because it is a mitzvah, but should express concern for his fellow man.

According to Rambam, to give one-fifth of one's income is a good approach, one-tenth is a medium approach and less than that is a poor approach to Tzedakah.

The question may be asked, however, how one determines the needs of the poor man. "Again the Rambam answers," said Rabbi Gordon, "the necessary amount is that which will restore him to his stature previous to his loss of fortune. The man's self-respect must also be sustained."

Rabbi Gordon indicated that this Tzedakah need not be contributed by one man alone. The entire community should join in the effort, if only to give a small amount.

"The experience of the giver is two-fold," related Rabbi Gordon. The will is motivated spontaneously as it is a "perversion of human experience" to ignore the need and desire to give. Also, there is no reality in life without sharing. "Living is giving." By giving materially, we gain spiritually. Thus the giver receives something as well as the receiver.

He noted that "through Tzedakah we express the unity of the world. By sharing with others, we identify with them and therefore are a unity. There are no separate entities".

"By refusing to give Tzedakah, it is as if one worships Avodah Zarah, and there is a breakdown of unity in Israel," Rabbi Gordon concluded.

FACULTY FOOTNOTES

Two faculty members will be among the three recipients of the fifth annual Horeb Awards, to be presented by the Teachers Institutes Associated Alumni May 16, at the MC. Dr. Isidor Margolis, associate professor of education, TIM, FGSE, will be cited in "Jewish Education," while Dr. Noah H. Rosenbloom, associate professor of Hebrew language and literature at Stern, is being honored for "Hebrew Literature and Scholarship."

Max Celnik, Stern librarian, and his brother, Isaac, have compiled A Bibliography on

Judaism and Jewish-Christian Relations, published by the Anti-Defamation League.

Prof. Rachel Wischnitzer has an article "The Ordeal of Bitter Waters and Andrea del Sarto" in Jubilee Volume for Max Weinreich.

Dr. Raphael S. Weinberg has authored a "Home Studies in Bible" course for the Youth Bureau.

Dr. Meir Havazelet has had an article published in Sura, Volume IV, a translation of "Maimonides' Attitude towards the Babylonian Gaonim," by A. Schwartz. He also lectured for Mizrahi Hatzair of New York on "Messiahship and Zionism."

Dr. Samuel Belkin, president of Yeshiva University, has written a chapter entitled "The Four Dimensions of Higher Education" included in Introduction to College Life edited by three men from Ball State University.

Dorm News

Recently, Pearl Marcus was elected treasurer of Dorm Council. Pearl, who is a sophomore transfer student from Temple University, assumed her post immediately after her election by collecting dorm dues, which have been reduced to one-quarter the usual fee.

In February, Lieut. Europe of the New York Fire Department came to the Prince George and spoke to all the freshmen and new dorm students about fire regulations and fire hazards. As a follow-up to this lecture, a fire drill was held on March 9, under the direction of Lieut. Europe. It is our hope that the next time, the girls on the fourth floor of the dorm will be active participants.

Dorm Council would like to announce that President Helene Landgarten has recently spent a number of hours with Dean Isaacs and Mrs. Giges in evaluating the present dorm rules and procedures. As one outcome, the system of extended curfews has been revised. Extendeds will be granted on a semester, rather than a monthly basis. This will go into effect in April. Consequently, freshmen will be allowed three extendeds, sophomores six and juniors nine for the rest of the term. They may be taken whenever desired. Miss Landgarten also plans revision of the dorm constitution with the aid of the administration.

Condolence: To Mrs. Meyer, dormitory supervisor, on the loss of her brother, May she be comforted among the mourners of Zion.

R'Ytuh Sh'lemah - To Simmy Kapprow '68 for a speedy recovery from injuries suffered in an accident while on her way to school. Get well quickly.

Mazel Tov

Engagements:

Carole Fink '67 to Benji Leifer, Judy Minchenberg '65 to Shimmy Sruulowitz, Gail Trainer '67 to Norman Rafalowitz, and Miriam Kret '67 to Harry Mezei, Hadassah Goldmann to Ari Flamm.

Marriages:

Linda Kushner '68 to Murray Laulicht.

