

Council Launches Tzedakah Drive for Bait Oloth

Chanukah And the Modern Man; Rabbi Kowalsky Lectures to Assembly

by Naomi Meyer

A HALACHIC Seminar was held on December 22nd in the auditorium during Club Hour. Our guest speaker was Rabbi S. Kowalsky of the Young Israel of Hillcrest, who addressed about 100 girls.

The theme of this Seminar was Chanukah, and Rabbi Kowalsky delivered his talk on this subject. He explored the idea of what Chanukah means to us in 1965, how we visualize and conceive it in our social system. This relationship to our practical lives is a very important aspect, one of which we can easily lose sight of.

Rabbi Kowalsky began his talk with a reference to Hellenistic times. The Greeks prohibited the observance of Shabbos, Milah and Rosh Chodesh.

If we ask ourselves why the celebration of Rosh Chodesh was prohibited for the Jews, we come upon the concept of time. Shabbos and Milah must take place regardless of the time element, but the time of the Rosh Chodesh is desig-

nated by the Bais Din. Therefore, we see that the Greeks tried to nullify this celebration as one means of controlling and mastering time.

The Greek world in general had a completely different philosophy of life as contrasted to the Jewish side of the picture. Hellenism believed that man must enjoy life and maintain and sustain a lust of living. The Greek world was there to serve the citizens, and it was their duty and obligation to take advantage of it.

On the other hand we have the Jewish viewpoint. We are entitled to enjoy some of the blessings of

(Continued on page 3, col. 1)

Blazer Director of Dormitory Building Finds Help in Dorn

by Marcia Mehlsack

After glancing over Yeshiva University's public relations brochures, a slightly confused student at Stern College should go to see Mr. Jay Blazer.

He will present a more realistic picture to the bewildered undergraduate, unsure she is attending the University so glowingly depicted in the circulars. Mr. Blazer will reassure her, referring to Stern's recently acquired dormitory and long-range building plans.

Henceforth, dates for all meetings, social functions, or planned extracurricular activities must be cleared and approved by Ilene Hershinson (Prince George 490, Phone 686-9684), social coordinator. Cooperation is essential to prevent conflicts.

Mr. Blazer, director of the new dormitory, is in his official capacity Director of Buildings and Grounds for Yeshiva University. Having been associated with Yeshiva's executive offices since 1953, he now supervises the University's physical plant at the Manhattan centers. He is, of course, directly involved with the expansion of Stern College for Women.

Mr. Blazer attended Brooklyn College, majored in economics and received a B.A. degree in 1957. He also did graduate work in economics and education at Yeshiva University.

Working at Stern the past few months, he has become acquainted with the student body. He finds the girls "intelligent and cooperative although there are a few malicious individuals who overshadow their quiet fellow students." He noted appreciatively, however, that during the recent blackout the girls were helpful and calm.

In a confident manner Mr. Blazer indicated that work is proceeding within the dormitory to accommodate the freshmen and sophomore classes. Although he declined to name the nearing date, it is hoped that under Mr. Blazer's direction, every girl at Stern will soon be able to point to her residence hall with pride.

Israeli Girls' Orphanage Recipient of Term's Drive

by Miriam Josovitz

IT seems almost incredible that any other school could resemble Stern College, but that is the case. Bait Oloth, in Israel, is very similar to our own college.

Bait Oloth is a school for girls—girls very close to our own ages. These girls come from various parts of Israel to study and live in this institution.

Some of the girls have families and homes; many make Bait Oloth their permanent residence.

It is easy to understand Bait Oloth as being a school and home for orphans, but why do girls leave their families and homes to travel across their country, as many of

purpose is to build the town. The immigrants face the dilemma of educating and rearing Jewish children in an atmosphere lacking religious stimulation.

This is where Bait Oloth comes in. It cannot boast of being the oldest and largest university under



Students of Bait Oloth enjoying their music lessons given at the orphanage.

us do, in order to study in Bait Oloth?

Most of the girls in Bait Oloth are members of families who have abandoned their homelands to settle in Israel. Many of these families are forced to leave all of their possessions behind them.

The difficulties they encounter are many and strenuous, but they are content because their sacrifices are not in vain. Their goal is to build a Jewish State and live in Eretz Hakadosha. In Israel they can live as religious Jews in their own homeland . . . or can they?

Being immigrants, and poor ones at that, they are sent to towns which are in the early stages of development and are barely inhabited. These towns may have a school, but a yeshiva does not exist. Most of the Jews who live there are not religious. They function as construction workers whose

Jewish auspices as can our school. Its purpose, however, is the same as Stern.

We attend Stern College to enjoy the Jewish education impossible to acquire in our home towns. If we did attend Talmud Torah, it is possible that we studied the Hebrew language but did not experience the spiritual aspect of Judaism. We who were fortunate enough to attend yeshivot came to Stern College in order to further our Jewish education.

Students in Bait Oloth, as do students in Stern College, have a mutual desire to study, act, and spiritually experience life as befitting the children of Abraham, Isaac and Jacob.

The students at Bait Oloth are not as fortunate as we are. Their parents cannot afford to give them a college education and a weekly allowance plus "mad money" and money for emergencies. It is for this reason that Bait Oloth is a non-profit institution.

The students do not pay tuition and the faculty members and the administration are non-salaried. The school does not receive many contributions because of its non-political affiliations, and we all know that politicians do influence prosperity.

In the past Bait Oloth has survived through the aid of many prominent rabbis in Israel and also through the efforts of those people who contribute their time and energies to the furthering of Torah learning among our Jewish daughters.

In the future these people will still be there to continue their work, but Bait Oloth is a growing institution. Their limited facilities

(Continued on page 6, col. 1)

Bowling Trophies Presented At Recent Council Meeting

by Miriam Josovitz

AT the beginning of the Student Council meeting, the student body enjoyed a surprise visit by Mrs. Brysk, a former speech teacher at Stern.

Harriet Jakubovics, club coordinator, reported that attendance has reached an all time low. Something must be done



(Photo by Joselle)

Sue Koss presents Bowling Trophy to Marsha Kirshbloom at Student Council Meeting.

to remedy the situation. It is unfair to students who do attend the club meetings and to advisors who come to the clubs to lecture or assist.

Student Council is planning to write an open letter to the student body in order to inform them that if attendance at clubs does not increase, club hour may be eliminated.

The attendance rate at Hebrew Shabbat, the theme of which was Chanukah, did not exceed the amount it usually does on a regular Shabbat. It was reported that many girls ate their Shabbat meals in the dormitory.

Many signs were posted in the school written in Hebrew, Hebrew songs were sung and the menu was written in Hebrew. A sugges-

(Continued on page 5, col. 1)

Chanukah Chagiga Described in Verse; At Class Meetings the Poets Rehearse

by Peninah Krumbain

Limericks, couplets, and beat verse were rated when at the chagiga where Chanukah was celebrated

Seniors, Juniors, Freshmen and Sophomores assembled a hundred strong

And acclaimed the miracle with spirited song. Seniors under Felice chose to handle

The symbolism of the Chanukah candles.

The Sophomores with Ruth and Sheryl in the lead told about the Maccabees

And the story of their famous victories.

The Juniors expounded on Chanukah symbols As Sue led them in verse on latkes and dreidles, While Freshmen under Josie came to boast

About what would be if Judah came back as a ghost.

The judges sat and deliberated.

Mrs. Groszof and Professors Isaacs and Grinberg rated

The Juniors' endeavor the best, and the Freshmen came second in the test.

To Susie Kuhr and Janet Lefkowitz go

Our many thanks for running the show.

And to Mrs. Groszof to whom fell the chore

Of adding up the final score.

In the end everyone was invited to munch

On jelly apples and drink some punch.

All present praised the ingenious creation

Of this poetic Chanukah celebration.

The Observer

The Official Newspaper of Stern College for Women, an undergraduate division of Yeshiva University, New York City.
Printed by Elana Press

EDITOR-IN-CHIEF Rachel Sperling
ASSOCIATE EDITOR Ghida Schuchalter
NEWS EDITORS Sharon Duchan
 Naomi Meyer
FEATURE EDITORS Miriam Fink
 Sylvia Leuter
 Chia Ramras
ASST. FEATURE EDITOR Rivkah Landesman
COPY EDITOR Ellen Frank
ASST. COPY FEATURE Esther Levenberg
MANAGING EDITORS Esther Spenciner
 Arline Malfman
TYPING EDITORS Jeri Smulevitz
PHOTOGRAPHY EDITOR Jeanne Litvin
BUSINESS MANAGERS Alice Palokoff
FACULTY ADVISOR Rabbi J. Rabinowitz

Staff: Ruth Amin, Sara Spivak, Sheryl Ashenberg, Faye Greenfield, Harriet Jakubovics, Peninah Krumbain, Brenda Siegel, Patti Floam, Miriam Blenstock, Sheila Belove, Rosalie Landesman, Judy Benolli, Fran Levitt, Gail Solomon, Vivian Singer, Chana Greenberg, Eva Lewin, Lenora Wolfson, Sara Goldman, Gittel Ramras, Mary Jaime Solomon, Chava Weinstein.

Theme from the Apartment

As the second semester nears, plans are being made to move underclassmen out of the Prince George Hotel and to relocate them in the new dormitory. These plans include housing three to five girls in a single apartment, although Yeshiva University owns an entire nineteen-floor edifice.

Such an arrangement was used during the first semester and was found to be unsuitable and inconvenient. It is opposed for the following reasons:

1. A large majority of the girls found it impossible to study. Invariably, one of the five girls was talking on the phone and quite often, at least one other had a visitor. True, a study hall was provided by the middle of the semester, but many girls find it very difficult to concentrate in such a rigid atmosphere.

2. Such an arrangement practically eliminated the possibility for one to receive a sufficient amount of rest.

For example, let us suppose that one girl has a nine o'clock class on a particular morning. However, her three roommates have no classes until the afternoon. She knows that she must get to sleep at a reasonable hour in order to think clearly the next day, while they want to do homework until 1 or 1:30. One girl must turn off the lights in order to sleep, while three require light in order to do work.

