

Deans Leaving  
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No News

# The Observer

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Deans  
Not  
Leaving

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No. 6

## Drama Society Presents World of Sholom Aleichem

### Chairmen Emphasize Individual and Spirit As Beth Oloth Tzedekah Campaign Progresses

The following is an open letter to the students of Stern College from Fainah Krumbain and Arline Malman, chairmen of the Tzedekah Drive, sponsoring Beth Oloth.



Gittel Ramras deposits money in the "Torch" of the Tzedekah display found in the smoking lounge.

This past week the student body of Stern College made its first contribution to Beth Oloth. The sum contributed was substantial, and we know that the girls in Beth Oloth will benefit greatly from it. The Tzedekah was sent in time for the girls of Beth Oloth to truly enjoy a chag samaach.

Moreover, we are proud of the students at Stern College who generously contributed to this

worthy Tzedekah. But, the giving of Tzedekah is not something that is extinguished after one month. In fact your desire to give should be increased after you have seen the good your giving has done. That is why we are asking you to continue the mitzvah of Tzedekah in the months and years to follow. Our obligation to Beth Oloth, and to those less fortunate than ourselves, is a life-long obligation.

You may be asking yourselves why we continuously ask for more contributions. Shouldn't your first few contributions be sufficient? You may be wondering why you continue to give or why you give at all.

Perhaps our reasons for feeling so strongly about the obligation of giving Tzedekah will answer some of the questions you may be asking yourselves.

The obvious reason for giving is that we are human beings with human feelings. When we are approached by someone who is needy and is suffering we offer to assist him because we are human and have the human feeling of compassion for our fellow man.

The charity we give cannot be precisely defined qualitatively or quantitatively. It is not only giving of material objects, such as food, clothing and money. Many times showing concern and sympathizing with the needy individ-

ual lessens his sorrows. Kindness can show itself in many ways.

The amount of charity to be given depends on the donor. The statement "as much as he can afford without causing himself and his family deprivation" leaves quite a bit of leeway and takes into consideration almost every situation. When the contributor is himself unable to offer material support, time and effort can equally fulfill his obligation. A man may be unable to endow a hospital but he may be able to feed a helpless patient.

Because man has feelings he does not only give so that he may help people to fulfill their needs, but he also gives to have the self-satisfaction in knowing that he was the one who helped fulfill these needs.

This is not a selfish feeling, but rather a feeling of love. It is the same "nachas" a parent feels as he watches his child grow from an infant, with an infinite amount of needs, to an adult, who fulfills the needs of others. One of the purposes of charity should be to eliminate itself. Our aim is to help a person make himself independent so that in the future he will be charitable instead of needy.

Besides being a feeling individual, man is also a spiritual and rational being.

We at Stern are taught that Tzedekah is one of the 613 mitzvot, to be instituted as faithfully as kashruth. Since the mitzvot guide us in leading the kind of life that G-d desires, Tzedekah is a divinely sanctioned action. Since man is unable to conceive of allowing an insufferable condition to continue interminably — the

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### Stern Thespians Reproduce Simplicity of Jewish Life

by Miriam Bienenstock

"The World of Sholom Aleichem" truly came alive Saturday night, March 19, when the Stern College Dramatic Society produced three

rights to Jews, because they are Jews. The second play concerns itself with the character, Bontche Schweig, a person who has never experienced anything but misfor-



L. to R. Florence Zweig, Miriam Josovitz, Havvah Weinstein and Cyla Sochaczewski, rehearse a scene from one of Sholom Aleichem's plays presented by the Stern College Dramatic Society.

plays, adapted by Arnold Perl, from the stories of Sholom Aleichem. The presentation of the plays conveyed the poignancy and simplicity of Jewish life in the Europe of yesterday; it brought to life the qualities which endure these stories to Jews the world over.

Each of the three plays, "The High School," "Bontche Schweig," and "A Tale of Cheim," has its own character. The first one is a typical story of the denial of

tune in life. The third play tells of the lighter side of life — of simple and somewhat foolish people whose actions are as simple and as foolish as they are themselves.

