

Rabbi Rabinowitz to Assume Administrator's Role

Developments Include Physician's Office As Dormitory Welcomes Underclassmen

There are many new and exciting changes and additions planned for our new dormitory, most of which will be in evidence when the freshmen and sophomores move in. There are, however, a few building changes which, because of their nature, will have to wait for the summer months.

New furniture was ordered, and delivery has begun. This includes a desk and chair for each student, bookshelves mounted above

each deck, beds, a bulletin board for each apartment, and chests of drawers. These chests are high, allowing each student ample drawer space and more floor space in each apartment. Closets and kitchen cupboards can also be utilized.

Fluorescent ceiling lights have been installed in each apartment. The kitchens are being renovated—the stove units have been taken out—and the kitchen can then become a study room for at least

two girls. In a few instances, however, only one desk will fit comfortably into the kitchen. Other desks will be placed elsewhere in the apartment.

Additional study halls are being set up, as are additional student lounges. Each of these lounges will be provided with a refrigerator for milk, juices, and fruit, and an electric hot plate for the preparation of hot drinks. Also, a large automatic urn for hot water has been ordered to enable students to have tea or coffee on Shabbat.

An elevator was set up to run automatically on Shabbat, with stops on every third floor. This elevator is similar to those found at the uptown center, and has the approval of Rav Soloveitchik.

A physician's office and an infirmary will be on the premises. The infirmary will be staffed by a nurse on duty Monday through Friday for designated hours each day.

Additional laundry equipment will be installed if needed, to the extent that space permits. More pay telephones will be installed, if necessary, when all the students move in. Also, the residents may order the installation of private telephones with the approval of the resident directors. Forms for approval will be available from the housemothers.

There are house phones in each apartment which can receive incoming calls. The switchboard has expanded its hours for the second semester, and it is hoped that it will be open on an all-day basis as the Prince George dormers move into the new dormitory.

As of February 7, the expanded switchboard hours are: Sunday 9 (Continued on page 6, col. 2)

Rabinowitz To Serve YC-SC; Dean of Students for '67

by Noemi Lowinger

I spoke to the future dean of students of Stern and Yeshiva Colleges. I didn't know it then. He said, "Don't write too much." In accordance he left out a great deal.

With pipe in hand and a smile on his face, the faculty advisor to The Observer, beckoned me into his office in the chemistry laboratory. Would he tell me about his job?

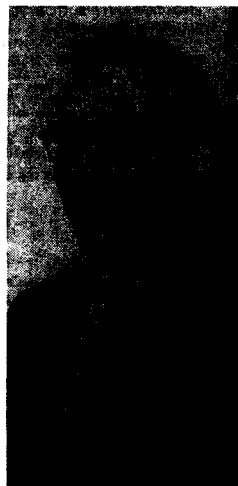
I soon realized I had to be more specific than that. Not only is this man faculty advisor to the school newspaper and professor in chemistry, he is much more.

Who is Rabbi Rabinowitz? He is an alumnus of Yeshiva College (1944) and received his ordination there (1958). He received his Master Degree from the Polytechnic Institute of Brooklyn and is now working there for his doctorate in chemistry. Presently he is a member of Sigma XI, an honorary scientific fraternity, and Phi Lambda Upsilon, an honorary chemistry fraternity.

Though gladly he would learn, Rabbi Rabinowitz would also always gladly teach. He taught at Rabbi Jacob Joseph Yeshiva for ten years (1947-57) and at Yeshiva College for two years (1957-1959). In 1958 he came to teach chemistry at Stern College.

Simultaneous to teaching at Stern, the chemistry professor is on the National Advisory Board to Yavneh, and for the past two summers, he has been educational director at Camp Morasha.

At last, we come to the Rabbi Rabinowitz that Stern College students know. Some know him as their chemistry professor on the fifth floor, teaching the course, so that chemistry is understandable. It was there that students first saw him as a person who would seri-



Rabbi Jacob Rabinowitz

ously consider their problems, even if they were outside the realm of chemistry.

Since then, most students have come to know Rabbi Rabinowitz in his role as Religious Guidance Counselor. With knitted brows and a smile in his eyes he'll listen to the problems of a girl who has just found out about religion and wants to know how and why to do the intricate laws of the Torah.

Then there's the orthodox girl who finds herself full of questions and, at last, she's found a person who'll listen and try to answer her, rather than scorn her.

Then, of course, there are all the rest of us who have personal (Continued on page 7, col. 1)

I. B. Singer Offers Views On Role of Jewish Authors

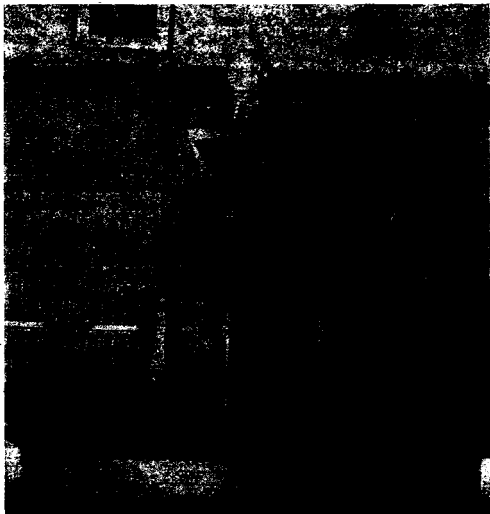
by Chia Ramras

MR. Isaac Bashevis Singer, noted author of The Slave, and other literary works, was lecturer at the third of the Yeshiva College Stern FCRT series. Speaking at Stern College on Sunday evening, February 13, he developed his topic, "What is a Jewish Author." This was followed by selected readings by the author.

Mr. Singer approached his main theme, the Jewish writer, by outlining his criteria for every writer. The author must, of course, have talent, which is an indefinable term, for each writer creates his own definition and interpretation. He must always be infor-

ish way of life must somehow affect the Jewish writer. He must know and understand theology, law, tradition, customs and language of his people. "The richer the soil, the deeper the roots, the stronger the plant."

The artist comes from the same



Isaac Bashevis Singer as he addresses a YC-SC lecture on Sunday, February 13, at Stern College.

mative, causing the reader to discover a new physical or spiritual experience.

This writer's nationality, or "address," as well as his roots in a milieu are also instrumental foundations for creativity. While being deeply rooted, he must be somewhat removed; he must be "inside and outside at one time."

Mr. Singer continued by applying these basic principles to the specific situation of the Jewish writer. Every aspect of the Jew-

ish way of life must somehow affect the Jewish writer. He must know and understand theology, law, tradition, customs and language of his people. "The richer the soil, the deeper the roots, the stronger the plant."

After his prepared address, the author read "The Needle" a short story which treats the traditional matchmaking custom. The protagonist, a rather selective mother, uses the purchase of a needle to test the worthiness of prospective (Continued on page 6, col. 1)

Dr. Rackman Major Speaker At Luncheon Honoring Y.U.'s Dean's List Students

by Miriam Levy

On the afternoon of Sunday, February 13, 1966, Dean Isaac Bacon of Yeshiva College and Dean Dan Vogel of Stern College were hosts at the annual luncheon held in Furst Hall, in honor of the students on the Dean's List of Yeshiva University. The luncheon was attended by members of the faculties of the two colleges and by those students who had achieved Dean's List standing during the academic year 1964-1965. The requirement for Dean's List is a cumulative grade index of at least 3.4 for both semesters.

After the buffet luncheon, the students were welcomed by Dean Bacon, who spoke briefly about responsibility and academic freedom. Dean Vogel then introduced the main speaker, Dr. Emanuel Rackman, Assistant to the President, who delivered the third honor lecture on "The Concept of Equality in Halachah."



Dr. Emanuel Rackman

Dr. Rackman discussed the Jewish view of human equality with reference to an essay of his soon to be published in the legal review Nemos. He explained how complete human equality is a tenet of Jewish philosophy as based on the principle of Tzelem Elohim (man created in the image of G-d) and the common descentance of all peoples from Adam.

He noted, however, that 19 areas of seeming inequality can be found in Jewish halachah: The goal of Yahadus is thus to reconcile its "ideality" of equality with the "reality" of human differences.

A question and answer period followed the lecture. As each of the speakers for the afternoon noted, it is the task of the students of Yeshiva University, guided by the outstanding members of the Dean's List, to carry out the goals of Yahadus both during and after their college years.

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Down With Double Payment

Registration time at the beginning of each new semester at Stern is a period of much excitement, great confusion, and payment of an endless number of five-dollar checks by those girls who decide to commit that sin of sins — the change of programs.

In the first two weeks of school, things being as hectic as they are, the administration will inevitably switch professors and reschedule courses. Yet, the students of this very same institution are penalized five dollars should they decide to drop a section or drop a course. We do not charge the administration a fee for causing us to adjust our whole schedule. Is it not reasonable, then, that the student be at lowed the same rights as the faculty when it comes to making a program change?

We, the students of Stern College pay a \$65.00 registration fee. What services does this not so small sum of money pay for if not for such things as program changes? Certainly those pink, green, blue, and tan program cards do not cost the institution this sum of money!