In such a case who wins?

In reality no one should have to determine a winner. At present there is a sufficient number of floors and apartments to demand only 2, and in larger apartments, 3 girls to a room. In addition, no outsiders should be housed until our girls are properly accommodated.

It appears that when Yeshiva University purchased the building at 50 East 34th St., they took possession of a 19-story luxury apartment house. Unfortunately, they failed to convert it into a dormitory. Consequently, we are the ones who are, at present, unjustly suffering for this failure.

Letters

The First Amendment

To the Editor:
 Bravo, Janice! It's about time someone in this school had a personal opinion, but I'm not afraid to express it publicly, no matter how controversial it may be.

I cannot entirely agree with what was said. The important thing, however, is that it was said. I do disagree with the newsmen prefacing the letter with their remarks. **The Observer** is the college newspaper, and if a student does not freely voice her opinion, where can she???

The printing of this letter was an important step in the first direction. Students, however, should not be hindered from expressing their personal feelings, nor should they have to feel inhibited from doing so.

A college newspaper is supposed to be the voice of the students. Let's hope that **The Observer** will continue in its efforts to fulfill its function as a true college newspaper.

Jane Scheinman

Edit The Editor

To the Editor:

In the December 9th, 1978 edition of **The Observer**, there appeared a request for a reply to Janice Rutberg's letter to the editor. It is interesting to note that this request immediately preceded Janice's letter. If the editorial board wants to make special reference to Janice's letter, as to other letters, such notes should appear immediately after the letters, and not before them. The readers should be permitted to read an article without any introduction to influence them, and then can they form their own opinions on what they have read.

In this case, the reader was influenced beforehand by the author's reference to Berkeley. In the editorial note, it is stated: "student thoughts are prevalent at Stern than they are at Berkeley." The above reference notes rebellion and student sentiment, and almost warns the reader about the nature of the letter to come. Such implications are not in evidence in most publications in the "New York Times" and other competitive newspapers. The Commentator: They write all the comments after the letters.

This special and unusual prefacing of Janice's letter in **The Observer** seems to illustrate the point perfectly. Janice apparently is trying to say that the girls at Stern are reluctant to express personal feelings and are afraid to act according to their convictions. By prefacing Janice's letter with what appears to be a warning, the editorial board is exercising the same kind of guardianship which which Janice protests.

And, in addition, girls will be afraid to agree publicly with what Janice has to say. In the last sentence written by the author, "I need your opinion. Will you?" implies that there is something wrong with Janice's position, which must be brought to light and be refuted.

Rica-Simone Goldman
 Elsa P. P. P.

Prompts Pupil Pleasure

To the Editor:
 I would like to reply to the letter sent by Janice Rutberg.
 (Continued on page 4, Vol. 1)

Anatomy of a Library

It would be primitive to define a library only as a room which houses books. A functioning library must offer material and services in an atmosphere conducive to study.

The Stern College library must then, by definition, be less than primitive for it fails to fulfill each of these three requirements.

That its resources are limited is an unfortunate truth but perhaps not a completely valid attack for efforts appear to have been made to improve and increase the acquisition of books and periodicals. This does not suffice.

Library personnel are expected to be professionals in their field. It is their duty to make the library serviceable to the student. This is not to say that the student should remain ignorant of library devices, but that the attendant should be capable of assisting the student in every situation. The attendant must be familiar with the material contained in the library and must be able to relate this to the student's need.

The student, for whom the library operates, is not to be regarded as an inquiring child and consequently treated as an inferior being; she is the object around which and for which the library revolves. If the personnel would perhaps readjust their attitude and react to the demands of the students as a challenge, not as a chore, the Stern College library might begin to function properly.

In addition to books and services the library must provide an atmosphere conducive to learning. It might be foolishly idealistic to expect the Stern College student to be awed to stillness in the presence of the literary scholars whose works line the walls. At the same token it is most disheartening when the student cannot sense an impropriety in her supermarket airs. A minimum of respect for others working in the library should be sufficient to completely silence the student.

Once this detriment is rectified, the student body can begin to create the spirit necessary for an operative library. When this is accomplished and an intellectually-conducive air of silence prevails, this point will be realized.

The Stern College library must strive to fulfill the basic requirements for serviceability. Once its primitive foundations are laid, the student must direct her efforts to its perfection.

Battle of the Bilge

It is true that Stern College is not the most beautiful of buildings. However, the actions of the girls themselves do not help matters.

One often sees a student unwrapping a piece of candy or a stick of gum and then casually dropping the wrapper on the floor or leaving it on a desk. Many students who smoke consider the carpet or floor as their ashtray and, consequently, flick ashes and deposit cigarette butts on it.

Such conduct is not (or one hopes is not) practiced in our students' homes. There is, therefore, no excuse for the girls to practice such sloppy and disgusting manners in school.

In each classroom and lounge there are a sufficient number of trashcans and receptacles. In the future, please use them.

Religion Without Hashkafa

It is no wonder that Stern students feel that the college is trying to dominate their lives in areas where it has no right to interfere. Students are exposed to religion in only one course, R. S. (Religious Studies), and confining religion to two hours a week results in misunderstandings.

Religion is something we live. It is not R. S. and not Bible and not Jewish History. Religion is all this plus guidance. The school is not fulfilling its religious obligation to us by providing religious guidance if Hashkafa, Jewish thought, everyday philosophy, is not outlined in religious courses.

It is unfair to expect the R. S. staff to shoulder the whole burden of teaching religion to Stern girls. And those teachers evidently feel that it is the duty of all religious teachers to, at least periodically, explain the Jewish point of view on the subjects they teach.

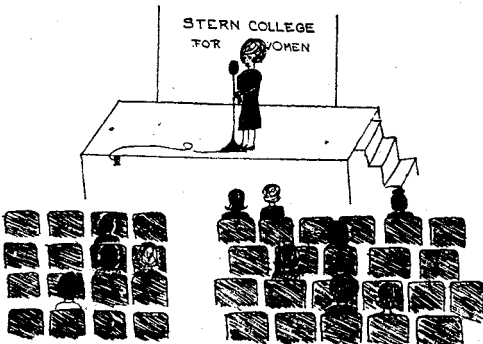
Judaism should not be confined to Hebrew classes because the result is that students feel that Judaism is limited and affects only the part of their lives which takes place within the walls of Stern.

An attitude such as that voiced in a recent letter-to-the-editor can be righted by more extensive guidance—halachick seminars. We have been exposed to sessions by visiting lecturers on topics like Chanukah. But what we need is a series of lectures on Shabbat, Kashruth, prayer, etc. These are the things we live everyday, or we should. R. S. classes cannot cover all aspects of these vital topics.

These seminars should deal with laws and with the importance of these precepts today, as 2,000 years ago and 2,000 years from now. Teaching laws is not enough. We must be taught Hashkafa, feeling, love of our religion.

Stern has this obligation to us. It is not fulfilling its purpose if, along with depriving us of these seminars, it limits religion to one or two classes a week.

Until religion permeates our courses it will leave all of us cold. And until all our questions are answered by informal, well-delivered, pertinent halachick seminars, we are not to blame for missing the point when it comes to the role of Stern, vis-a-vis our religious behavior.



Assembly, Girls' Chanukah Chagiga, Halachick Seminar, or Forum???
 Take Your Choice!!

Chanukah Begins With March For Soviet Jewry; Throng of 1,000 Crowds Downtown Rally

by Lenore Wolfson
SUNDAY, December 19, the first day of Chanukah was a rally and march to protest the Russian treatment of the Jews. Many students from Stern College and Yeshiva University were among the 1,000 present at the rally at Hotel Riverside Plaza. After the rally, the gathering carrying a giant Menorah proceeded to march to the Soviet Mission to the United Nations.

The main purpose of the rally was to voice concern over the Russian government's failure to live up to its promises which it made to Russian Jewry this past summer.

Rabbi Meir Felman, a member of the executive board of the Rabbinical Council of America, who was among the group of rabbis who travelled to Russia, voiced his concern over the failure of the Russians to bring to reality such promise as 10,000 new prayerbooks and seven printed Yiddish books.

He pointed to the connection of the Chanukah story to the present situation of the Russian Jews. Both are times of denial of

the spiritual freedom of the Jew to lead a complete religious and cultural life.

Even the younger generation of

on Simchat Torah to sing and dance to Hebrew songs.

Congressman Leonard Farbstein protested that the number of syn-

The Jews have the largest percentage of economic crimes charged to their name. In addition, the Jews in Russia have no final resting place. Their cemeteries have been desecrated and the Jews are not permitted proper Jewish burial ground or ceremonies.

Professor Yitzchak Greenberg from Yeshiva University issued a series of severe challenges. He challenged the conscience of America at this "time of peace and good will" not to be complacent. He challenged the sensitivity of the Soviet government. Most important, he challenged the conscience of American Jewry who can not afford to fall their Russian brethren.

Rabbi Stephen Riskin, the introductory speaker, gave his support to the protest. Orin Lehman, a leading humanitarian, voiced his concern for the cause of Soviet Jewry. Another public official in attendance was Senator Paul Booksen. Cantor Sherwood Goffin and Rabbi Shlomo Carlebach led the gathering in singing songs of protest.



(Photo by J. Litvitz)

Songs of freedom sung at SSSJ rally.

Russian Jews, he said, wants to lead a Jewish life. This is demonstrated by the fact that 30,000 young men and women gathered outside the synagogue in Moscow

agogues has been drastically reduced. He also pointed out that every Jew in Russia has his religion stamped on his identity card.

The following was voluntarily submitted by several upper classmen in tribute to their housemother, Mrs. Leah Sobel. Hark! The girls are sobbing, Crying through the hail; The tragedy of dorm life, A fate the worst of all. But as the girls all grumble, Of life within the dorm; A light comes shining through, One both bright and warm. A mother there to guide us, Not with iron rule; But with understanding, As her mighty tool. Compassionate and kind, Understanding, sweet and fair; We're always on her mind She is always there. So how can we forget you? Now the time is here To wish that G-d will bless you Since you're always there.