"The High School" was the longest of the three plays presented. Its tale is the story of a Jewish boy who wants to study not only Jewish but general subjects as well, but who is continually barred from the fulfillment

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### Silver Mezuzah Affixed At New Stern Dormitory

by Marlene Glassman

Chanukat Habayit has been a tradition among Jews since the dedication of the Mishkan, the temporary Bait Hamigdash of the Jews en route to the land of Israel. On Sunday, March 13th, we here at Stern, had the opportunity to uphold this tradition in our dedication of the new dormitory. Dr. Dan Vogel, Rabbi Joshua Schmidman, Mrs. Elizabeth Isaacs, executive board members of the Student Council, and students, gathered in the snack bar to witness the dedication.

Dr. Dan Vogel conveyed in an inspiring manner that peace in a house of Israel contributes to the "Shalom" of all Israel. The participants were then addressed by Rabbi Joshua Schmidman who stressed the significance of the Mezuzah. With the affixation of the Mezuzah we "dedicated a dormitory as well as our lives in our social, personal, and educational pursuits." The Shema within the Mezuzah is symbolic of "faith, love, and knowledge of G-d," and thus, encourages us to pursue the ways of G-d.

Following the address, everyone adjourned to the front of the building where Rabbi Schmidman recited the blessing on the Mezuzah and affixed it upon the doorpost of our new dormitory. The silver Mezuzah was donated by the dormitory council. Sincerest thanks

to Pearl Marcus, Lenore Wolfson, Mary Jane Solomon, and Helene Andrews, the executive board of the dormitory council who sponsored the affair.

## Ripped Nylons and Flared Tempers Displayed As Prince George Dormers Move to New Dorm

by Brenda Siegel

Although we have all managed to settle in the new dorm by now, no girl will be able to forget the hectic week of moving. Since it is impossible to relate every girl's story we will have to limit our coverage to the experiences of two average "Stern" girls, Cynthia Katz, and her roommate Jan Ruth Iceberg. (It must be pointed out that due to a slight difference of opinion the two girls are not rooming together this semester.)

Jan and Cynthia reacted normally on Tuesday to the advance notice that all trunks and boxes would have to be ready by 9:00 a.m. Thursday. Spending all day Wednesday packing they completed the horrendous task of putting everything they owned into boxes, labeling, folding, discarding, returning what was borrowed in September, and finding what was lost in November.



Students and helpers pack the elevators as they move from the Prince George to the new dorm.

By 3:00 a.m. they had finished and were in far better shape than most of the other girls. Cynthia

had managed to come through the ordeal with only minor scrapes and cuts, while Jan established a dorm record of only ruining one pair of nylons.

Of course neither girl was able to accomplish any homework Wednesday night, but Cynthia managed to attend all of her Thursday classes anyway, under the impression that all of her teachers would understand why she appeared to be so tired and why she hadn't finished all of her work. This was not the first time Cynthia had been wrong.

Returning to the Prince George Thursday night Cynthia was surprised to find her trunks, boxes, and ironing board right out in the hall where she had left them. Pole vaulting over them to get into her room and ripping her fourth pair of nylons on the way over, she fell into the room accidentally pushing Jan, who fell head first into a pile of plates and

other dishes (not her own). Luckily her nose wasn't hurt.

After the usual inspiring Shabbat in the dorm and a restful four hour's sleep Saturday night, the girls awoke early Sunday in order to get a head start on the moving. Jan had planned to have her boyfriend help her carry the heavier packages, but some of the housemothers wisely decided that carrying backbreaking loads would do her some good, so at first he was not allowed upstairs.