The registration kits for this semester were distributed after our Chanukah vacations and were due before intercession. This did not allow those students living outside of the metropolitan area (2/3 of our school's population according to the latest statistics) to discuss their schedules with their families. Thus, hasty decisions had to be made without discussion with our parents who support most of us in college, and who have every right to know our plans for the year.

Therefore, we suggest that the first two weeks of school be set aside for any schedule adjustments without charging the students for a change during this time limit. This would give the students an opportunity to make sure that their courses are the ones in which they wish to remain.

Punctuality for Profs

"Better late than never, but better never late." This aphorism can be applied to a very disparaging situation at Stern.

Students are expected to be prompt and are penalized for being tardy. However, teachers walk into class fifteen to twenty minutes late without regard for the students and the class time wasted.

Also, teachers who intend to be absent should notify the office in the morning so that a notice can be posted. This bulletin should be put in a clearly visible space, rather than on the cluttered board which is presently used.

Students come to college to be guided by their professors. This responsibility can be fulfilled only by examples set in person.

Letters to the Editor...



Support Torah Campus

Dear Miss Stern College Student:

How good is your memory? Can you think back to a few short weeks ago when you were shouting, even demanding a complete revamping of the R.S. department here in Stern? Just how sincere were your indignant shouts? Did you really want a change? An even better question would be whether or not and exactly to what extent are you now willing to work for such a change?

Confess honestly to yourself: were your shouts just noise, or were they backed by the earnest desire to learn by participating actively in an organization established expressly for the purpose of bringing those desires to fruition?

If you can answer affirmatively to any or all of these questions then the following announcement will be of great interest and importance to you. If not, then you need not read further, as this is meant only for those who say what they mean and mean what they say.

For those who are interested in learning more about Judaism — its beauty and warmth; for those who are anxious and willing to dissipate the myths that Judaism is cold and sterile (ideas whose origin lie embedded in ignorance) then you will eagerly and purposefully direct your attention and efforts

toward the firm establishment of Torah Campus at Stern.

It is common knowledge that Rome was not built in a day, which means that a complete metamorphosis (be it in the R.S. department, or in the changing of school policy) cannot and will not take place "overnight." In other words, it is often necessary to restrain impatience, especially when working toward a long-range goal.

Consider the man who attempts to put the roof on his house before he has laid the foundations and built the frame on which the roof can securely rest. Not only is he unable to put up his roof, but he is deluding himself into thinking that something as heavy and important as a roof can somehow by means of some kind of miracle, be supported by the thin air.

Realistically speaking, it is not totally out of the realm of possibility to think that our attempts at reform could be any more successful than the man's vain attempts to put a roof on a house that has yet to be built. However, the difference between our attempts and his ought to be the realization that in order to build anything — be it materialistic and tangible like a house, or spiritual like a warm and sincere belief, love and acceptance of G-d and His ways — one must begin at the bottom (meaning the beginning).

At this point, you must be ask-

ing yourself, "Well, what is the beginning?" "Where does Judaism begin, with Abraham, maybe?" Historically, yes, Judaism did begin with Abraham, but Torah Campus is not a history or Bible club. Rather, Torah Campus, whose success and further development is totally dependent on you, has been introduced to you, not only to prove, that Stern has no difficulty in thinking up new titles for yet another lecture series (groan), but to prove to all who really are anxious to learn, regardless of background, Hebrew speaking ability, or lack of same, and sans the distortions, that Judaism can be as meaningful to us today as it was five thousand years ago. Also, that contrary to many people's opinions, its laws and customs can be easily assimilated and applied to our lives today in the modern twentieth century with the minimum of difficulty.

The topics that have been chosen for discussion are topics that will answer many of the "fundamental" questions that the majority of us have, and will, hopefully, give rise, in the course of discussion, to other related questions whose answers will help clarify each person's ideas about Judaism.

Torah Campus may not give you the answers to all of your questions, but it is a good beginning, and with your continued interest and effort, it will grow from strength to strength.

Melody Renov

Action Demanded

Dear Editor:

After the raise of \$300 was known, I was shocked to see the lack of active student response and protest.

The administration, although it notified parents about the raise, failed to notify students. This seems to be a definite disregard of the student who is often responsible to pay some or a large part of his costs. A letter could have been sent to each individual student.

It is reasonable to understand that rising costs do necessitate the raising of tuition, but \$300 is an extremely large increase. This amount is a fourth of our present fee of \$1200. The additional raise of \$300, which makes the total tuition \$1500, seems to take Stern College into the price range of an Ivy League school. Stern is far from this as felt by some staff and students.

Probably there are many students who would have thought twice about entering Stern if they knew that they would pay this large tuition after entering. Those students who are at present juniors and who will be seniors next year are "really concerned." By the senior year a student has no choice. She has to finish her last year at Stern due to educational laws.

Another problem is the fact that the present classes, especially the sophomore and juniors, will probably not be in the new building. They will probably be only inconvenienced since the building process will cause much noise and confusion. Therefore, as has happened in the past (when the tuition went up from \$900 to \$1200), most students feel that this raise should affect only incoming students. If it is absolutely necessary that present students be assessed an additional amount, this amount should be less than \$300.

Although students were told that they would be compensated by additional scholarships and loans, there has been made no definite guarantee.

(Continued on page 4, col. 4)

A Fond Farewell

Several weeks ago, Dr. Belkin, president of the University, announced the appointment of Rabbi Jacob Rabinowitz to the position of Dean of Students of Y.U. In anticipating his impending departure, we are filled with mixed emotions.

Our happiness stems from the realization that this re-appointment is a promotion of which we should all be proud. We also realize that Rabbi Rabinowitz who knows and understands our problems will now be in the position to fulfill many of the needs of Stern College and her students and to relieve numerous burdensome problems.

On the other hand, we are losing from our immediate midst, a man who will be extremely difficult, if not impossible to replace, both in view of his official and unofficial capacities.

As for his official undertakings, besides being a chemistry professor, Rabbi Rabinowitz serves as our religious guidance counselor and as the faculty advisor for *The Observer*. Few individuals have attempted to assume such important responsibilities and fewer still have performed so ably. One oftentimes wonders from where he taps his source of time, energy, and patience.

However, we will most of all miss this man for the true friend that he is. He is one person who actively carries out the open-door policy of Yeshiva University. His fifth-floor office is ever open to any student wishing help of any sort. After discussing a troublesome matter with Rabbi Rabinowitz, one sees a clear path of action, for he possesses the uncanny ability of reducing problems of almost any magnitude to a conquerable size.

In view of these outstanding qualities possessed by this man, we ask of the entire administration to recognize their responsibility they face in choosing a replacement for this position occupied by Rabbi Rabinowitz. In addition, we ask of the entire faculty their aid in filling the gap created by Rabbi Rabinowitz's departure by giving of themselves and by providing direction and inspiration to their students.

We wish Rabbi Rabinowitz much success and hazlacha in his future role as Dean of Students and in every other endeavor of his life. The only favor we ask is that you do not forget us, for we can never forget you.

Still Minus A Minyan

Our editorial on the need for a Shabbos minyan, printed at the beginning of the fall semester went unheeded by the administration as do most of our suggestions. But we maintain that this is not just "another suggestion."

Stern has an obligation to make "ruach," Shabbos spirit, available and appealing to the student who comes here looking for it. A Shabbos minyan would mean that all activity would be concentrated in the college building avoiding the walk to and from 16th St., often uncomfortable on cold or rainy days.

Having made an unofficial survey at YC we have found that many boys are willing to spend Shabbos here and would pay for meals at Stern instead of at YU. The problem at hand is where to house them but if the administration were willing to admit the need, the solution could easily be found.

It is a serious deficiency we witness at Stern when girls find it easier to sleep all day and eat in the dorm rather than come to school to enjoy a true Shabbos. However, those who are guilty can not be blamed because Stern has not given them any incentive and makes little effort to encourage their participation in school.

We suggest a trial period of one month during which time the administration could evaluate the effort and effects of the program, and girls could see the beauty in participation.

La Plume de Lewin

Theater Offers Sartre Opportunity To Present Existential Philosophy

RECENTLY, I had the good fortune, after having studied the plays of Sartre in class, to see a film of "Les Mains Sales" and a production of "Les Sequestres D'Altona" in English, at Lincoln Centre both in the same week.

I had learned, while studying his existentialist philosophy, that Sartre though extremely versatile, excels as a dramatist because the theatre permits him to

present his philosophy, the philosophy of existence, in the form of a conflict in human experience. This point was amply illustrated by seeing the two plays after which Sartrean existentialism really began to take on a much deeper and more significant meaning.

"Les Mains Sales" presents two different kinds of revolutionaries: Hugo is an idealist fleeing from bourgeois society and unaware of what he seeks. Hoederer on the other hand, is a more mature and organized revolutionary who knows the consequences of his revolt and is sure of what he is attempting to accomplish.