With much enthusiasm, despite the bitter cold, carrying red flashlights as torches, the marchers led by the 200-pound Menorah, paraded from the Hotel Riverside Plaza on West 73rd Street and through Central Park at West 63th Street. They then went to 67th Street between Lexington and Park Avenue, where they staged a 20-minute demonstration in the darkness.

What Modern Man Must Learn . . .

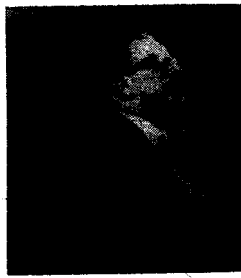
(Continued from page 1)

the world, and we must give the world something back in return. We must assume a responsibility.

Rabbi Kowalsky then asked this important question: Can Jewish religious values be applicable in our Jewish life today, without being subjected to change? Can we be part of our "great society" within our framework as religious Jews?

Rabbi Kowalsky maintains that this can be done provided that we understand that we are the masters of our time. We must say that our time is our own, and thereby, be our own designers of life instead of being carried away by it.

One problem that plagues the contemporary Jew is that we are unaware of the real meaning of fun. Fun and pleasure must go together; there must be a responsibility and relationship between people.



Rabbi Sholom Kowalsky lectures at Halachic Assembly.

The Jew, and man in general, must learn how to utilize time to the ultimate benefit of all. Rabbi Kowalsky pointed to the fact that prisoners are "serving time"; the rest of the population should make sure that time serves them instead.

The Greeks said that life was fun and that man must always be happy. He achieves this by serving beauty and his body. For this purpose all the famous Greek gymnasiums we are familiar with were built.

The Jew must derive the benefits from life's advancements. By doing this, he feels a certain sense of purpose, a certain Kedushah.

Rabbi Kowalsky ended his lecture with the following famous and indeed very applicable quotation: *Evedu Et Hashem, Besimcha.*

The Tzedakah Drive Committee will begin its campaign at the start of the new term. Students who are interested in working on the publicity committee or collecting committee are urged to contact either Miriam Josovits or Arline Malman, Room 6H-B.

Koss-tic Comments

A Plea for Participation

Student Council is a representative organization. Its members represent the student body; they do not substitute for the student body. Unfortunately, this fact is not known to the majority of Stern College students.

It is not necessary for me to decry the stagnant apathy here — everyone knows about it. It is just that I pity those who do not avail themselves of a multitude of Student Council sponsored activities.

Those girls who attended our Chanukah Chagiga went away with a good feeling (and two candy apples); those who hibernated — hibernated.

This applies to everything. When one graduates, only memories of

those most outstanding classes and some of those nights in which, in lieu of sleep, a paper was written, will remain.

But on feelings of belonging to a group, of working for your class, your school, the frustration at a Student Council meeting, in trying to change or improve something and the success in getting it passed, etc., etc. — all this will remain.

It's never too late to start to collect these memories — we have great plans for next semester and we sincerely hope that there will be some new faces among the workers and among the participants.

Contrary to popular belief, you only live once!

Refuah Shleimah to Judy Meiselman who is recuperating from a recent accident.

From the Advisor's Desk

There Has Finally Come A Time

by Rabbi J. Rabinowitz

I would like to correct an inadvertent error of omission in the issue of the Observer. The italicized foreword to Miss Rutberg's letter was written by me, and carried my signature, in my capacity as faculty advisor to the Observer. I requested this insertion for two reasons.

1. To call the reader's attention to a letter of vital importance. Actually, however, her questions have often been dealt with, to date, on an individual or small group basis in R.S. conferences, guidance sessions, Big Sister talks, Open End discussions, etc.

It was, and is, the considered opinion at Stern that explorations of this nature are best undertaken privately since no two problems of two students are quite the same, no two emphases have full congruency, no two personalities are truly superimposable. Each of us, of necessity, travels alone along the road seeking G-d.

We have no dearth of girls with "minds of their own" and "individual ideas" but they have found it more useful, in their honest quest for enduring perspectives, to seek answers which fit their individual needs.

And Stern extends itself to provide all the help it can to these seekers. It has never thrown a girl into its milieu with a "sink or swim" injunction.

But since the Observer has never refused any student "the basic right to speak and be heard," and Miss Rutberg's signature attests to her awareness of this intimidation-free climate, her letter was published in full and each reader invited to give it subjective appraisal.

2. Stern is the only orthodox Jewish college for women and to it, if only by default, falls the task of preparing the leaders of the next generation. Its ultimate responsibility is to the Jewish

Community which needs it and supports it.

Now, it is not remarkable, as I have said and our experience has shown, that a young woman should entertain Miss Rutberg's thoughts. What may be surprising to the outside community, however, is that these thoughts should find printed expression in its leadership-training arm.

The foreword wants to say that Stern considers these thoughts, and their expression, a part of the educative process. They neither represent nor define the position of Stern College. In short, Stern has not abdicated.

As to the letter itself. The term "sympathy" particularly as it was used, denotes agreement — but with limiting reservations. Generally, these reservations will center around the positive steps which one would normally be expected to take to indicate his sympathy. I am sympathetic (but

not devoted) to ideal "J" if I will do A and B but will not go so far as to do C and D. But to say, for example, that Nathan Hale was sympathetic to liberty would be an unjust understatement.

Thus we can be sympathetic to that which is tangential, not essential, to our survival, or existence or total well-being. But essential principles clearly demand the removal of reservations and limitations. Is the term sympathy, therefore, meaningful in a discussion of religious concepts?

It is granted that Stern is devoted, to put it mildly, to the exposition of Jewish values. The focal point of these values is the Encounter with G-d. This is a difficult and elusive prize. Moreover, it is at best a fleeting encounter, an exhilarating glimpse which cannot be sustained by mortal man. Even the prophets, save for Moses, fell before it.

But once having been ennobled by the brush with Reality one finds meaning and direction even in the absence of continuing direct contact with that Reality, though he continues to seek it again and again and again. Fishes of lightning, however unrequited, do serve to light a dark road.

How can this Encounter be achieved? Surely a man must travel this road rather than his own, go where G-d is or where He has said He will be, rather than where man is.

The Act of Faith which blends the finite and the infinite is a total commitment act. There are no degrees to this faith, there can be no private barriers, no strictly mortal corners. For is it not an inner contradiction to say — My L-rd, I seek you and I have full faith in you providing that

(Continued on page 7, col. 1)

Instructor Demonstrates Art; Husband Is Choreographer

by Sylvia G. Laufer

JO LECHAY, dance instructor at Stern College, gave a brief introduction to modern dance and performed two dances for all her classes on Monday December 20, at the West Side Jewish Center.

The gym was crowded with her students who came for an interpretation and explanation of modern dance. Also present was Eugene Lion, Miss Lechay's husband and choreographer.

Miss Lechay began the program with a brief history of modern dance. Beginning mainly in Germany and the United States, she said, modern dance was chiefly a rebellion against the standardization of dance.

Modern dancers were opposed to rigid rules and required movements, such as expressed in ballet. They sought to replace it with a dance that adhered to no rules and was free to interpretation.

This freedom of movement was expanded upon to include a new freedom in dress and eventually some began dancing without costumes. But, explained Miss Lechay, this has not been adopted by the majority of modern dancers.

Mr. Lion gave an introduction to his dance Aphorisms, performed by Miss Lechay. The dance, inspired by the waning of the moon, consisted of seven parts. In order to illustrate some points about body movement, Miss Lechay first danced some of the parts without music. She then performed it to music by John Lissard.

In a discussion after the dance, students raised questions regarding the origin of a dance; particularly which comes first, the music or the dance. Mr. Lion explained that he arrived at a point where he began to compose this dance and did so without referring to any music. Only after its completion did he seek music suitable for the theme.



Jo Lechay

Thus, the movements aren't necessarily related to the rhythm of the music. The decision to correlate the dance to the music varies with each choreographer.

The second dance entitled *Sommambule*, also choreographed by Mr. Lion, is an attack on the superficiality of the glamour-girl types who dominate today's scene. The music was by John Cage. The quality of its tone was hollow and fragile exemplifying the void that in essence comprises such a woman.

Miss Lechay performed with professional ease, interpreting the dances with her own natural grace. In concluding she answered questions regarding her personal career and clearly indicated that the life of a dancer is continuous work.

Letters to the Editor...



(Continued from page 2)

In the first place, I think Janice should be thanked for her contribution to the *Observer*, for her thoughts, if nothing else, certainly aroused a great deal of attention and stirred the lethargic state that she claimed existed among the girls. Certainly she, as well as each and every one of us, should have the right to speak her thoughts!

The fact is that not only does she see that she was permitted to do so, but she is even being heard. I also wholeheartedly agree with her, and know that others do too, that each person is entitled to have her own opinions and feelings. But from this point on, we no longer see eye to eye.

Every college and every university has certain rules and regulations according to which its student body must abide. In the case of Stern College and Yeshiva University, besides such rules and regulations, there are implied rules that we, as Jews, should uphold the Jewish tradition by upholding the mitzvot.

Not only was it proper for the authorities of Stern College to specify that the girls observe the rules of *kashruth*, but it is OBLIGATORY for them to constantly place the teachings of the Torah in front of the students. To neglect this obligation would defeat one of the College's major objectives.

I would even go one step further and suggest that the admissions committee demand of each entering student a pledge to abide by at least the basic traditions of our religion. Otherwise, she should be turned down.

It is not necessarily the quantity of students admitted, but rather the quality that Stern College and Yeshiva University should boast of!

Fay Kasdan '69

Lead Limited Life

Dear Editor,

In Jewish law as in, "Lehavdil", systems governed by constitutional limitations an individual is never above the law. The individual is responsible to the law as it is supreme. I think it needless to explain why certain laws must be referred to in the Yeshiva Velt, "Hevkerus."