While Jan and her boyfriend were carrying on a mild discussion with the housemother, Cynthia had joined many of the other girls in carrying small items to the awaiting truck and station wagon. As girl after girl after girl struggled by, Prince George employees and other strong men watched. For a while the men who were supposed to help forget exactly what they were supposed

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## It's 'Most' Important

The Observer does not stand alone in seeing the crying need for a minyan in Stern. To fill the gap left by administration ineffectiveness in this area, students have been forced to take the initiative. Open doors shut tight when it came to helping us make meaningful Shabbosim in our home away from home. Girls bypassed the administration and made arrangements for boys from YU and NYU to come down for Shabbos.

It can no longer be denied that the minyan will produce the desired atmosphere, because two past weeks are tangeable evidence of its effectiveness.

Bravo to those students who, seeing no leadership from above, took the reins and did something constructive! But why are we left alone to teach what Shabbos should be?

It is time our deans admitted that their position is unrealistic and untenable, and took the responsibility that is theirs. We need a permanent minyan with hotel facilities for boys willing to spend Shabbos here.

Moreover, the students should not be made to pay for the boys' accommodations while aiding us. Why can't Yeshiva University contribute the required funds? After all, they help subsidize athletic teams and other extracurricular activities. And we ask — what is more important?

It would seem that if we do not receive the required funds from the University that athletics, to some members of the Administration of YU, hold the upper hand.

## A Sick Policy

Commuters and dorm students, though attending the same school, are seemingly ruled by two different sets of dogmas when excused absences are concerned.

For a dorming student, B.N. (before nurse), girls not feeling well merely had to report to one of the housemothers who would advise bed rest and would excuse them for the illness. Now, in a similar predicament, the patient need only go to room 9B where our capable nurse examines us and gives us appropriate excuses for our various maladies.

For the commuting student, another set of standards is put into effect. If a girl has a cold or some other minor malady, she must bundle up and travel to her doctor for an examination so that she can obtain that precious liberating note, "The Doctor's Excuse." For it seems, the parents of the commuters are not considered to be reliable sources as to the state of well-being of the girls.

This situation is not only unfair but ex-

pensive for the girl who is not related to a doctor. We protest the double standard the school exhibits in its stand on excused absences and demand that the present policy be favorably changed.

## Busy Bodies

A ridiculous situation now exists in the lobby of the dormitory. Two guards, one housefather, two or three housemothers (depending on their shifting moods of boredom), and a switchboard operator are the mainstays, the inveterate fixtures of the lobby. Add to this rather cramped foyer a few loitering students and guests. The circumstance is, at least, absurd. The switchboard operator and one guard can provide the necessary services of answering incoming telephone calls and protecting the occupants respectively without the aid of housemothers/father. Students do not sign in that area, rendering this personnel functionless, thus extraneous.

Furthermore, and this point emphasizes the previous one, the attitude of the housemothers in the lobby is embarrassing and degrading. Young ladies cannot be maneuvered, reprimanded and shoved according to the whims of the housemothers. A certain lack of human respect is apparent in any adult who can take advantage of her power by abandoning codes of civility and courtesy in treating young ladies in her care. It is embarrassing enough to be greeted and inspected by six pair of eyes without being questioned as to how long one intends to remain in the lounge or ordered to proceed there immediately. The dormitory residents wish to reassert their dignity and demand courtesy for themselves and their guests.

Another ludicrous situation exists in the realm of dormitory rules concerning guests and curfews. A student, it appears, may remain in the lounge throughout the night; her guest must leave at 10:30. The girls urge a return to the 12:00 lounge curfew for guests. The rule which limits one guest per dormer is, practically speaking, unreasonable. If two visitors wish to see a common friend, they are out of luck; one must leave.

In short, the dormitory residents request respect and reason from the dormitory personnel.

## Integration

For non-English or history majors Stern College requires a survey course in the fields of English and history. However those students not majoring in a field of science are

required to take the same lecture-lab course in Biology, Physics, or Chemistry as those students whose major and aptitudes lie in these areas.

These courses delve deeply into the above mentioned fields, forcing the non-science student to devote a large portion of her time to memorizing nomenclature and scientific trivia. Since her abilities are not in this area, she cannot conceptualize the myriad of facts placed before her; she soon forgets and thus gains little.