In this play Sartre attempts to illustrate his philosophy by showing that an unmediated act, by which Hugo kills Hoederer leads to terrible consequences. The existentialist is free to choose his act but he is responsible towards humanity by his choice. The true existentialist like Hoederer, reflects before he makes a choice, for he respects and loves his fellow man despite his faults and he knows that his act must have purpose and meaning for humanity.

In "Les Sequestres D'Altona" his latest play which deals with Germany after her defeat in the second World War, Sartre also reveals his concern with the Algerian situation. The play deals with a German family whose son lives locked upstairs in a small room. Frantz Gerlach is a war criminal who is unable to participate in Germany's reconstruction because he was condemned at Nuremberg, but he and his family live under the pretext that he cannot accept Germany's defeat

and has therefore locked himself up.

His father, with whom he has had no contact for thirteen years, tries to persuade Johanna, the wife of his brother, to establish relations with Frantz and tell him of his father's approaching death. Johanna consents and becomes part of Frantz's imaginary world, until she finally realizes his guilt and has the force to break away. At the end of the play, Frantz, who is continually justifying himself before the imaginary tribunal of crabs, admits his guilt and his responsibility.

This play is also an illustration from a somewhat different angle, of Sartre's existentialist philosophy. The Germany of the second World War had attempted to dominate the world with her superhuman pride. The father of Werner and Frantz inculcated in his children prejudice of which they were unable to free themselves. Sartre shows us that being accomplices to crimes without objecting causes a man to begin committing them.

Mr. Gerlach was against Hitler but he sold the Nazis land to build a concentration camp. During the war Frantz protected the Polish rabbi but after the Nazis killed him, he began to torture and kill. Only after his rejection by Johanna does Frantz realize that he is guilty by accepting the consequences of his deeds and must emerge from his world of illusion.

After seeing the plays, one is left with a greater understanding of what the true existentialist strives for. He aims to create himself, to perform deeds, not for self-benefit or out of rashness or self delusion. His acts are those in which he can believe with the fullest conviction and without remorse, that he is serving humanity to his fullest capacity while at the same time remaining true to himself as an individual.

A Student's Views

Make Purim Ki-Purim

by Marcia Davis

THE MITZVA of Adloyada, which requires one to rejoice on Purim to the point where one cannot distinguish between Arur Haman and Barchu Mordechai, seems to have been carried too far and the religious meaning of Purim seems to have been lost. Even the Megilla seems to lack a religious orientation, for nowhere in the Megilla is the name of G-d mentioned, nor is there any direct reference to a belief in, or a reliance upon a Divine Being.

It is indeed understandable therefore, that there was serious deliberation as to whether this book merits inclusion in the Tanach. Paradoxically it is in the Apocrypha's Additions to the Book of Esther which is not Divinely inspired that reference and prayers to G-d are inserted—most probably an apologetic attempt to rectify the seemingly erroneous omission.

Rav Hal Gaon explains the absence of G-d's name in Megillat Esther by saying that Mordechai

knew that the Persians would copy the megilla, and he did not want His name used for idolatrous purposes. Furthermore the Sages of the Talmud tell us that the Megillat Esther was composed under the inspiration of Ruach HaKodesh.

A deeper view explains the events of Purim as being exemplary of a hidden miracle with the work of G-d not easily apparent. Due to the similarity of the repeated verb in the verse in the Torah, "V'Anochi Hastair Astir pane ba-yom ha-hu . . .", "And I will surely hide my face on that day for all the evil which they shall have wrought in that they turned unto other gods," the Maharal from Prague sees it as referring to the time of Esther when G-d was not an active force in the deliverance of the Jews but rather His acts were hidden from us.

The commentators are quick to point out that G-d is definitely present with the Jews in their

Seniors Win Purim Laurels

by Miriam Josovits

The Girl's Purim Chagiga was held Wednesday evening, Feb. 23, in the school auditorium.

At the opening of the chagiga the seniors were given the honor of being the only class to march in. They marched to the tune of "Midnight in Moscow" but their pace was slackened by the "chains" they bore. Their banner read "Chain Gang from four years of Slavery in Stenberia." Rachel Spertling and Miriam Josovits, chairmen of the chagiga, then welcomed everyone to the chagiga. A special thank you was extended to Dr. G. Appel, Mrs. L. Hatvany and Mrs. R. Simon for consenting to be the judges.

The first class to present their marching song was the Junior Class. The message conveyed to us in their song was that they are happy they only have one year left in Stern College. Then the Freshman Class told us a little about themselves in their marching song. They come from Tokyo Bay and wear their kimono's way below their knees in accordance with tzenut! The Sophomore Class sang their marching song in French. The Senior Class echoed their sentiments through this passage, "Though we might survive in the cold cruel world outside, our deep sorrow in leaving we can't hide." The seniors then broke the solemnity of their marching song

All signs to be put up anywhere in the school must have the Student Council "Stamp of Approval." This excludes those signs placed by the appropriate committees on the Torah Activities, Cultural, Tzedakah, or Student Council Bulletin Boards.

Any other sign put up anywhere (including the walls) without approval will be taken down.

Approval will be given by: Nancy Cohn and Esther Spenciner.

by presenting their comedy song. They reminisced over the comedy songs they sang in the years gone (Continued on page 6, col. 3)

Help Keep Flame Burning; A Giving Jew, A Living Jew

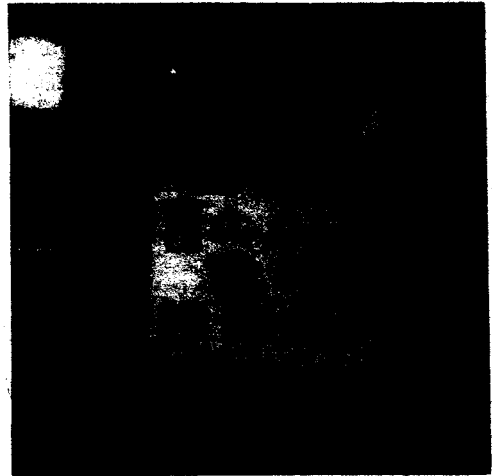
This semester the student body of Stern College is officially assuming the responsibility of supporting several students of Beit Olot in Israel. To be proud of our undertaking of this worthy mitzvah, we must fulfill our obligation. We must raise an amount huge enough to support the girls who have been placed under our care.

We are proud to announce that forty dollars was raised on our first collection day. But this amount can only support "our girls" for one week. In order to raise enough money we have planned collection drives.

Our cornerstone is the display in the smoking lounge. Pinned on to the display are pictures of the students of Beit Olot. The flame above the pictures symbolizes the

discretion in deciding how much she must give and can give. We do not want anyone of you to exceed your bounds but only to contribute what your expenses allow. When contributing to your class representative remember that you are providing a home, an education and yiddikheit for a Jewish child.

Tzedekah boxes will be placed in various areas of the school and dormitory. The purpose of this is to give the students the opportunity to perform the mitzvah of tzedekah more than twice a month. Many students already practice this mitzvah daily. With the tzedekah boxes in view of all perhaps more students will take advantage of their opportunity to daily perform an extra mitzvah.

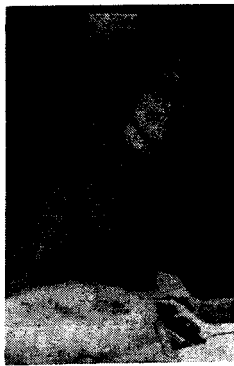


Chairmen Miriam Josovits and Arline Malman arrange Beit Olot poster.

everlasting burning spirit contained in the Jewish soul.

In the weeks to come class representatives will be approaching their classmates bimonthly for individual contributions. We know that each student will use her own

When contributing remember that we not only have a responsibility to "our girls" in Beit Olot, but that we also have a responsibility to ourselves. Help keep the flame burning, remember . . . a giving spirit, a living Jew.



Marcia Davis

exile; He is hiding from them only their redemption.

But what is there about the exile that should cause G-d to hide His works? If the Jews turn to worship other gods, surely the

Jews are deserving of such punishment. Is it to be assumed, however, that just because the Jews are exiled and dispersed among the other nations they will automatically become idol worshippers, as might be inferred by the verse: "And the Lord shall scatter you among the peoples . . . And there you shall serve gods, the work of men's hands . . ."

It may be explained, however, that since the Jews are now subject to foreign peoples who are idol worshippers, the Jews are not free to believe as they wish, and, in fact, try to find favor in the eyes of the ruling government by adjusting their behavior to that of their new environment.

In some cases these new values may not be wrong ones, per se; nonetheless, they cannot be considered as acceptable Jewish values. It is for these reasons that the Jews in exile may be considered idol worshippers.

Related to this is the fact that Hallel is not recited on Purim.

One reason given is that Purim took place outside of Israel. But this does not suffice to explain the fact, since Pesach as well as Shavout and Succot did not take place in Israel. Therefore it is necessary to again realize the effect of the exile on the Jews.

On Pesach the Jews, by being freed from their Egyptian bondage, were able to accept G-d as their only master. On Purim, although the Jews were saved from destruction, they were still subject to the whims of the king, and thus not free to worship G-d alone.