Honors Luncheon

(Continued from page 1)

The luncheon for Dean's List students was jointly sponsored by Dean Vogel and Dean Isaac Bacon, Yeshiva College Dean. Dean Bacon announced a "first in the undergraduate schools of Yeshiva," the fact that Aryeh Botwinick, senior at Yeshiva, had won a Fulbright Fellowship for graduate study.



Dean's List students hear Dr. Vogel's talk on "Job's Legacy to American Tragedy."

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Soda-Klatch . . .

(Continued from page 2)

ish groups is preventing any appeal that religion might have for the confused teen-ager. He believes that only by a suspension of politics can anything be accomplished. Mr. Spiegel bases his own claim of a deep attachment to the Jewish people on a secular Jewish background. Both his parents were active members of the Bundist movement. His formal education came from the Sholom Aleichem schools and was supplemented by frequent trips to the Yiddish theater. He has broadened his knowledge of Judaism through independent reading and the contacts made through his work. Mr. Spiegel denies a personal religious commitment to Judaism. However, he comments that, even as with the secular literature of the Maskilim and the Yiddishists, his attitudes are rooted in basically religious beliefs. Mr. Spiegel's concern with Jewish national problems became acute during World War II. At that time, as an overseas correspondent, he was an eye witness to the horrors of the concentration camps.

He started to work for the Times during his undergraduate days at Columbia University. He became a full time reporter after his graduation. His own training did not include journalism school since, as he says, he " . . . already knew all that technical stuff." For the beginner, however, he advises graduate work.

Relaxed in a tweedy sport jacket and knit tie, Mr. Spiegel casually spiced his native New Yorkese with appropriate Yiddishisms. An experienced reporter, he elicited as much information from his interviewer as he divulged about himself. As he finished the last of his rum raisin ice-cream soda, Mr. Spiegel again expressed enthusiasm for the continuation of the beautiful traditions of Orthodox Judaism. He then extended a hearty invitation for a visit to his office, to be followed by a kosher meal on the East Side.

Old and New Staff of The Observer MEETING Tonight

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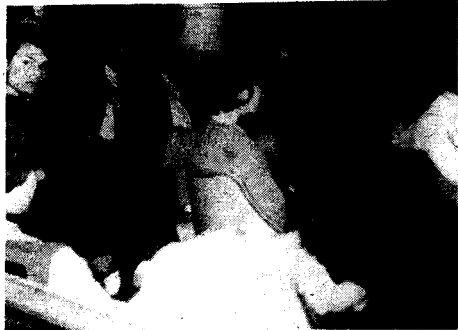
Kodesh V'chol . . .

(Continued from page 1)

sed that Tanach teachers must be religious.

Question: Is there an absolute standard for Kodesh and could it be translated into an attitude for Stern girls, such as dress etc.

Dr. Belkin explained he would not set a standard for dress and also separated the topic of Tzniuth from the topic of Kodesh. You must judge within self the concept of "Tzniuth." As far as a definition of Kodesh, there is no Chol in Judaism. There are, rather, degrees of Kodesh: time (Shabbat, Rosh Cho-



Several faculty members are seen attending Dr. Belkin's informal lecture. Max Stern founder of Stern, also attended.

desh), man (Kohen, Levi, Yisroel, and space (Israel Jerusalem). Holiness through action and observance of Mitzvot are most important. There should not be a synthesis in subject matter but rather a synthesis within you. Everything must serve for a higher purpose; the secular can become sacred.

Question: How can one understand Kodesh?

In conclusion Dr. Belkin mentioned that the integration of Kodesh and Chol must come from within the person and this takes time.

Team Debates At N.Y.U.

Debating for the first time on the national topic, "Resolved the Federal Government Should Establish a System of Public Works Program to Relieve the Unemployed," the Stern College Debating Society faced the N.Y.U. debating team for a first defeat at the hands of a veteran team.

The Stern team, composed of Gilda Schuchalter and Esther Spenciner, both Sophomores, took the affirmative while the negative was manned by two NYU seniors, Charles Freeman and Steve Zarebnki. Dwelling on the relative merits of the C.C.C., A.R.A. and other various federal public works programs, the debate proved challenging to our team as well as enlightening.

As an encouraging sign of spirit for the Stern team, girls traveled to an "away" debate to witness the verbal battle. The debate was judged by the President of the N.Y.U. Debating Society, Fred Provorny. Coached by Mrs. Lucy Brysk, this year's debating team's first efforts were a direct outgrowth of the girls' debates in Speech II, a required course. With no members graduating and an influx of new members expected to be drawn from this year's speech classes, Gilda Schuchalter, chairman of the society, predicts an active and successful season for next year.