Taking this principle of supremacy one step further, not only is an individual responsible and obligated to the law but so also

But he succumbs to the wishes of his family. His wife decides that her son must have a high school education. At that time, the idea of a Jew going to high school with gentiles was practically unheard of. But just like any "Yiddishe Momma," Hannah does not give up her battle against the high school until she has won.

The Dramatic Society is very enthusiastic about the presentation of the play. The cast is already in the midst of rehearsals. But the production cannot be a complete success without the help and encouragement of the student body. The society needs your help bodily, by contacting Miss Tauber and contributing your talents in music, choreography, sets, make-up, programs, production, lighting and sounds, and spiritually, by attending the production and applauding as loudly as you possibly can.

is an institution, composed of individuals, governed by the same laws. It is, therefore, unnecessary for Stern College to come out and regulate one's eating and praying habits as the original regulations transcend any institutional regulation and would govern, regardless of the existence of the institution.

Miss Rutberg then is not breaking any mundane regulation of the university. She has not committed a misdemeanor which would require administrative action. However, if she is as intellectually honest as the letter suggests, then the only honest thing for her to do is to resign from an environment which expects her to conform to a transcendental limitation.

Not wanting to offend or to judge harshly, I should like to suggest that Miss Rutberg attempt to lead, while at Stern, a limited life. Ultimately, she will then be able to intellectually choose between two ways of life. Sometimes a limited life leads to a freer one.

Sincerely,
Able Wahrhaftig
Y.U. '66

Tiny Ideals

Dear Editor:

I read with interest Miss Janice Rutberg's letter, with your comment preceding it, in the December 9 edition of *The Observer*. It is an extreme pleasure to see that someone has ideas which she is willing to express regardless of whether or not those ideas conform to popular opinion. One need not agree with a person to respect his opinion, as Miss Rutberg has stated, "Think as you like. I don't care what your personal feelings are, but please have personal feelings and inform other people that you have them." We must never be so naive to expect every single person in the world to conform to our tiny little ideals of moral, social, or religious behavior.

The Good L-d created millions of people. He did not make them all observant or nonobservant, just as He did not make them all agree in their political beliefs. Man was created with free will. Good, bad, or indifferent, man has the right to choose to do what he will, when he will, where he will. Therefore, we can only applaud Miss Rutberg for doing a little thinking — a little choosing — of her own and urging her colleagues to do the same.

I would only add the words of a devout Catholic I once knew. "Your G-d gave you a mind. Use it." Sincerely yours,
Bruce R. Bekritsky '68
Yeshiva College

Strengthen Our Stand

To the Editor:

In attempting to discuss the issues raised in Miss Rutberg's letter it seems necessary to clarify the meanings of two essential terms.

The first term which requires

definition is "university dogma". Just what is our university dogma? Is there such a thing? If the reference is to a religious dogma, and it seems that it is, I think one has to understand the nature of this "dogma" before criticizing unswerving adherence to it.

The "religious dogma" of Yeshiva University is a belief in the existence of a Supreme Being, a Creator, our subordination to Him, and our responsibility to fulfill His commandments. We state this belief clearly and proudly as an intellectual truth.

To imply that the students of this university should question the validity of any aspect or commandment of the Torah is to imply that they should question belief in G-d and Divine Revelation. If the students of Stern College do not express personal opinions contrary to this "university dogma", it is simply because they believe in G-d and Divine Revelation through the Torah and Prophets.

It is because they prefer to answer "naaseh" before "nishmah" (though this does not mean they are not interested in "nishmah"). This attitude is an indication of faith.

This belief, this "dogma", makes our university, or perhaps it would be more correct to say our college, unique. We say that for a man to be moral, he must believe in G-d. We expect of our students that they believe in G-d. Compared to the "liberal" attitudes of other schools, we are narrow-minded in this respect. We state this too, for this is a narrow-mindedness we feel proud to proclaim.

It is also a narrow-mindedness of belief for which the term "dogma" is not semantically fitting for the connotation of this word fails to convey the full intensity and sincerity of our belief, our desire to center our lives around this belief, around our emunah or "hashkafa."

It must also be stated that an aim of Yeshiva University is, among others, to be an organ of Torah education, and with this we come to the second term in need of definition—Jewish education. Bearing in mind the nature of our faith, Stern College aims to give its students the full benefit of a Jewish education. It realizes that its students come seeking this education, which entails the teaching of such laws as those of *Kashrut—mitzvot*—which
(Continued on page 5, col. 3)

Since the publication of the dormitory handbook last summer, a number of revisions have been in effect at the new residence hall. Since it is not practical to issue a new booklet at this time, we list here some of these changes.

The study hall is open 24 hours a day.

The telephone on the first floor and in the basement may be used 24 hours a day.

The student lounge (6A) is open 24 hours a day.

The snack bar is open 24 hours a day.

The laundry room is open until midnight.

It is not necessary to sign out, unless one leaves the building.

Dramatics Society Presents 'World of Sholom Aleichem'

by Miriam Josovitz

THIS year the Purim *chagiga* will boast entertainment presented by the students themselves. The members of the Dramatics Society are in the midst of preparations for their annual production. The society plans to present the *World of Sholom Aleichem*, which consists of three short plays.

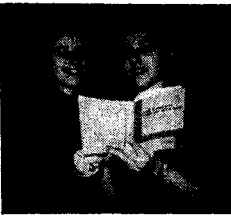
The first play is *The Melamed*, *His Wife*, *The Rabbi*, and *The Goat*. . . of *Chelm*, Mendele, the Book Peddler, who gives us an introduction to each play, tells us that this is "not just an ordinary story of a Melamed, wife, Rabbi, and goat—but the Melamed, wife, rabbi, and a goat of CHELM."

What, you ask is "Chelm"? It is a town filled with foolish souls, and their foolish antics are conveyed to us through the play. But, take heed, during a heavy rain these foolish souls were scattered to every part of the earth. Who knows, during the production you may be sitting next to one.

Heaven is the setting for the next play, *Bontche Schetzig*. *Bontche* is not just any soul on trial in the heavenly court. He is special.

His soul is so unique that the angels have made wonderful preparations for him—a golden armchair, a crown with rubies and diamonds and . . . but wait the defending angel is about to speak. "He never complained of either G-d or man. Hatred never flashed into his eyes; he never lifted his voice in bitterness to Heaven."

He was silent all through his life on earth which consisted mainly of hardships and struggling. He was even silent in his last minute



(Photo by J. Goldman)

Florence Zweig and Miriam Josovitz read script.

on earth, "And in all from birth to death—not a word against G-d, not a word against man."

Such is the man Bontche Schweig, who remained humble even when the angels of Heaven offered him everything possible.

The *High School*, the final play, tells us of the difficulty Jews encountered when they tried to obtain high school educations equal to that of a gentile. The characters convey the feeling of a true-to-life family atmosphere.

Aaron, the father, constantly rejects the idea of his son going to "their" high school, mainly because his wife suggested the idea and he doesn't "envy a man who gets advice from a woman."

PARK - VANDERBILT APOTHECARY

Discounts 20% - 40%

DRUGS • VITAMINS • COSMETICS

64 E. 34th St. — MU 5-3304

Checks Cashed

Student Council Opens Tzedakah Drive for Waifs

(Continued from page 1) tion was made to open the Shabbat to commuters.

The Chanukah Social was very successful, but the conduct proved unsatisfactory. The chairman of



Sue Koss presiding over Student Council meeting.

the social were disturbed by the lack of silence on the part of the students during the performance. The Social Coordinator and many faculty members are trying to find solutions to this problem.

A meeting was held by the Committee Chairmen of the Torah Activities Committee with Rabbi Jacob Rabinowitz to discuss the problems facing TAC. The committee would like to arrange a set time for davening and halachic seminars. The halachic assemblies which have already taken place were not well attended. TAC is also preparing an U week.

The last Stern College Forum was held at Yeshiva University. Attendance by Stern College students was poor. This may be attributed to the weather and perhaps to the lack of acquaintance and attachment between speaker and students.

The next forum will take place at Stern College on Sunday, February 13th, when the speaker will be Isaac Singer. Mr. Singer will speak on "What It Is To Be A Jewish Author" and will read a few of his stories.

The senior class is planning a

theater party and a sweatshirt sale for next semester. The Juniors held a weekend, a social and a theater party. They reported a good attendance at each function. The Freshman Class is forming several standing committees, two of which are the tzedakah committee and the publicity committee.

Susie Kuhr reported that every class came through with a presentation at the all girl's Chanukah Chagiga, but that the attendance was very low.

Bowling awards were then presented to hi-scoring bowlers. Marsha Kirshblum was named bowler of the year.

(Continued on page 7, col. 4)

(Continued from page 4) are not merely good eating habits to be cultivated in us by parents and grade school teachers, but rather Divine commandments of deep significance. It means teaching the mechanics and reinforcing one's awareness of these laws; it means giving its students the fullest measure of knowledge necessary for one to observe and experience these mitzvot as mature, intelligent adults. This is why The Observer publishes notices in the public interest pertaining to Kashrut, implying that we have to be careful of where we eat. The full implication of such an announcement is that where or

what we eat is not entirely subject to personal opinion and preference, but also to Divine precept.

If we continue to examine our university "dogma," or hashkafa, we can also understand that as people who believe that man is a spiritual as well as physical being, we are as mutually responsible for the spiritual well-being of one another as we are for the physical welfare of our fellow men.

We can no sooner stand and wordlessly watch someone commit spiritual suicide than we can stand and passively watch him commit physical suicide. Therefore we "stick our noses into other people's business". This is part of our unique beliefs and hashkafa. We are a people dedicated to spreading belief and faith in G-d throughout the world, and we begin with our own, by trying to strengthen the understanding, knowledge, and observance of the Torah by Jewish people.