In applying the Purim story to our times, it is apparent that we are still in the darkness of the exile, still subject to the mercy of foreign governments, still trying to adjust our lives to strange cultures in feeble attempts to be accepted by them. One method of eliminating these problems is to build our own environment according to Torah in our own homeland and in which a way help bring closer our redemption.

Koss-tic Comments

Council Autonomy On Clubs Seen As Step Toward Granting of Home Law

WITH the beginning of this semester Student Council has begun to act again—after its "papers and finals-caused hibernation."

There are many activities planned for between now and June 16th, and I hope that they will be as successfully run as our forum with guest lecturer I. B. Singer. Many thanks to Toby Engel for her hard work. Miriam Josovitz and Rochel Sperling—besides the class chairmen—also have spent myriads of time for our enjoyment and participation in the Girls Purim Chagiga. Miriam also had been intensely working along with Arline Malman on the Student Council sponsored Tzedakah drive for Beit Olot with the hopeful goal of supporting several girls in the orphanage.

We also are starting this semester on a new leaf: Student Council has been deemed semi-autonomous by the administration. There are still some controls imposed upon us whereby, for certain functions, we still must consult the Faculty Committee on Student Life before acting. But it's a step in the right direction with one hopeful result that in the near future, Student Council will be autonomous with no apron strings attached. Don't let it be misunderstood that Student Council does not appreciate this loosening of bonds. We only hope that we can accept the responsibility placed upon us for our rote activities and put it to good use.

There is much that's happened this year for which Student Council must be thankful. We've come a long way from last June with many advances in all fields: religious guidance, the quality and content of *The Observer*, Student Council Activities (Tzedakah Drive, YC-SC lecture series, class competition nights—Girls' Chanukah and Purim Chagigas. It is Student Council's fervent plea that all we have gained will not be lost by the shifting of a very devoted faculty member to a position uptown.

One man has unselfishly given his time to elevate Student Council and its activities. He has developed the religious guidance program from practically nil to its present influential state; he is a person to whom a student can go and talk—he has those wonderful traits of patience and understanding and will do his utmost (which seems to be infinitely measurable) to help a student; he advises the newspaper staff, he has helped enlarge the chemistry department—many students continue in chemistry after being given incentive by his perseverance and devotion to his jobs; he lectures at clubs and meetings and always attracts a large crowd; he also is on numerous faculty committees and is known to be a person with whom a student can reason—he has been known to say "no" and at times disagree with student's views—but for valid reasons—which he will discuss. It is common knowledge that he will go out of his way to help anyone or even just to listen to problems and complaints.

It will not take one man, nor even two to replace him—but four or five and will not be able to equal him. We hope that in replacing him, the administration will bear in mind his unique character and give us faculty who will work with the students in unflinching devotion and who can best meet his caliber and intellect. Of course, we would rather that he not leave—but as it's not for us to determine such an arrangement, the only thing we can do is to wish Rabbi Rabinowitz much success in the future and let him know that if he ever needs assistance of any kind—he can count on us!

We wish to express our condolences to the following:

- Dr. M. Isaacs - loss of sister, Sharon Duchan '67 - loss of brother.
- Shella Friedman '68 - loss of father.
- Varda Katz '68 - loss of brother.
- Annie Lazarus '68 - loss of father.

May they be comforted among the mourners of Zion.

MARCH CALENDAR

1. TAC—6:30
2. Clubs—10:35
3. Forum — 10:35 Rabbi M. Schachter Student Council 6:30
4. Big-Little Sister Supper
5. Clubs 10:35
6. Stern Dramatic Presentation
7. Hebrew Speaking Day (Roah Hodesh Nisan)
8. Class Meetings 10:35 Student Council
9. Halachic Seminar—Pesach

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Vogel Addresses Alumnae Gathering

by Sue Amin

Tuesday, February 22, famous for being George Washington's birthday was also the date of the Second Annual Alumnae Homecoming at Stern.

In charge of the day were Deborah Weiner and alumnae Phyllis Drillick and Ellen Offenbacher. Malka Sax headed the Alumnae reception for the freshmen, held at the end of the homecoming day.

Approximately thirty alumnae attended the day, which included visiting both morning and afternoon classes, a tour of the new dormitory building, and a luncheon with Dean Vogel. Students babysat for the Alumnae's children in the lounge.

After the luncheon, Dr. Vogel spoke to the alumnae about future changes for Stern and announced changes in the administration. Rabbi J. Rabinowitz has been appointed Dean of Students at Yeshiva College, and, after Mrs. Isaacs leaves in June, 1967, will also be Dean of Students at Stern College.

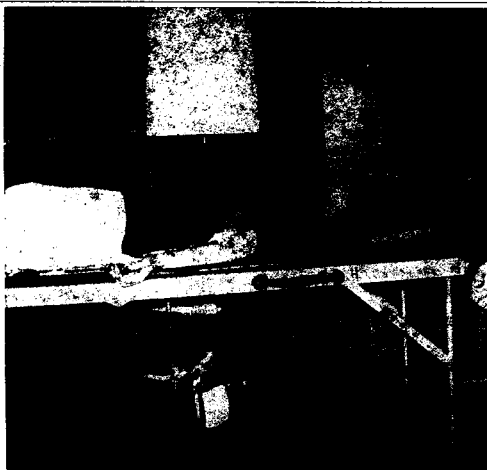
Dr. Vogel answered questions by the alumnae about the changes. It was also announced that the entire eleventh floor of the new building will be a gymnasium and that, although there won't be a synagogue, there will be a room for meditation which may be available for davening.

The new cafeteria will seat approximately 350 people. The cafeteria in the present building will be left for overflow crowds from dorm weekends and smaller functions.

Torah Campus

TORAH CAMPUS announces weekly seminars — both "hashkafah" and "halacha le-ma'aseh," to be conducted by rabbis from our faculty and guest lecturers invited from outside the school. They will be held every Thursday evening at 6:30 p.m. in the Student Lounge.

The first seminar which was conducted by Rabbi Jacob Rabinowitz (Continued on page 5, col. 5)



An unidentified editor donates blood during recent blood drive held on February 21st.

Letters To The Editor

(Continued from page 2)

Students from Stern and Yeshiva were told that this increase is also caused by the fact that students should now pay for their additional program of Jewish Studies. What about all the preceding years? To most this seems ridiculous. Instead of taking a course in ancient history students here take Jewish history. Also many schools which offer Hebrew do not charge the student for taking Hebrew instead of a Romance language. In general, just as one does not suffer because he wants one type of schooling instead of another, one should not suffer because he chooses a religious school.

The issues here and other issues about the \$300 increase need to be openly discussed and answered for the student body. Who will do so?

A Concerned Student

A Drop of Blood

Dear Editor:

On February 21, 1968, Stern College was again privileged to hold its annual Blood Drive. Over the years we have built up a Stern College blood bank. Each girl who donates is entitled to draw on the bank for herself or her family, free of charge.

We pride ourselves in being a Yeshiva. All the girls are conscious of the Mitzvah of giving Tzedakah; we all fill our "pushkas" with spare change. However, when we are asked to give just a little bit more of ourselves, to exert a little more effort, we fail miserably. Out of an enrollment of almost 400 girls, even allowing for those disqualified due to health and age, we certainly expected more than 54 applicants and the resultant 44 pints donated.

We are grateful to the teachers for their cooperation in excusing students from class, but we were disappointed that only one teacher actually donated blood. Thank you, Dr. Robinson!

Thank you to all who made the blood drive possible. Your courage and good spirits were greatly appreciated by us and brought compliments for you from the nurses. We look forward to a greater response next year.

Irene Nidelman and Susan Harris,
Blood Drive Chairmen

RNA or ATP?

Dear Editor:

I have been distressed to hear many of my professors repeatedly ranting and raving about the low caliber of the freshman class. Oftentimes, I can't help but wonder how many freshmen are as equally disappointed in their instructors, as I am.

Per example, out of eleven professors that I have, only four have distributed a syllabus. Maybe if they did distribute syllabi, they would enter their classes prepared for the day's lecture and would not have to resort to the discussion of some totally unrelated matter in order to fritter away the time.

Secondly, many teachers who protest this "low" level suggest that if the students would think deeply and carefully, a "better" class might result. How ironic it is that these teachers, like many others, overburden their classes with so many mechanical assignments that the students have no time to think.

Thirdly, in my studies I have come across several instructors who are guilty of one of the gravest of crimes — the stifling of creative spirit in a supposedly free atmosphere of exchange. The technique used by one professor in particular is to brand question after question as stupid and to ridicule those who dare to think. As we have always learned, "Lo Ha-Bayshun Lomed," the cowardly does not learn.

In conclusion, I feel that the time has come for you, our faculty of Stern College, to re-evaluate your approach to our education. Do you want your class to be a mere session in the mechanics of memorization and regurgitation? Would you prefer that we pattern our thinking R.N.A.'s rather than always use our writing A.T.P.'s? We want to think that your answer is the former choice. If this be the case, it is felt that a complete re-evaluation and subsequent revamping of your education methods and techniques is long overdue.