All those interested in joining next year's debating society should see either Mrs. Brysk or Gilda Schuchalter.

Rabbi Lamm Delivers First Anniversary Lecture

Rabbi Norman Lamm, Associate Rabbi of the New York City Jewish Center, spoke to Stern College students and faculty on the subject of "Religion and Morality." Rabbi Lamm's lecture on Tuesday, March 30th, was held in conjunction with the Stern College Tenth Anniversary Lecture Series on The Philosophy of Synthesis.

In his lecture, Rabbi Lamm spoke on religion and morality, or law (Halacha) and ethics, and how they are related in Judaism. In Judaism there is love of G-d, Torah, and Israel. "G-d, Torah, and Israel are considered to be one," said Rabbi Lamm. "Love of Torah or law becomes mere intellectual curiosity if not coupled with love of Israel. Love of Israel alone should be an ethical impulse without a religious source. Both," said the speaker, "come from divine origin. The root is love of G-d."

On the question of how religion and morality are related, Rabbi Lamm presented three schools of thought on the subject.

The first school, of which the Baal Shem Tov is a representative, feels that morality is the foundation.

The second school, represented by the Vilna Gaon, advocates that the law is the most fundamental. The function of ethics is to urge one to do what is right or what the law requires. The function of man is to study the law. When he studies the law, he naturally studies ethics and they become part of his character. Ethics is insufficient without severity of the law.

The third view, which is ex-

Yom Ha'Atzmaut

How Far Is the City?

By Ethel Pelcovitz

Mr. Moishe Efrati, representative of the Jewish Agency in America addressed an assembly on the natural significance of Yom Ha'atzmaut during club hour on May 4.

Mr. Efrati mentioned the numerical value of the Hebrew word "Tov" being 17—"this is the 17th Anniversary of the State of Israel and it is a good state." Mr. Efrati then posed a seemingly elementary question—what is the state of Israel? He answered this question with a story—a father and his son were walking to the State—the city, and it was a very long walk. After some time, the son turned to his father and said "When will we reach the city?" His father answered, "I will give you a sign, when you see a cemetery you will know that we are nearing the city."

For centuries the Jews in exile have asked when will we reach the city—Israel and finally the answer came. Unfortunately, the State of Israel was established at a "costly" price—the loss of 6 million lives. We have passed this cemetery, the city is in sight and

we pray that the redemption is not too far off, stated the guest speaker.

The fact that Israel is a reality today is no less than a miracle, stated Mr. Efrati. Once the State was granted independence "Jews from 85 countries came and settled the land—it was truly the beginning of the fulfillment of the words of the Prophets—the ingathering of the exiles." Mr. Efrati concluded "Israel will continue to grow and develop and we hope that with the help of God the evil thoughts of her neighbors will live in peace."

17 Doves Released Over Central Park

By Joan Scarbrough

Sunday, May 2nd, was a beautiful day—warm, sunny and just right for a parade. Down 72nd Street we came! 3,000 Zionists: Youth marching to celebrate the independence of Israel.

We arrived at the mall in Central Park, but we immediately formed a giant hora circle. Mayor Robert F. Wagner greeted us and expressed his good will to the State of Israel. As a special greeting, Hon. Zalmon Shazar spoke to us on tape. He wished the American Jews a most happy and joyful holiday.

After this, there was the releasing of seventeen white doves as messengers of Hope and Peace. There was a special dance pagent specially prepared for Israel Independence Day. This was performed by selected youth groups.

As we stood singing Hatikvah, there was a hush that fell over the entire audience. The tune was loud and clear. Hatikvah—HOPE. Next year, may we all celebrate Yom Ha'Atzmaut in Eretz Yisroel.

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Max Stern Honored

The Union of Orthodox Jewish Congregation of America sponsored a dinner this past Sunday at the New York Hilton Hotel, at which Mr. Max Stern received The Crown of the Good Name (Kether Shem Tov) award. In addition to being a New York financier, philanthropist, and member of many Jewish organizations, Mr. Stern serves as the chairman of the Joint Overseas Commission of the Union of Orthodox Congregations.

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