This is a body of facts which has to be understood concomitantly with submitting an application to Stern College. Anyone wanting "simply to acquire a Jewish education" at Stern College must understand that this is how we define Jewish—not merely as imparting facts and ideas, but also as imparting a sense of the vital importance of actualizing these facts and ideas, of perpetuating our heritage, through personal conduct and commitment. This is the kind of education a Stern College student must be willing to accept.

My attempt to define the aims of Stern College, our university "dogma" or hashkafa and what we mean when we speak of Jewish education has been in terms of how I understand Stern College, what it has set out to be, and what its potential is. I would like to say that Miss Rutberg's letter is perhaps an indication that Stern College has not stated its religious standards and principles clearly or strongly enough.

Perhaps the statements in our catalogue that we have facilities which expedite the observance of kashrut, and that in Stern College we engage in the learning of Jewish Studies are not sufficient in terms of our ideals, considering that these ideals, unfortunately, are not readily and fully understood by the average American Jew.

Perhaps Miss Rutberg's letter is an indication to us as students of Stern College that we are not asserting our beliefs positively enough. Perhaps it is an indication that there is a need for us to become more totally involved with our way of life so that its meaning for us may be more easily understood.

It may also contain an indication that we have to overcome a

certain intellectual inertia and think out and discuss pertinent issues of the day, an activity which is not precluded by our religious beliefs. Perhaps her letter indicates a need for a "cheshbon hanefesh" (taking stock of one's soul).

Eliene Klavan '67

Synthesis, Our Goal

Dear Editor:

Although I basically disagree with Miss Rutberg, I admire her for having the courage to express her opinion so explicitly in this newspaper. This is the first time I can recall that anyone in Stern has taken the initiative to do so.

The notice that appeared in the newspaper concerning questionable eating establishments was not an executive directive. It was not aimed to coerce or in any way restrict the student body. It was merely a point of information.

The University does not pry into the students' private lives. The administration does not publish a list of halachic "do's and don'ts." It is presumed unnecessary.

During her interview, the incoming student is asked if she is prepared to commit herself religiously. Religious commitment does not mean twelve years of yeshiva education and a religious upbringing. While people who fall in this category are in a sense fortunate, they too may be religiously uncommitted. Then, what is religious commitment?

Thorough knowledge of halacha is not a prerequisite for religious awareness. Since there are many degrees of religious commitment, it is very possible to be religiously aware without having had a total religious education.

Then what is the function of halacha? What role does it play in the life of the committed Jew? Halachic practice is the external manifestation of an individual's inner thoughts. The committed Jew seeks to express his commitment and can achieve this aim only through the medium of halacha.

To the religiously committed halachic ignorance is not bliss. Since "ultimate" religious commitment cannot be achieved without total halachic observance, halachic education is crucial to the religious development of such individuals. They must put their newly acquired halachic knowledge to immediate use and allow it to become an integral part of their personalities. (I have not said that a person who has halachic knowledge and is observant is ultimately committed. This isn't necessarily true.)

A student applying to Stern acknowledges that she is committed. The degree of commitment is not specified. Her commitment may be of an "ultimate" nature or it may be a lower level of religious awareness.

Nevertheless, she is committed and must endeavor to live up to this commitment. As much as this commitment involves the individual's entire personality, so must halacha, the external manifestation of commitment, decide the committed individual's every move. Halachic observance is all-encompassing. It does not end with the school day. If the individual fails to fulfill the halachic requirements to the best of her knowledge and ability, she is denying her alleged commitment.

(Continued on page 6, col. 4)

From Uhlbricht With Love

by Sara Spivak

I CONFESS I have not read John Le Carre's debunking spy Who Came In from the Cold. Martin Ritt, an old master at anti-heroics (Hud) is credited with a faithful cinematic adaptation of the tale.

I must also confess my original reservations about Mr. Burton chiefly one remembered him for his lackluster Antony, his bliss monologues, interrupted by Miss Taylor's hausfrau caterwauling that Kitch-besotted production of Cleopatra whose one memorable scene was the asp's frenzied adhesion to Taylor's burgeoning decollete!

Both dutifully interred to the audience's vast, somewhat disenchanted, but still hopeful, one-viewed Anouilh's Becket — only this time to find Burton dissolving into beatific soliloquizing—and to discover the saint depicted as invert.

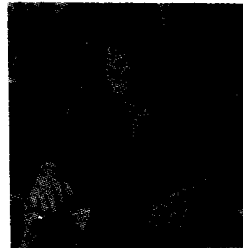
But to return to the plot. Burton portrays Leamas, a seedy agent provocateur, a wino and snivelling down-and-outer with galloping avoidipous. (The spy business in the cold war, we are to discern, is grey and bloody awful—it reduces dedicated civil servants to whining miscreants.)

At times Burton-Leamas looks as depressed as if he were contemplating Sybil's alimony.

At any rate Burton's mission is to frame Mundt, the Red intelligence chief whose thugs have been liquidating Britain's East German informants. Leamas is to act as decoy, simulating defection to assuage the suspicions of the East Germans.

There is enough perfidious double-dealing on both sides so as to render Machiavelli a moral precisionist by comparison. This, plus the agonizing climax, equals moral ambiguity.

There are some competent supporting actors. Cyril Cusack plays



Richard Burton

the British intelligence chief with appropriate tweedy callousness.

Claire Bloome, as Leamas's librarian-mistress, exudes the sweetness of a Bolshevik Ophelia. Poor thing, she had once marched to Alder mason. With her good looks, she is a bit unfit for the drab role.

Oskar Werner, incidentally a fine actor, is sacrificed to Ritt's rather heavy mythicizing — The Jew as Christ image. Chilling martyrology at that.

I found one camera technique rather repugnant: the ecdyssist's act montaged with the invert's exit. All right, boys, the imagery is clear—the Spy Business as a sink of iniquity.

One may think from my twitting of Burton and the "Message" that I disliked the film. Actually, I thoroughly enjoyed it! And that, children, is Moral Ambiguity.

The girls Purim Chagiga takes place only for the enjoyment of our student body. We like to see smiling faces in the corridors of Stern College. To make someone happy at the girls' Purim Chagiga contact either Miriam Josovitz or Rachel Sperling, Room 5F-R, and offer to contribute your talents.

Mazel Tov

Engagements:

- Harriet Jakubovics '68 — Mel Zwebner
- Evelyn Kuhl '68 — Yisroel Singer
- Arlene Sherman '66 — Morton Merowitz
- Rachel J. Solomon '65 — Avraham Baruch Witty

Births:

- Rabbi & Mrs. J. Schmidman a girl, Chana
- Dr. & Mrs. E. Horowitz — a grandchild
- Shulamith Klavan Goldstein '63 — a girl

685-3325 Special Discount For Stern Students
GANZ BROTHERS
 SAME DAY DRY CLEANING & PRESSING
 We Do All Kinds of Alterations
 227 LEXINGTON AVE.
 NEAR 54TH ST.
 NEW YORK, N.Y. 10016

HOUSE OF **DAVIAN** *אָווי זע האַבלא פּוֹדאָ*
 489 THIRD AVENUE
 BETWEEN 33RD AND 34TH STREETS
 NEW YORK 16, N.Y.
 MU. 4-3830

DECOR ACCESSORIES • ARTS • CRAFTS • JEWELRY
 IMPORTS • GIFTS • ETC.

PARTY ACCOMMODATIONS AVAILABLE
ESTHER'S DAIRY RESTAURANT
 145 Madison Ave. (Bet. 52 & 53 Sts.) N.Y.C.
 near 53rd St. **AT YOUR SERVICE**
 ★ CHOLOV YISROEL ONLY ★ RELAXING DECOR
 ★ FINEST SERVICE
 Come and taste our daily prepared specialties
 and our Hungarian Chef Varieties
OUTGOING ORDERS SHOMER SHABBOS
 CALL: 685-7290
 Under the Management of Esther & Chaim Ordestlich
 & Ernie Gross

Support Your Debating Team

January 10, Margate, N.J.
 January 12, Brooklyn, N.Y.
 February 9, L.I.C., N.Y.
 February 13, Yeshiva Debating Tournament
 February 20, Cynwood, Pa.
 February 28, West Hempstead, N.Y.
 March 16, Clearview, N.Y.
 Exact times and places will be posted before each debate.

Bait Oloth . . .

(Continued from page 1)

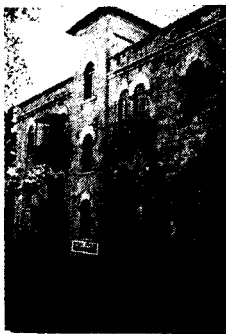
can no longer accommodate the vast number of girls relying on Bait Oloth for assistance.

Must these girls be turned away and denied the education they deserve? We who are privileged to have the education we desire must consider it an obligation and an honor to aid these girls in obtaining a taste of our good fortune through the giving of tzedakah.

When one gives tzedakah, one must bear in mind that the Jewish nation can exist only as a whole. Each Jew is a part of this whole. When one feels pain, the suffering is shared by the entire nation. When one has a need, it is the responsibility of the more fortunate to fulfill this need.

We, the students of Stern College, are a part of this whole. Our needs are being realized. We are now given the opportunity to fulfill the needs of others. We must support Bait Oloth, a *chelek* of Am Yisroel, by enthusiastically participating in the Tzedakah drive commencing with the start of the new term.

The experience of giving tzedakah is aptly described in an article written by Rabbi M. Gordon. He explains tzedakah as "the concerned involvement of one man in the life of another."



Bait Oloth

"The act of 'Tzedaka' is the transmission of a sum, the extension of food, the provision with dress. The experience of 'Tzedaka' is the sharing of concern."

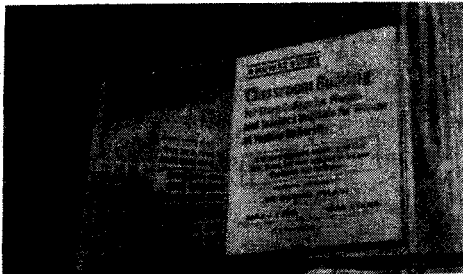
"The act of 'Tzedaka' is the contribution of an article, parting with an item, surrendering an object. The experience of 'Tzedaka' is the offering of one's heart."