A Stuffed Student

Commuter's B'Galut

Dear Editor:

We would like to take this opportunity to publicly thank everyone connected with the dormitory, administration, and especially, Mrs. Sobel, who made it possible for us to stay there during the transit strike. We were all extremely grateful for the convenience.

We would also like to thank all of the girls whom we inconvenienced and who, nevertheless, made us feel at home.

Thanks again.

Commuters B'Galut

Library Hath Grown?

A Thousand Days by Schlesinger has been on the best seller list for three months; *Kennedy* by Sorensen, for almost five months. Their respective prerelease publicity was so great as to insure these books a place in history.

Yet, these books are not yet in the Stern College library, nor can we expect them in the library this semester.

Is it poor selection on the part of the librarians which keeps these books out of our library? Or is there too much bureaucratic "red tape" involved in book purchases? Both situations demand an immediate remedy.

Constructively,
Pearl Marcus

The Faculty Committee on Student Life has announced a revision of the regulations governing social functions and extra-curricular activities.

Beginning with the Spring 1966 semester, Student Council will bear full responsibility for the planning and execution of social events, lectures, and fund-raising projects. This means that it will no longer be necessary to submit plans for approval to the office of the dean of students, but the office will always be available for advice and assistance.

It is understood, of course, that the religious standards of Yeshiva University as well as good taste and propriety will be maintained at all times.

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Swimmers Strip While Participating In Lifesaving Courses At Hotel Kenmore

Last Tuesday approximately fifteen Stern College students jumped into the swimming pool of the

form this dive the student must do a belly flop while keeping her head above the water. The swim-

mer keeps her head up in order to keep her eyes on the victim. She does the belly whop to stay above the water.

The life saving jump forces the female swimmer to sever her ties with femininity. In order to master the life saving jump one must forget about being graceful. The swimmer extends her arms and legs any which way. She then jumps wildly into the water pounding it with all her might. The swimmer assaults the water because she still finds difficulty staying above the water even when only clad in a bathing suit.

Aside from the life saving course, there is also a swimming course being offered for those students who have the desire to improve their swimming abilities. (Continued on page 8, col. 5)



Two swimmers, Miriam Josovits and Cella Sklar, seen practicing during a recent lifesaving session. This course is being given by Mrs. Wolfenfeld.

Kenmore Hotel while fully clothed. After removing their sneakers, socks, skirts and blouses... bathing suits were revealed. (The girl who forgot to change into her bathing suit will remain anonymous.) The purpose of this exposé was to prepare those students taking a life saving course the art of saving themselves should they fall into deep water. With the removal of excess weight, caused by over garments, the swimmers will find it easier to swim ashore.

In the life saving course students are taught some "bad swimming habits" such as the life saving dive. In order to expertly per-

Madhouse of Marat/Sade; Microcosm of Human History

by Sara E. Spivak

AN incontestably brilliant display of theatrical pyrotechnics is offered the playgoer by Peter Brook's production of Marat/Sade. Employing two incongruous "styles"—the Brechtian technique of "alienation" or intellectual distance (by interspersing with music-hall songs, satirical herald, musical interludes, etc.) and Art- Audian "Theater of Cruelty" (violent spasms, hallucinations, an almost apotheosis of delirium tremens), playwright, Peter Weiss engages all the spectator's faculties simultaneously. Cruel parody-

mal shock waves catapult themselves into the sanctum of the spectator's private obsessions; the entire performance literally grips him by the lapels.

The German playwright, Peter Weiss, in fashioning Marat/Sade, had a historical take-off point: that notorious Savanarola of sexual perversion, the Marquis de Sade, while incarcerated for his bizarre sexual extravagances at the Charenton Asylum in Paris, would write and produce, at the behest of the asylum director, psychodrama, employing his fellow inmates as his acting company.

Ostensibly for the therapeutic value of its thespians, de Sade's psychodrama actually served to whet the jaded palate of a fashionable Parisian audience, out slumming in Bedlam. Seizing upon this event, Weiss ingeniously interposes an imaginary polemical confrontation between de Sade, the conscious absurdist and Jeremiah of the apocalyptic orgasm, and Jean-Paul Marat, French revolutionary leader and archetypal Marxist.

As Weiss envisions the play, it is a philosophical debate between the respective apostles of extreme individualism and extreme collectivism; montaged with Marat's assassination by the beautiful young, Judith-like, idealist from Caen, Charlotte Corday. But to a considerable degree Weiss immerses the intellectual debate in the tumultuous, all-pervasive incantation-and-eeriness of the Artaudian milieu.

The play is enacted in the Charenton bath hall with the "recidivist" madness of the actors constantly impinging on their roles. Marat (doomed by a skin disease contracted in his early agit-prop days spent in cellars and sewers to remain immersed in a tub) the self-proclaimed champion of the (Continued on page 8, col. 1)

Our Girl Abroad

Yavneh at Hebrew University Brings Ruach to the Campus

YAVNEH is the religious student's organization at Hebrew University. Foremost among its activities is the program of Jewish studies. This consists of weekly classes in Tanach, Talmud, Dinim, and Philosophy, given by Rabbanim from Jerusalem.

Those who need an easier Hebrew level, may take advantage of the American Student Program courses, half of which are taught by religious teachers. Although the level of Hebrew is easier, the content of the course does not suffer. Anyone may sit in on the class, but if not on the American Student Program, the student will need special permission to take the exam for credit.

Yavneh also sends students to eat in the cafeteria Friday night and keep the "ruach" for Shabbat. They also sponsor a home hospitality program for foreign students, placing anyone who wishes to be placed in a religious home for Friday night. All these programs have been successful.

There is no outward conflict between the religious and the non-religious student here. Each has come for the same purpose. On the personal level too, religion does not prevent friendship. If there is any conflict at all, one would have to start discussing the place of religion in Israel today, and this I am not prepared to do. But the main social life of the re-

ligious student does, naturally, center around Yavneh.

The student who also has no problem as far as Kashrut or Shabbat is concerned; the University cafeterias all have the Hechsher of the Rabbinate and no classes are scheduled Friday afternoon. The University, as well as all things in Israel, is run on the Jewish calendar. That's why last year's Pesach vacation was 5 1/2 weeks (leap year—Adar Shannei) and this year's vacation is 3 1/2 weeks. Also, if one is interested and truly concerned about his Jewish education as well as secular, there are excellent opportunities in Jerusalem to find classes in Lemudai Hakodesh, in addition to those given by Yavneh.

All students were on vacation until January 16. The word vacation does not have the same connotation as Americans are used to; most Israelis spend their time studying, writing papers, or taking exams for those courses which end before Yune.

Some do try to find time for trips. But, as was seen on the recent student tevel (trip) to Eilat, it is mostly Americans and other foreign students who head south for the winter recess. Now is the ideal time to go to the Negev, for it is relatively cool.

Stern Students Undertake Letter-Writing Campaign

by Lenore Wolfson

Rabbi Israel Miller, Chairman of the American Jewish Conference on Soviet Jewry, wrote an important letter to the editor of the New York Herald Tribune on February 10, 1968. In his letter, he registered protest against the Soviet Union's failure to follow-up their promises in regard to Soviet Jewry.

Last summer the Soviets promised the group of Rabbis led by Rabbi Miller that the Russian Jews would soon have an edition of 10,000 Hebrew prayer books and the Moscow Rabbinical Seminary would reopen with 15 to 20 students. Rabbi Miller stressed the fact that now is the time for the Soviet authorities to begin preparations for making good their promise of matzot.

The following day, February 11, the Herald Tribune ran two more articles on Soviet Jewry. The articles were in contrast. One pointed to the relative freedom that exists among the Jews of Bukhara. The other article stressed that the Soviets are not following through on their promises from the summer.

It is important to keep abreast of the latest news. The trial of he writers Andrei Sinyavsky and Yuli Daniel reveal important events and conflicts occurring within the Soviet Union. These writers who veered from the Soviet hard-line were harshly pun-

ished. Yet, their plea of "not guilty" at the trial is unprecedented. In most instances, the condemned are made to recant or plead guilty before their trial.

Artists and writers help to shape public opinion. What happens to them gives indications of the freedom allowed within the Soviet Union.

During this month, a letter writing campaign from Stern, Yeshiva, other colleges, and throughout the nation to President Johnson and Mr. Dobrynin, of the Soviet Embassy will take place. Through your cooperation in this campaign, it is hoped that this year Jews throughout the Soviet Union, and not only in Moscow and Leningrad, will have matzot.

April 8 is the tentative date of another big rally which will be sponsored by major Jewish youth organizations in the city. To keep informed of this and other news, read your Soviet Jewry bulletin board.

Torah Campus

(Continued from page 4)

witz on "Torah and Mitrovka" will be followed by a series of seminars on Brachot, Prayer, Torah Learning for girls, Kashrut, Shabbos, the Land of Israel, and Purity of the Family.

The next seminar was held this past Thursday evening, Feb. 24th on Brachot, conducted by Rabbi Martin Gordon. The next one on Prayer will be conducted by Rabbi Altes Metzger, lecturer in the Jewish Studies Program at YU, on March 10th.

Security Or Insecurity— That Is The Question

by Esther Spenciner and Gilda Schuchalter

Security is:

- A Ford ad...
- An indefinitely postponed exam...
- Living on the 20th floor...
- Hearing the bell five minutes early...
- A ringing phone...
- Knowing all the Housemothers are on vacation...
- A weekend slip filled in on time...
- An uncle who's a doctor...
- A chocolate ice cream soda...
- Having no program conflicts...
- A seat on the subway during rush hour...
- Having an airconditioned car and office...
- A sale at Orbach's when you have money...
- Having a cousin whose sociology paper you can reuse...
- Completing the gym, speech, hygiene, music, and art requirements...
- Not missing Dr. Schnall's lecture every year...
- Knowing the policeman at 34th and Park doesn't really give tickets for jaywalking...
- A roommate who never uses the phone...
- A room in the dorm during a blackout or transit strike...
- Discovering that no one saw an amoeba in the amoeba culture this year...

Insecurity is:

- Having 37¢ for the rest of the week...
- Being told that everyone got above a 90% on an exam except for one...
- Having a major whose requirements keep changing...
- Waiting for the jail to open...
- Being married without having taken RS 51...
- Being 37th on the waiting list for the one copy of "Josephus" the day before the final...
- Having a chemistry experiment that didn't work out in the last step...
- Being a Poli Sci or Soc. major and not liking your instructor...
- Reading the instructions after you have removed the fat in the area of the groin of what you thought was a female cat...
- Having a ten minute lunch break at 12:00...
- Being a commuter and having to look at a subway map...
- Having the building next door newly repainted...
- Studying in the Music Practice Room...
- Finding a white card in your mailbox which has "see me immediately" checked off in red...
- Oversleeping three times for a two credit course...
- Being a commuter in the dorm during the transit strike...
- Seeing "Y.U. 1" parked in front of the Stern building two days in a row...
- A date for the Dean's Reception...

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FCRT Features IB Singer In Role of Jewish Author

(Continued from page 1)

daughters-in-law. Underlying the story, of course, is the supposition that the elders must arrange the match, for the young, with their "love, shmove," are not to be trusted with the responsibility.

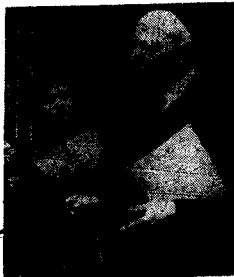
The second selection, read in Yiddish, illustrated the richness of the Jewish language by comparing certain words to their English counterparts. A poor man, for example, can be called an almost infinite number of synonyms, as Mr. Singer depicted by offering a list of charming examples with a twinkle in his eye.

The lecturer then invited questions from the audience. When asked why he does not translate his own work, Mr. Singer emphasized that indeed he does translate his own work, but that "Ceel Hemley helps me with the English."

The question arose about the power of the evil forces in Mr. Singer's writings. He went on to explain that the history of religion has shown that those who believe in G-d believe also in Satan. This drive, therefore, holds command of many situations in this world.

All people, he believes, have some fear of spirits. Mr. Singer supported this view by citing the example of a friend who shuddered when requested to remain alone with a human corpse. There should be no distinction between a dead man and a dead goose unless there is apprehension of the existence of spirits.

Would Mr. Singer classify the popular, contemporary Jewish writers, such as Saul Bellow and Philip Roth, as true Jewish writers? Everyone who insists on being called such, should, in fact, have that right. "The Jewish soil," Mr. Singer insists, "is meager. The roots are not long enough." The result of the author's



I. B. Singer answers query following lecture.

attempt renders him "an American writer who chooses Jewish topics."

The degree of Sholom Aleichem's influence, Mr. Singer noted in answering this query, is minimal. He is more inspired by the Zohar, Poe and by other mystical works.

In discussing the future of the Yiddish cult in America, the author recognized two schools of thought. Some are of the opinion that Yiddish is dead; others maintain the position that Yiddish as a culture is flowering. Mr. Singer classifies himself as a realist who sees Jewish children growing up not trained to use their language. He believes, at the same time, that the Jewish cult still has a source of life as well as a future for the multitudes of scholars who will be searching for topics for doctoral dissertations.

The large, enthusiastic audience applauded the distinguished guest as they went on to cake and soda, practicing their Yiddish and contemplating some of the newly-learned expressions. One that comes to mind is: "So she went to a leech, but what does a leech know?"

Faculty Footnotes

As of this semester, there have been changes in the time schedules for afternoon classes. This has been done in order to avoid the school day running too late into the afternoon. The time from 12:10-1:00, which was used as a lay-over hour, was therefore increased and used as a teaching hour instead. This change was necessitated by the addition of more courses and sections. Another reason was the reports of over-crowded conditions in the cafeteria, which have since eased up somewhat.

There have been several new additions to the faculty this semester. Dr. Elbert Randall is teaching Economics. He is a doctoral candidate at New York University. He is also an Assistant Professor of Economics at Queensborough Community College.

Dr. Bernice Fleiss has joined the Education Department. She holds an advanced degree from New York University.

Chagiga Sings of Beaus As School Spirit Soars

(Continued from page 3)

by. They sang of drosophilas and rats and "other favorite things."

In the midst of the freshman comedy song, one freshman arose to speak on "behalf of the teachers."

The sophomores directed their comments to Dr. Belkin. "Dear Dr. Belkin we're very upset we haven't had the social life that we oughta get!" Then they went on to sing "Thank heaven for Jewish girls" without whom where would Stern College be today... without them what would Y.U. boys say. We may not be from Radcliffe or Barnard but the boys from up-town ain't from Harvard! They then reminded Dr. Belkin that our building site is now being used as a parking lot. The juniors sang of the sights to be seen around Stern College.

In the Sophomore skit we were introduced to King Louis who was looking for Vashti's replacement. He was told by a messenger, who donned a huge purple feather, that he would soon find his queen. And, lo and behold, up popped Esther.

The play presented by the freshmen introduced us to all the sides of the purim story. Esthersan proved to be a perfect replacement for Vashtisan as geisha girl in the geisha house. Hamansan committed hari kari after his plot

Hashkafa Series Begins

by Harriet Jakobovics

REBECCA ULMAN, chairman of the newly organized Torah Campus introduced Rabbi Jacob Rabinowitz as the first speaker in the series. She mentioned that this was a club in which there would be a presentation of Hashkafa at Stern. Rabbi Rabinowitz's lecture would serve as a general introduction.

In his preface, the speaker touched on the efforts of organized man in science to find universality and harmony in the world. If a scientist was not aware of the force that underlies nature, the world wouldn't operate.

He does believe that there is direction in the universe and builds everything on the belief that there is structure and unity. However, before finding meaning in existence, we must find harmony.

When man examines unity, he cannot conceive of such a tremendous force. If he were to think of himself as a small gear in a huge mechanism, could he understand his function or what the motor is to accomplish? It is impossible, for man views everything subjectively. We, with our limited thinking, cannot comprehend this type of reasoning.

In Jewish legend, there is a unity and underlying harmony to both animate and inanimate objects of nature. Objects are to resonate together and not clash. There are many meaningful concepts discussed.

The "New Year for Trees" is celebrated on Tu B'Shvat. In Genesis, it is mentioned that a tree makes a fruit to its kind. This shows the idea of underlying harmony. Each fruit was anxious to fulfill its role in the universe in the most harmonious way.

In the Torah it is stated that G-d glanced at the Torah and created the world. The natural question is did G-d need a blueprint to create the world?

We are told that the Torah is that which unifies everything. We must be told what the unity is so we can operate accordingly.

In the Revelation, we have the mechanism by which the total underlying blueprint was passed down to us. We should abide by the blueprint for it is our original.

The Torah and its Mitzvot contain both history and theology. Above all the Torah is a way of life. If one follows this way of life, he is living harmoniously?

Rabbi Rabinowitz then divided the Mitzvot into three basic categories. There are some which are very fundamental. They testify to the existence of the Creator and creation.

Since in the course of day to day living perspective may be diminished, they give one larger measure for contemplation. Among them are the laws of Shabbos and Yom Tov. These are Mitzvot which must be done exactly as stated. Any deviation can harm us imperceptibly.

The second group of Mitzvot have no apparent reason for their observance, but are an outgrowth



Rabbi Rabinowitz, the friend

of the idea of harmony. They keep the proper boundaries without any apparent reason. The Mitzvot of "Shatnez" and the injunction against meat and milk fit into this category.

The last group deals with internal rather than external harmony. Man must be shown that he functions in the Image of G-d through his physical being. He has his image but the rest of his functions are in the animal kingdom.

To achieve his proper place, he must achieve a distinction. He must govern his instinct and not have it rule him. Specifically, it applies to channeling the sexual instinct before marriage and thereby, rising above instinct. The prohibitions against adultery and (Continued on page 8, col. 2)

Wilson Honorable Mention Awarded to S.C. Bio Major

It was announced last week that Esther Taub received an Honorable Mention award in the Woodrow Wilson National Fellowship competition. The Woodrow Wilson Fellowship primarily supports candidates in the humanities and social sciences but science and mathematics majors with an interest

in a teaching career may be nominated.