Stern's Manifest Destiny: College Purchases New Site; Reveals New Plot to Build

by Sheryl Askenberg

If you were a plot of land which would you rather be? The parking lot, just a building away from "the oldest and largest," has recently been acquired from a Memorial Chapel as the site for a 12-story structure for Stern College.

Many people believe that Stern is a fate worse than death, but it seems that even the administration of Yeshiva University is taking it literally. The kind of property that has been acquired for us lately seems not altogether within the framework of the image of Stern College. A police station and a site for a Memorial Chapel. It sounds as if we're going from bad to worse.



This plot of land is part of the greater plan known as "blueprint for the sixties." On this site and the adjoining plot a great 12-story structure is to be created as classroom building.

However, the small (recently repainted) apartment building between Stern and (excuse the expression) our plot stands firm and refuses to succumb to the desires of our president. By refusing to sell his building, the owner is interfering with the Manifest Destiny of Stern College, which is to spread out, someday engulfing all of 35th Street and Lexington Avenue.

Should we let this little building stand in the way of a great future? To what better use could this land be put than to further the cause of higher education for women!

Perhaps our students should send some representational contingent to plead with the owner of this building to relent and sell this land. Or if he will not relent, we could give it the good old college try and sit-in, teach-in, burn I.D. cards, etc.

However, we must congratulate the people who have worked so zealously in the past for the betterment of our college. We sincerely hope that they will continue to do so in the future. We must be thankful for all we get.

CLASS NEWS

by Vivian Singer

The junior class sponsored a lot of activities this past month. As one of their activities they held a class Shabbat. Sharon Duchan and Miriam Josovitz were the chairmen.

The theme of the Shabbat was Chanukah. Debby Schechter and her committee did a fine job of decorating the cafeteria in the tradition of Chanukah. Friday night Cyla Sochaczewsky gave a Dvar Torah and on Shabbat the Dvar Torah was given by Gloria Weid-erkeher.

During Shalosh Seudot an innovation was introduced. Customarily, Rabbi Schmidman gives a talk. At the Junior Shabbat Sandy Wolfe delivered a Dvar Torah on Havdalah. One beautiful idea Sandy expressed was that the flame of the Havdalah's candle is com-

pared to a person's Neshamah. No matter which way the candle is turned the flame will always point upwards. So, too, the Neshamah is always trying to reach a higher Madregah.

The "Chagigah" chaired by Debby Weiner and Fran Levitt was held Motzai Shabbat. Jay Bensing-er and his group entertained.

The juniors also held a theater party chaired by Paula Reich and Mary Jaine Solomon, to see "You Can't Take It With You."

The Senior Class is formulating plans for a sweat shirt sale and a theater party next term.

The Freshmen held their first in "Chagigah" chaired by Phyllis Ruthin and Vivian Singer. Jay Bensing-er and his group also entertained at the Chagigah. Doctor Horowitz, a member of the Hebrew faculty, told two interesting stories.

Letters To The Editor

(Continued from page 5)

If this individual is a Stern College student she has in actuality failed to live up to an entrance requirement of the school. She might be doing herself and her fellow students a great disservice by remaining in Stern.

Stern is not a "super-seminar" where the uncommitted flock for "inspiration." Stern is not merely a place to pick up Jewish culture. Stern is certainly not the school for those who are merely in "sympathy" or even in sympathy with its ideals. Kashruth and a civil rights march are not quite the same thing. Students cannot conceivably attend Stern College and "eat whatever and wherever they like, pray wherever they like and however and to whomever they like, etc."

It is indeed unfortunate if a Stern College student finds halachic observance an intellectual straight jacket. The ideal of Torah Umadah is a realistic one. We have a number of faculty members who serve to remind us that "synthesis" is not a process confined to the chem labs. One can develop into a thinking individual within the framework of halacha. This synthesis should be the goal of everyone studying in Yeshiva and Stern College.

Carol Ann Fisch '68

Theory Without Practice To The Editor:

Contrary to what people may think, the religious atmosphere of Stern College is seriously in danger. Theory without practice in Jewish Halacha can only mean disaster for Yiddishkeit.

In regard to the article entitled "Stern Exceeds Limit" which appeared in the last issue of *The Observer*, I would like to say: Stern does not go far enough!

As a student of Stern College I am very disappointed with some of the carefree attitudes prevalent among several girls. The problem of maintaining kashruth in the Stern Dorm is a grave one. Upon finding the sandwich machine empty, these girls go to a drug store or restaurant and buy *tref* sandwiches. (The fact that it is a tuna fish sandwich does not make it kosher.) I don't know what one can possibly do to stress this matter. It seems that future verbal action is futile.

How can anyone refer to kashruth as a "personal preference"? For the author's information, kashruth is a mitzva in our Torah, and is therefore mandatory for all Jews, be you in grammar school or college.

Although young women between the ages of 18 and 21 are known to refute authority when it conflicts with their personal preferences, this does not include the authority of G-d.

I'm still a bit confused about why certain girls came to Stern

College; however, I feel it safe to assume that all those who do attend realize that they must uphold its principles. Of course Stern's ideals are different from other colleges, but let's not forget that Stern is different.

It's not just a college offering Jewish studies; it's a religious institution designed to mold the religious character of young Jewish women trying to gain a secular education within a Yiddish environment.

If you sit in your R. S. and Bib. Lit. classes just listening to our laws, and then disregard them by violating their precepts, you're not only being a hypocrite, but you also show that you don't belong here.

If you want to pray to whomever you like, rather than accept G-d as our Creator, —which happens to be the foundation of our religion— just why are you here? This school is not a public college; it is only for Jewish girls interested in their religion.

How can anyone be positively influenced by Stern's teachings if they are forgotten outside the classroom? Why should life outside of school and the dorm be different from within it? Stern's aim is not to limit your freedom, but rather to impart to you your religious heritage hoping that you will finally accept it fully.

How can they succeed in this if students forget the mitzvos as soon as they leave the dorm? Of course Stern cannot be a *meshgiach* for your homes, but your families did not apply for Stern College, YOU DID, and it's about time you remembered it.

I cannot find it satisfying to see that some girls have developed into "individuals" as far as religion is concerned. To me they are just conforming to the college fad of becoming atheists or members of another religion. Jewish girls who defy Jewish laws are continuing to let society lead them into blind individualism. Before we worry about NOSES let's concentrate on EYES.

Many students fail to realize that to become a better Jew and to get the most out of Stern College, one must give as well as take. If you come from a non-religious home, you have to start anew by accepting certain regulations which may seem ridiculous at first.

Only by doing your share can Stern College hope to accomplish its aim in adding to your Jewish identity. But you DID come to Stern and that shows some spark within you that wants to break out into the flame of Yiddishkeit. Give it a chance.

Brenda Bornstein '69

Objective Observance

Dear Editor:

I would like to attempt to answer Miss Rutberg who feels that Stern College is exceeding its limits by requiring that its students observe Kashruth.

Miss Rutberg would probably be very astonished to learn that the very same halachah that she criticizes also sets forth the principle of free choice. Jewish law has no means to force an individual to be observant because this choice belongs to each and every individual.

When a person enters a religious institution, however, that person is in effect saying that he or she agrees to act in accordance

(Continued on page 7, col. 1)

Lexington 2-7974 G. C. Yalows
THE FLOWER GARDEN
 Flowers For All Occasions
 135 East 34th St., N.Y. 16, N.Y.
 Lexington at 34th

MU. 6-9722 — OPEN EVENINGS
LARIAN
 BEAUTY SALON, INC.
 140 E. 54th St., New York 16, N.Y.
 Special Rates for Stern
 Professional Care is Best for Your Hair

OPEN from 7:00 a.m.—9:00 p.m.
HESSION and CONNOLLY INC.
 FRUITS, VEGETABLES, GROCERY & DELICATESSEN
 175 Madison Ave. at 34th Street
 MU 3-6252
 And
 27 E. 28th Street
 MU 5-7572
 WE CASH CHECKS FROM STERN STUDENTS

Welcome Stern College! Glad To Have You Next Door.
 Harry Meyer. Murray Hill 9-2998
BONNE CLEANERS & DYERS
 We Call For And Deliver
 56 East 34th Street, Bet. Park & Madison Aves.

Letters To The Editor

(Continued from page 6)

with the regulations of that institution. As a matter of fact, it does not have to be a religious institution. If a given university requires that all students enroll in a gym class, every student must then take gym.

If this notion does not appeal to the particular student, then he is free to leave the university. A student may not act in a manner which is against the given rules of a university. He will also not be permitted to act in a manner which negates the entire purpose of the university.

If a student feels that Kashrut is not necessary, this is his privilege. On the same hand, this person has no right to be enrolled in a university that requires its students to observe Kashrut. Only the psychologically unbalanced force themselves into a known conflict situation.

There is a serious error in logic evident in Miss Rutberg's argument. The choice she does have is what type of university to attend. Once she chooses Stern College, then she no longer has the choice of whether or not to observe Kashrut. If she still feels that it is not necessary to observe Kashrut, she is obviously in the wrong school.

I have purposely steered clear of any emotional, religious or personal aspects of this issue, because it can be shown on a pure academic level that if you observe the rules then you belong, and if you do not observe them, then you do not belong.

You are not supposed to "sympathize" with the school's policies — you are supposed to observe them. If you want sympathy, then you certainly have it, because I sympathize with such a distorted sense of values.

**Ronnie Gray '66,
Chairman, Y.C. Dorm
Committee**

Inside The Outside World

Dear Editor:

I was alarmed and deeply disturbed by Janice Rutberg's letter in the *Observer*. Is it proper "to be in sympathy with certain ideals without actually living up to

them?"

Since when can you be in sympathy with your religion? A Jew who is sympathetic toward Judaism and nothing more cannot consider himself an observant Jew in the strict sense of the word. Why does Janice feel that teaching Torah is fine for a University, but giving direction is degradingly restrictive on the individual?