The purpose of the Fellowship is to attract men and women to the profession of college teaching. The Foundation annually awards fellowships to 1000 prospective first-year graduate students and honorable mention to another 500.

Esther is a Senior Biology major who attended the Chicago Jewish Academy and who hopes to do graduate work in cell physiology. This involves the study of the biochemical contents of cells.



Esther Taub

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First Floor to Undergo Vast Renovation; Plans Include Guest Lounge, Music Room

(Continued from page 1)
 a.m. to 11 p.m.; Monday through Thursday 4 p.m. to 11 p.m.; Friday 9 a.m. to 1 1/2 hours before Shabbat; Saturday Havdalah to 12 midnight.

The classrooms on the second, third, and fourth floors will remain temporarily, until the new college building is completed. The snack bar (Room 1B) will remain until the new classroom building with its enlarged cafeteria is ready.

At that time, it is expected to transform the present snack bar into a recreation room, while re-

taining the food and soft drink machines. Until this change is made, the snack bar may also be used as a typing room. A gift from the Senior Class of 1965, a typewriter and stand, will be installed in the inner room of the snack bar, for the residents' use.

During the summer of 1966, the first floor will undergo extensive renovation. Plans for this floor include a larger guest lounge and a music practice room. Meanwhile, an additional guest lounge will be open to use.

Renovations and furniture changes on floors 5, 6, and 7 will

also be made during the summer, since the carpentry and electrical work creates too much dirt and confusion to be undertaken while the apartments are occupied. Also, all the rooms will be painted during the summer.

Fire extinguishers are in evidence on each floor in the new dormitory, and a fire alarm system is soon to be installed.

The dormitory girls also have access to electric carpet sweepers, which are available for use from the housemothers. A sweeper for the girls' use will be located in each housemother's room.

TAC Adopts IYC As Project; Torah Leaders Help Cause

The T.A.C. Club has adopted as its project for this term to work for Inter-Yeshiva Council.

Inter-Yeshiva Council has as its objective the tremendous task of convincing students and their parents of the importance of continuing their education in a Yeshiva high school. Until this time Inter-Yeshiva Council has worked solely with the boys in the elementary school yeshivos. They now are expanding their program to include the girls and have asked us to help them.

The following is a free translation of a proclamation issued by the leaders of Torah Jewry in reference to the Inter-Yeshiva Student Council:

"It is an unfortunate fact that many yeshiva students, upon completion of their elementary school education, continue their studies in public high schools. Consequently, they leave behind their Torah studies, neglect their observance of mitzvot and eventually cut themselves off from the mainstream of Judaism.

"With the help of G-d the Inter-Yeshiva Student Council has succeeded in saving many students from total assimilation. It is therefore incumbent upon each and everyone to join and support the Inter-Yeshiva Student Council.

"There is a famous saying of our Sages, 'He who saves one Jewish soul is considered as if he saved the entire world.' It is also written, 'Do not stand over the blood of your friend' (which means do not idly witness the slaughter of a friend when you can save him).

All those who contribute and support this worthy cause shall be blessed with an abundance of good."

Rabbi Shmuel Berenbaum
Rabbi Moses Feinstein
Rabbi Yisroel Gustman
Rabbi Joseph Henkin
Rabbi Abraham Jofen

Rabbi S. M. Kalmanowitz
Rabbi Yaakov Kamenetzky
Rabbi Menachem Kravitz
Rabbi Levi Krupenia
Rabbi David Lifschitz
Rabbi Mendel Zaks

To find out more about the organization and our specific role in I.Y.C. a representative will address us. This will be an open meeting and all are invited. Please check the bulletin board for exact time and place.

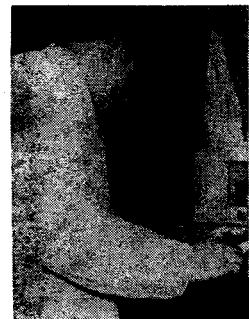
Three Faces of Rabinowitz: Advisor, Chemist, Friend

(Continued from page 1)

problems which Rabbi Rabinowitz somehow always manages to find time to hear and more likely than not, help.

Often on matters of a religious nature, the turn of a phrase may make the difference in the complete understanding of the issue at hand. On occasion, Rabbi Rabinowitz has also answered questions about religious policy in school directly through the newspaper.

This is a part of Rabbi Rabinowitz



Rabbi Rabinowitz, the chemist
wiz's life which also includes his wife and five children with whom he lives in the Boro Park section of Brooklyn.

Oh yes, I've almost forgotten about my original question about Rabbi Rabinowitz's job as Faculty Advisor to the Stern College Newspaper, the Observer. He does that too. Does he censor anything? Again, a puff of the pipe and a



Rabbi Rabinowitz, the advisor smile. No. It's good, though, to have a person to turn to for advice on any aspect of newspaper work, writing, content, and form.

The future—in September, 1966, Rabbi Rabinowitz will serve as Dean of Students at Yeshiva College incorporating all his past roles of counseling in the religious, personal, educational, and extracurricular fields. In September, 1967, he will be the first Dean of Students for both Yeshiva and Stern Colleges.

"I must stop," he said with a smile. "Please, don't write too much."

Space problems make it necessary for the management of the cafeteria to request all students to leave immediately following their meals. Moreover, students are asked not to bring books and coats to the cafeteria, for it merely adds to the already crowded situation.

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Faculty Footnotes...

(Continued from page 6)

York University. She is teaching the Methods course in Language Arts. Something new is being tried this semester with this course: the two individual sections meet together as a unit as well as individually.

Mr. Jacob Engelhardt is teaching the Methods course in Math. He holds advanced degrees from Columbia University. He has published articles and booklets in his field and has held National Science Foundation grants for the teaching of Math.

Mr. Sherman Marcus and Mr. Leon Juravel are jointly teaching an advanced class in Physics. They are both doctoral students in Physics at the Belfer Graduate School of Science.

Mr. Leonard Marcell has taken over Mr. Tauber's fencing classes. Mr. Marcell is a European fencing master as well as an Olympic coach and judge.

Mrs. Paula Langsam has joined the Speech Department. She holds an advance degree from New York University and has been involved in the theater.

Mrs. Tova Lichtenstein has also joined the faculty. She is teaching the Jewish family course, RS 51, to the C & D students. This is the first time that a division of this sort has been made in his area.

Several new courses were added to the curriculum as well. Dr. Elbert Randall is teaching Economics 1; Mr. Levy is teaching History 32; the history of Russia; Dr. Kisch is teaching Music 22—Classicism; and a course in Interpretive Reading, Speech 12, is being offered by Miss Tauber.

Class News

The new semester ushers in, along with the burden of studies, a full social calendar. Aside from the school events, the individual classes have been busy with ideas.

The Senior Class has set aside March 27 for a Theater Party to The Mad Show, under the chairmanship of Fran Welt. A Purim candy sale, headed by Esther Taub and Miriam Funk is now in progress. Plans are being made for the Senior Dinner as well as for a sweatshirt sale and a record sale later in the term.

The Juniors have on their social schedule a class weekend set for March 12. They are also sponsoring a Theater Party and Book sale.

The Sophomore class has begun to organize their class weekend for March 26, with an indefinite social event set for Saturday night.

The date for the Freshman Class weekend is March 19, with a Theater Party on the preceding Thursday.

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WE CASH CHECKS FROM STERN STUDENTS

Name That Bracha Contest; TAC Launches Bracha Drive

BRACHOT play an important part in the daily routine of every Jew. We recite them upon awakening and upon going to sleep; before and after we eat; on thunder and lightning; on good and evil tidings.

The present campaign of the Torah Activities Committee is concerned primarily with the brachot recited before and after eating. Signs have been posted around the school as a reminder to recite the brachot.

Our sages have emphasized the great importance of the recitation of brachot. Here are some of their statements:

"Abraham caused G-d's name to be mentioned by all the travellers whom he entertained. For after they had eaten and drunk, and when they arose to bless Abraham, he said to them, 'Is it of mine that you have eaten? Surely it is what belongs to G-d that you have eaten. So praise and bless him by whose word the world was created.' (Sot. 10b)

"Our rabbis have taught: a man is forbidden to enjoy anything of

this world without a benediction and whoever does so commits sacrilege." (Ber. 35a)

"Let not man taste anything until he pronounces a benediction for it is said 'The earth is the Lord's and the fullness thereof; the world and they that dwell in it' (ps. XXXIV). He that gets enjoyment out of this world without a benediction behold he has defrauded the Lord to such a degree that at last all the commands are lost for him. (This means that they are considered of no account.) (T. Ber. IV X)

"Whoever eats bread without washing his hands (in the ritual manner) is as if he eats impure bread." (Sot. IV)

What brachot do you recite on the following?

ANSWERS

- almonds;
- peanuts;
- ice-cream sandwich;
- pizza;
- olive oil;
- bananas;
- mushrooms;
- gum;
- When eating milk and cake which brachot do you recite first?

ANSWERS

- coconut;
- corn flakes;
- vegetable soup;
- applesauce;
- bagels;
- pretzels;
- French toast;
- When eating milk and cake which brachot do you recite first?

ANSWER:

19-20. When you wash to eat you needn't make any other brachot during the meal except for:

- 1)
- 2)

Name

Date

Tear along dotted line, and submit to TAC brachot contest.

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Debating Society

Four members of the Stern College Debating Society represented Stern on Sunday, February 13, 1966, at the tenth annual debating tournament held at Yeshiva University. The topic for debate, supported affirmatively by Phyllis Maza and Sharon Manevitz, and negatively by Hannah Gladstein and Karen Stalman, was Resolved: That law enforcement agencies should be given greater freedom in the investigation and prosecution of crime. The tournament, represented by 18 colleges, was followed by a dinner where awards were given to the highest rated debaters and teams.

Spivak's Sallies

Plays Employ Two Incongruous Styles: "Alienation" And Theatre of Cruelty

(Continued from page 5)
 people is portrayed by a sequestered paranoiac; Charlotte Corday, the self-professed St. Jeanne d'Arc, by a somnambulist; her sultor-accomplice Duperret, by a dandified erotomaniac who cannot resist pawing at her and who takes many ungraceful pratfalls in doing so. The rest of the cast is comprised of the bizarre, psychotic antics of melancholiacs, erotomaniacs, dribbling idiots, spastics, and paranoiacs.

Marat/Sade, in facility employing a madhouse as microcosm of human history, seems, as Robert Brustein shrewdly observed, to invalidate the Marxist politics of its author. Peter Brook's demurrals to the contrary, the play's implications do not seem to be "firmly on the side of revolutionary change." And as Brustein further remarks, "Both Sade and Marat are probably irreconcilable aspects of 'Weiss' character."

There are other unique aspects of Marat/Sade. M. Coullmer, director of the Charenton Asylum, constantly interrupts the performance and kibbitzes with Sade, inspecting his obtrusive bourgeois-Bonapartist protestations when the play decemes unpalatable for him; essentially he wants his Weltanschauung to be assuaged; he rebukes Sade for not writing a hymn of praise to "our age of enlightenment." (It is notable that the theatre audience shudders somewhat at this.) Coullmer then returns to his tiered seat, rejoicing his raucous, empire-gowned wife and daughter.

Sade's embittered philippic about the withering of individual men-

under the mechanical uniformity of the State is delivered while he is being flogged by Corday's long hair. There is a comic simulation of the mass gufflotings—culminating by the pouring of blood from a bucket—red for the plebs, blue for king and aristocrats, white for Marat. (This is climaxed by the writhing of the severed heads in a pit.)

The British music-hall singing contributes to the startling effects; the playgoer is buffeted by the tom-tom frenzy of Weiss' self-introduction.

The repertory group is the Royal Shakespearean Company and its performance is generally su-

perb in its "carefully sustained delineation of insanity on the part of all the actors." (Brustein) Especially notable is Patrick Magee, languid, sibilant, disdainful as Sade, with the hauteur and petulance of a grand-seigneur; Ian Richardson, alternating between a firebrand defiant and a vacantly abstracted look, as Marat; Glenda Jackson as Corday, with her lovely voice and her frightened, fixated mannerisms thoroughly convincing.

One can easily concur with Susan Sontag about Marat/Sade when she rhapsodizes: "... one of the most exciting experiences of a theatre-going lifetime."

Psychological Insight In Comedie Francaise

by Eva Lowin

Last night I had the privilege to see a magnificent performance of Molière's "L'Avare" done by the Comedie Francaise who is presently here on one of it's long-awaited, much acclaimed visits.

I had read the play many times but the great anticipation and excitement of the large audience prepared me for a spectacular performance long before the curtain went up. Sitting rather high up, I was able to view the panorama of the whole scene but the distance occasionally prevented my catching certain parts of the dialogue.

Despite this however, I thoroughly enjoyed the perform-

ance. The costumes were beautiful and the constant gestures and gesticulations added to the comedy without detracting from the psychological insight.

Michel Ammont as the Avare was superb. Every gesture was calculated to give the impression of avarice but despite the comical and pathetic impression which he was supposed to achieve, he also had a certain nobility which goes along with what Molière intended.

It is very difficult to sum up all the impressions which the performance aroused in the audience but judging from the applause and curtain calls, the comedie Francaise succeeded in a presentation which, although losing none of its humor, managed to attain a psychological insight and depth which gave it deeper and more profound meaning to all of us.

Torah Campus Series Opens With Lecture By Stern Religious Guidance Counselor

(Continued from page 6)

stealing all teach man harmony and reunite him with the universe.

The Torah then shows man how he can best live harmoniously. Since we have the Revealed Document, why do we need the Mitzvot of the Rabbis? There must be mechanism for elucidation.

Life is complex and includes an infinite amount of interaction. If the Torah were complete, the total number of situations in any situation precludes the inclusion of all of them into one document.

With the concept of "Thou shalt not kindle a fire in all your dwellings," we have not only advanced technologically, but we understand the corresponding advance in comprehending the physical process.

The Sages have used a basic tool or Gezarrah whenever they feel the fundamental principles are in danger of being stepped upon. They have placed a fence around the Torah. There is a distinction between the primary and secondary in the written and oral tradition.

Basically, if we were to proceed in a logical way, we can conceive of harmony in two ways. Either by the scientist who is aware of an underlying simplicity or by religion. This recognizes a



Rabbi Rabinowitz delivers first of a series of lectures in the newly instituted Torah Campus program.

unity for G-d created everything in his pattern. Only those who are in accordance can live life as it should be lived.

Revelation taught us how to keep alive the idea of the Creator through Mitzvot. Man must realize that if he is to operate in har-

mony, he must remember his Image of G-d. He must free himself from animal instincts so that he can exercise his freedom. By controlling that which is most prevalent in the animal kingdom, he gains self-respect and respect for the entire universe.

Swimming . . .

(Continued from page 5)

and for those who would like to learn how to swim. According to Stern College's swimming instructor Mr. Wolkenfeld, beginners and advanced swimmers are rapidly improving in their efforts to learn how to swim. Mrs. Wolkenfeld proudly boasts of those students who now splash around in the center of the pool after leaving their fears of the water at the sides of the pool they once refused to leave.

When asked about herself, Mrs. Wolkenfeld, also a swimming instructor at Flatbush Yeshiva, replied that she would rather talk about the progress her students are making. Mrs. Wolkenfeld is also enthusiastic about the rapid improvements she knows her new students will be making. Her only complaint is that more students could not participate in the course because of conflicts. Mrs. Wolkenfeld also expressed the hope that in the coming semesters more students will take advantage of the swimming courses that will be offered.

With Mrs. Wolkenfeld as the instructor of these courses they should prove to be a worthwhile experience for any student.

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Student Council Responsible for Events; Daily Mincha Services Held in Auditorium

At the last Student Council meeting, held on February 9th, many important upcoming events were discussed.

The Dramatic Presentation will be held on March 19th and will be open to the public.

The Blood Drive was held on February 21st and both teachers and students were asked to cooperate.

The girls' Purim chagiga which was traditionally a sing was held on Wednesday, February 23rd with Miriam Josovitz and Rochel Sperling acting as chairmen. TAC has set up their calendar

for this term. Kashruth bulletins will be handed out. There will be an UOJCA week and a cake sale, the proceeds of which will go to shalosh seudot in the dorms.

It was also announced that there is now a time and a place for davening. Services will be held at 1:00 in the auditorium.

It was announced by President Sue Koss that Student Council is now autonomous and is responsible for social events, lectures, and fund-raising projects.

Along with the above announcements of future plans, it was also noted that club attendance is still

extremely poor and it is hoped that more girls will take advantage of forthcoming activities.

Mazel Tov

- Engagements:
 Pam Forman '68 -- Jerrold Aronson
 Miriam Goldschmidt '68 -- Sheldon Lisbon
 Janice Greenfarb '68 -- Mel Es-kowitz '64
 Diane Hourwitz '65 -- Leonard Weiss '62
 Arline Malman '67 -- David Reinhard '64
 Nina Rosenblum '67 -- Chuck Cohen
 Eva Sand '68 -- Frank Mayer
 Rachel Vitsick '67 -- Ronnie Gray '66
 Judy Weinreb '66 -- Kal Hartstein '64

- Marriages:
 Ruth Fieberman '60 -- Yossi Levovitz
 Adele Nussbacher '67 -- Jules Brody
 Phyllis Rosenfeld '66 -- George Teitelbaum
 Mimy Seidenfeld '68 -- Shmuel Sonnenshine

- Births:
 Betsy Pernikoff Berozin '63 -- boy
 Martha Schack Fuiller '64 -- boy
 Eva Zitz Katz '64 -- girl
 Sue Vitsick Tatagan '64 -- boy

Dr. Meyer Schnall Delivers Lecture

Dr. Meyer Schnall, a leading New York obstetrician and gynecologist, gave a lecture on childbirth on February 17th. At the end of his talk he presented a film on natural childbirth.

A question and answer period followed. The lecture was attended by approximately 300 people.

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