Judaism is not a religion based solely on theory and dogmas—Judaism is a practice. The practical application of Halachah in our daily lives is the essence of our religion. Observance is shown by our conduct, not by learning about them.

To say "that the girls are not

developing individual ideas simply because the religious nature of our University discourages 'deviations' from University dogma in any subject" is a treatment with which I must take issue. I cannot understand how anyone can say that the religious nature of Stern is "University dogma"—it is not the University's dogma, but G-d's dogma!

Torah and halachah are taught "in the original" not a University version imposed upon the girls. The sooner this is understood and accepted, the easier it will be to understand why it was not "symptoms of both naiveite and some odd kind of guardianship that college students should not need by now" when the *Observer* informed us that girls are eating in questionable places.

I will not speak of a "Stern Image" that each girl who attends

the school must live up to, both at school and on the outside; it is a labourious issue. However, it is essential that I make myself clear — a Jew is obligated to conduct himself according to Halacha at all times — b'oholo v'igam b'tzeto — in his home and environment, as well as in the "outside" world.

What a girl does during her "private hours away from Stern" is her own business, I agree. Nevertheless, while you do have private hours away from Stern, you never have "private hours" away from your Judaism!

Ethel Felcovit '68

Observance From A Commie

Dear Janice,

I was happy to read in *The Observer* that you, as a student

Professor Contributes to Judaism Series; Illuminates Philosophy of David Luzzato

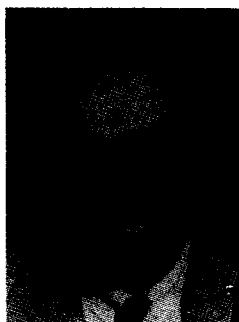
Dr. Noah H. Rosenbloom, Associate Professor of Jewish History and Literature, Stern College, is the author of a new monograph in the University's "Studies in Torah Judaism" series for religious scholars.

Entitled "Luzzato's Ethico-Psychological Interpretation of Judaism," the monograph concerns the religious philosophy of Samuel David Luzzato, a noted Jewish philosopher from Italy who died one hundred years ago.

It contains an exposition of Luzzato's works and has an introduction by Dr. Leon Stitskin, Director of the University's Department of Special Publications, as well as the first English translation of Luzzato's classic, *Yesodei ha-Torah*.

Publication of Dr. Rosenbloom's work launches the eighth year of the Department of Special Publications. The "Studies in Torah Judaism" series, now numbering eleven monographs, is designed to offer a rationale for Judaism, grounded in Biblical, Halachic (the law) philosophic sources and geared to a contemporary view.

"Our Neglect of Elisheva" (1953), "Letters by Moshe Leib Lilienblum" (1956), "The Moderate Rationalistic School of Thought and Its Influence on S. D. Luzzato," "America, as Bialik Saw It" (1958), "Adam HaCohen's Philosophic Outlook" (1959), "Judaism and Natural



Prof. Noah H. Rosenbloom

Religion" (1959), "The Nineteen Letters of Ben Uziel — A Hegelian Exposition" (1960), "The Conciliatory Theories and Views of S. D. Luzzato" (1961), "Religious and Social Co-Equality in S. R. Hirsch's Educational Theory Jewish Social Studies XXIV" (1962).

Also, "Hegelian Juridical Dialectics as a Matrix for Jewish Law" (1963), "The Philosophy of Adam HaCohen" (1963), "Divine Concealment During the Holocaust in Hebrew Poetry" (1964), "The Polarities in S. D. Luzzato's Thoughts and Writings" (1965), "The Attitude of Ahad-Haam to the Jewish Religion and Religious Jewry" (1965), as well as his latest work.

Dr. Rosenbloom's scholarly achievements were foreshadowed by a brilliant career as a student. He received a Hebrew Teachers diploma and two degrees from Yeshiva University, where he also received semicha in 1942. His other degrees from Yeshiva University are a Bachelor of Religious Education in 1942, and a Doctor of Hebrew Literature degree in 1948. He received his Hebrew Teachers Diploma in 1939 upon graduating Magna Cum Laude from the University's Teachers Institute for Men.

He also holds a Master of Arts degree from Columbia University and a Ph.D. degree from New York University.

Dr. Rosenbloom joined Stern College in 1957. He became Associate Professor of Jewish History and Literature in 1961.

"He is a member of the Rabbinical Council of America, the Flatbush Board of Rabbis and the East Flatbush Rabbinic Board. He is a recipient of the HOREB Award given by Yeshiva University for Scholarship and Literature.

Tzedakah Drive, Blood Drive Discussed at Meeting

(Continued from page 5)

Bait Oloth, the tzedakah suggested at the beginning of the semester, has been approved. The co-chairmen named for the Tzedakah Drive are Arline Malman and Miriam Josovitz. A Publicity Committee and a Collecting Committee are being formed. The committee chairmen urge all those students interested in working on any of these committees to contact them.

All dates for a function must be cleared with Ilene Hershinson at least two weeks in advance.

All signs to be posted on the bulletin board must be approved and stamped by Esther Spenciner or Nancy Cohn.

Susan Harris and Ilene Nieldman, co-chairmen of the Blood Drive, announced that the drive will take place on Monday, February 21. Teachers are asked not to schedule tests on that day.

A dramatic presentation, entitled *The World of Sholom Aleichem* will be performed by the Drama Society in the beginning of March.

To prevent those girls who are not students at Stern from attending the presentation, all students will be requested to show their identification cards when they ar-

rive at Stern College, are "in sympathy with certain ideals" of your institution. It's a wonderful thing to be sympathetic. It makes one's conscience feel so good and at the same time it's so liberal to be "sympathetic" rather than "committed". I understand.

I'm sure that Abraham was very sympathetic when G-d told him to leave his homeland and go to Palestine. Undoubtedly, G-d and Abraham had a "mutual understanding." The latter didn't really have to carry out what G-d said, did he?

He was also probably very sympathetic when G-d told him to sacrifice Isaac. He was very calm and sophisticated about the whole thing. There was no necessity to take G-d's work seriously, of course.

Do you remember the story of Mattathias? Of course you do, since you "are at Stern simply to acquire a Jewish education," as you put it. You must remember how he killed the Jew who was about to sacrifice to the heathen god. Wasn't that a silly thing to do? If the other fellow wanted to eat pig's meat, couldn't Mattathias "keep his nose out of other people's plates"?

Did you hear of the Spanish Inquisition? Do you know that thousands of Jews were killed and exiled by the Spanish monarchy under the direction of the Catholic Church? It was so useless to suffer then, since one could have ceased practicing Judaism and still remained a good Jew by retaining his "sympathy" for Judaism. Isn't that so?

I would conclude, therefore, that history proves your point. Girls should be able to "eat whatever and wherever they like, pray wherever and however and to whomsoever they like, etc., etc." Sympathy is all that counts.

By the way, Janice, I'm very sympathetic towards little old ladies who are beaten up by juvenile delinquents. But that doesn't mean that I have to help the little old ladies, or call the police. Couldn't I even join in beating up the victims if I'm in a

(Continued on page 8, col. 3)

There Has Finally Come A Time . . .

(Continued from page 3)

you don't ask me to spend too much, or given up smoking, or oysters, or pinocchio?

If one is truly searching, that search must be essential, not incidental, to his existence. Perhaps the best known expression of the mechanics of this search is the commandment "And thou shalt love the L-rd Thy G-d with all thy heart, with all thy soul, and with all thy might."

If what I have said is true, is it not obvious that sympathy has no relevance here? To those who are still in doubt I might suggest: read the above expression "and thou shalt sympathize with the L-rd . . ."

We, at Stern, do not delude ourselves that this demanding and all-embracing commitment leading to *The Encounter* is easy to achieve. And it is particularly difficult for the student who is just beginning to search, who does not as yet know where her search

will lead and whether or not she will like what she finds. To her the Torah and Mitzvot may be burdensome, the injunction restrictive, the signposts declaring that this is His path undecipherable.

But by immersion in a dedicated homogeneous community, by setting her plate next to ours, her adjustment is eased, her task lightened. See, we have made His will ours — so can you; He set our tables, come eat with us.

It can be done; it is not only compatible with modern living, it complements it. And all the while the search is intensified, the boundaries are disappearing, the reservations are dissolving. Order replaces chaos as meaning and understanding begin to filter in. And the process of Creation, this time within a single soul, is repeated.

But the period of gestation cannot be hurried lest the carrier abort. These first hesitant steps

do not yet have the firm stamp of complete devotion. It would be unrealistic to expect our seeker's resolve to burn as brightly outside of this homogeneous community, at home for example, as it does within it. With time, perhaps, but a "mashgich" will not hasten that time. And so, for awhile, she lives in two worlds—"Vayehi Erev Vayehi Boker" until — "Vayechulu."

At Stern we welcome the uncommitted student providing that she is truly uncommitted — to either direction — and truly seeking. But she who has come but to taste, never meaning to partake, she who is searching for and in convenience, she who can never, never respond to the urgent call of "The Jewish Value" — she can find no home here. With us she has no present and no future, only a past, and her children, I fear, will not have even that.

Rabbi Jacob Rabinowitz

rive at the presentation. Only boys accompanying a Stern College student will be admitted.

The Girls' Purim Chagiga will take place in the school auditorium on February 23. Co-chairmen of the chagiga are Rochel Spirling and Miriam Josovitz.

Student Council explained that an all girls chagiga exists mainly to bring the students closer together through class and school spirit.

Condolences to Carol Hart '67 on the loss of her father. May she be comforted among the mourners of Zion.

We wish to express our condolences to Mrs. Larry Kaplan, wife of Mr. Larry Kaplan, who passed away last week. Mr. Kaplan was part owner of the Hotel Pharmacy.

Open 9-1711
LIND & ROSEN, Inc.
OPTICIANS
28 East 14th Street
Eye Glass Prescription
Repair Services
Price Courtesies Extended to Stern College Students

La Plume de Lewin

Posthumous Articles Reveal Camus' Hope for the Absurd

At the completion of the second volume of the complete works of the famous French writer and philosopher Albert Camus, three previously unknown articles by him were published which shed light upon his relation with Jean Paul Sartre, the great French proponent of existentialism, and upon his philosophy of the absurd.

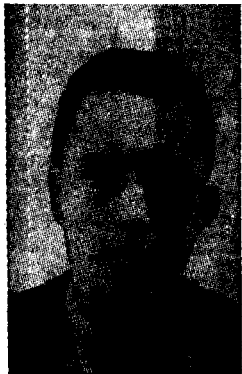
In one article he defends this philosophy and tries to explain its difficulties. He shows the inherent contradiction in the philosophy of the absurd because there is a need for expression which is only known through silence. But he admits that certain things are worth the pain of being so, their value and purity are reduced.

Camus also reveals to us another contradiction in his philosophy. Absurdity implies the necessity of living without forming value judgements, which is impossible because one is forced to judge in living. He presents these difficulties without trying to resolve them to show us that he is aware of them and to tell us that only by taking part in the act of living can they be resolved.

He feels that nothing is given but everything must be conquered. The world, which is the environment, is given; but, the real drama must be the conquest of man and of value.

This shows that his philosophy of absurdity does not entail lack of faith in humanity because of metaphysical pessimism. On the contrary, his philosophy can be reconciled with a political doctrine hopeful of human progress and placing its optimism in the relative.

He ends by saying that the ab-



Albert Camus

surd is compatible with good sense and clear thinking and is given ideal, is not born, only because there is a need for it.

In another article, Camus explains his reasons for writing "L'Homme Revolte", the book that explains the second stage of his philosophy of the absurd. This book caused his quarrel with Sartre with whom he had been on good terms, and to whom he gave very favorable praise in 1938 when he reviewed "La

Nausee" for an Algerian newspaper.

In this article, he shows how during the war years the despair created in him by the crime, brutality and murder, made him search for a new moral which would give the world and society something upon which to base itself. He could see that the old values were outdated and had led to the degeneration and destruction in which humanity now found itself.

By revolting and detaching himself from the society and the murder to which it was dedicated, he tried to deduce a rule of conduct and a goal to give meaning to his life. The only certainty he had was that such a life led to destruction and that man cannot accept it but must revolt and fight, thus searching for a means of survival for himself and his fellow man. "L'Homme Revolte" is the product of these feelings and traces the search for a new value, for the possibility to continue life without negating its reality.

By denying existing conditions and by revolting against the absurdity of the world around him, Camus feels that even without an absolute principle, he gains new pride and hope in man's progress. This revolt itself gives man something to live for but he must never abandon his fight against his own weaknesses and the dogmatism of others.

Good Luck On Finals!

Stern Launches Blood Drive

On February 21, 1966, Stern College will sponsor a blood drive in conjunction with the American Red Cross.

Anyone over 18 in good health is asked to donate a pint of blood on this date. Students aged 18-21 who wish to give blood must first submit a parent's permission slip.

- 1. M&M plain and peanut chocolate candies as well as M&M chocolate wafer bar are kosher.
a. Do not contain animal products.
b. The emulsifier used is a vegetable derivative.
2. Peter Paul candies are kosher.
a. The emulsifier used is lecithin.
b. Lecithin's source is soy bean oil which is a vegetable derivative.
3. Carvel products and ice creams receive hechsher (rabbinical approval) from the K-Laboratories in New York.



Chairmen S. Harris and D. Nieldel-man.

Chairmen Susan Harris, Hene Nieldel-man, and soon-to-be chosen representatives of each class, will arrange appointments for prospective blood donors and distribute all necessary data concerning the blood drive within the coming weeks.

Because of the limited time allotted for the blood drive, teachers are asked to excuse from class those students scheduled for donating blood. This blood drive is of great importance and its success is dependent entirely upon everyone's cooperation.

Letters To The Editor

(Continued from page 7) lively mood, as long as I remain sympathetic?

Sympathetically yours, Larry Grossman, Y.U. Class of '66

Sick Leave

To the Editor: There are many injustices to which commuters are subjected at Stern College. But none is so blaring as the system of excusing absences for sickness.

If a dorm student is not feeling well enough to attend classes she can approach the housemother who will excuse her. She need not be deathly ill, nor so sick that she needs medical attention to be excused from classes. However, a commuter must have a note from a physician in order to have her absence from classes be excused.

There are many times when a commuter finds it impossible to attend classes, yet she is not deathly ill nor does she need medical attention. She cannot get a valid excuse from her housemother that will be accepted by the administration.

What is the commuter to do? Should she waste money on a visit to the doctor every time she has a bad cold? Should she take a cut for the same illness for which a dorm student is excused? Are her parents not to be trusted?

A sick but not TOO sick commuter Sheryl Ashenberg

Club Coordinator Criticizes

Dear Editor and Students: Lately, participation in clubs at Stern College has reached a record low. Attendance is so low that there can be no accurate indication of what preference students have in extracurricular activities. Careful plans have been laid for

the smooth running of all clubs. A varied format of clubs has been arranged so as to suit the diversified tastes of all students.

There are seven clubs that function during Club Hour: Art Club, Chess Club, Dramatics Workshop, Folk-Singing, Israeli Dance, Parshat Hashavuah and Sociology Club.

Each of these is competently staffed by either student leaders or professional advisors. These people avail their time and effort so that the clubs will run smoothly. However, they are greeted by sparse attendance almost regularly.

Students at Stern have always complained (because) of a lack of planned activities. They have created the need for the clubs, but through their apathy are beginning to destroy this privilege. Collectively, they are very indifferent to privileges granted them.

Since club attendance has been so poor, it is time that we stopped pussyfooting the issue. Either students at Stern begin to take advantage of clubs or else the Club Hour will be dropped. This measure sounds drastic but the clubs cannot continue at this mediocre pace. With four club hours already passed and one remaining in the current semester, we must see an improvement in attendance.

We are most disturbed with the apathy and lack of support that is prevalent at Stern. Students who are most critical of Stern's policy are those who do not support any of its offerings. We hope that these students awaken to the fact that the Club Hour will be withdrawn if there is not sufficient support to maintain it.

All we ask is that a student avail 45 minutes of her time every other week for her own self-enlightenment. Those who have attended clubs have found it to be a most enjoyable experience.

With your continued support, clubs can be quite successful. Consult the Bulletin Board and decide what you are interested in. Please attend clubs for the sake of both your own self-pride and the future of Club Hour at Stern.

Harriet Jakobovics '68 Club Coordinator

Towards Sterner Girls

May I first both thank and commend you and your efficient staff for bringing The Observer to YU and for establishing a tradition of giving us, your counterpart, the opportunity to take a closer look at the activities of your school, and join in your interests, excitement and even problems.

I have just finished reading through the edition of The Observer of Nov. 11, 1965, and was very impressed by its content.

The first three letters in the Letters to the Editor section especially caught my attention. That which appealed to me most about them was that they were all Jewish. They reflected Jewish thought, Jewish conviction and Jewish concern. One could easily recognize that they were written by religious girls who recognized it as their religious duty to serve as their sisters' keepers.

Yet, the problems they raised were essentially related to the conduct of a small minority of their mates on Stern's home campus. With your permission I would like to direct the attention of the student body to the conduct of an

even smaller minority of so-called "Stern girls" who, without realizing it, I am sure, bring ill-repute, shem ra, on your worthy school, through their misconduct on our campus.

Miss Pam Forman has already pointed out in her letter "That the purpose of all mitzvot is to distinguish Man from Animal." With this in mind, and the understanding that we are dealing with religious girls whose whole being is to reflect tzevet, since Kol kevudah Bas Melech Penima, it strikes me and always shocks me to watch the apparent gross shamelessness and vulgar talk, dress and overall actions in which some "Stern girls" engage themselves once they arrive at YU. One sometimes gets the impression that they are not even girls.

Webster's definition of a girl is "a female child," but even a child (let alone an adult) knows better than (to) Liftkov Ol, especially when watched by a large crowd which constantly keeps an eye on every move she makes.

I do not wish to criticize, for this was not the motivation which drove me to write this letter, but rather to bring to the attention of the remainder of Stern's student body, whose dignity and self-respect play a first and foremost role in life, how unimpressed we boys are with unrestrained, unladvlike mannerisms, and instead "fall" for a girl of proper dress, language and general conduct.

Miss Janice Greenfarb mentioned in her letter that "Stern College is unique for its religious atmosphere and its encouragement to do Mitzvot." Please, do not stain the name and reputation of your world-recognized institution.

Try to attract us through the beauty and chain of simplicity, and not through "sensuous thrills." Bring out the charms of modesty from within, and not the unbecoming, unethical, unrefined, typically "Goyishe" traits.

Prove to all of us but mostly to the few who unfortunately have not as yet recognized that a religious girl is Meschoma UMAloah above any unreligious one, and that Stern is YU's best friend.

I am a foreign student and come from a country where girls are given much more "freedom" and independence than the American girls, where girls and boys communicate more easily than in America, and where mothers do not stay up waiting for their daughters to return from a date.

Yet, even under liberal conditions such as these, the outstanding individuals amidst them, nine times out of ten, are religiously oriented and come from homes and schools where Dat is a practice and not only a theory.

The religious girl has a certain hidden attraction which none other has. It is a small flame deeper than "skin deep" which illuminates inner beauty to which Shakespeare devoted his 54th sonnet.

I am sure ALL Stern girls possess this hidden flame and keep it alive. Let us see its reflection upon your gentle faces.

Hopefully yours, Yisrael Ben-Ami

Registration Forms Due Tuesday, Jan. 11

HOTEL PHARMACY At Prince George Hotel MU 5-9718 We Deliver

Samuel Carlin - Retail Liquor Store - License No. L-365

GOLDRICH WINES AND LIQUORS INC.

Special Discount to Stern Students 48 East 14th Street, New York 16, N. Y. BRington 2-9724-9725