A course which would unify the fundamentals of an entire scientific field would correct this situation. A course in biological sciences might encompass the abstractions of biochemistry, physiology, zoology, botany, immunology, and the philosophy of science. A course in the physical sciences would embody the theories of physics, chemistry, astronomy, geology, and topology. Besides the obvious advantages to non-science majors, this integrated science system would lighten the burden of the faculty, and its flexibility would raise the standards of the science department by providing intensive introductory courses for those interested.

## A Modest Proposal

We feel that the convenience enjoyed by the college in offering makeup examinations on Sunday afternoons in the library is not justified in view of the inconvenience suffered by the student body. Students taking these exams are frequently forced to lose money from Sunday jobs and commuters must often come back a day early to spend an hour writing their exams. In addition, the library must be completely cleared of all students who might be studying during that time.

We understand that a faculty vote could change this procedure. Therefore, we feel this to be a good time in suggesting the creation of a regularly functioning Faculty-Student Committee which could discuss issues such as these and bring them directly before the dean. We also feel that the faculty could be most helpful in solving student problems if they were aware of them and that lucid solutions placed before the dean might bring decisive action. Without such faculty awareness the red tape only thickens.

When it comes to areas of scholastic improvement the faculty and the student body are often in agreement but these suggestions get no further than a few departmental teas. The creation of such a committee as we see it is in line with what we feel to be the most satisfactory school policy — an administration which carries out the wishes of its student body as agreed upon by the faculty.

# Letters To The Editor

## Questioning the New Spirit

Dear Editor:

I am not writing this letter to condemn or castigate any individual or group of individuals. I have utmost respect and regard for all my fellow students without exception. However, I feel it is time that someone critically examine and question the new spirit of intellectual apathy and religious irresponsibility that reigns supreme in Stern College.

Classes are dead. Is it the instructor's fault? Do we really expect the man to converse with himself in front of thirty young women who stare blankly at the front of the room for "intellectual stimulation." Have we any right to come to class unprepared and expect information to seep in by osmosis? However, we do come to classes unprepared, sit impassively, do not participate, and then we question the instructor's competence because he fails to inspire or motivate us. Self motivation is requisite for study at any college anywhere. Why must Stern take exception?

Stern should be the last school

plagued with a number of yeshiva graduates who consider themselves morally and religiously superior to those who were not fortunate enough to have gone to a yeshiva prior to Stern.

Then we have the "nouveau-froim" whose acquaintance with Orthodox Judaism has been all too short to warrant their overt and sometimes obnoxious didacticism. Let us not forget about the overwhelming number of individuals from all backgrounds whose actions and attitudes mirror a total absence of religious commitment.

And why must those who are aware of Stern's religious problems attempt to solve them foolishly? The "religious vigilantes" of the student body should have done more serious introspection before they made audacious demands on the R.S. faculty. Do we honestly expect these very competent and learned men to shoulder all the responsibility and to teach "kall ha Torah koola al regel achat." They can not be expected to "inspire" the religiously unaware. That is not their function. A class in religious studies was never meant to be a revival

meeting.

What lies at the bottom of it all? Have we really stopped thinking? Must Stern College be synonymous with intellectual stagnation and emotional immaturity? Aren't Stern College students capable of clear independent thinking or are we merely an extension of "uptown" (i.e. Viet Nam petition). Can't Stern College produce individuals who, along with religious commitment, possess intellectual awareness and social responsibility vital for future leadership in the American Jewish community? Who is to blame for this void? We are all to blame, you and I. I have not excluded myself for I am also caught up in it.

Carol Ann Fisch '68

## ... But for the Food

To the Editor:

Having had the privilege of being the first group of "minyan makers" to spend a Shabbat at Stern, we thought you might be interested in our impressions.

The turn out for "Kabbalat Shabbat" and "Shacharit" was excellent; but we were especially impressed by the extent of participa-

tion and the overall decorum the girls showed. Many shuls have the problem of disturbingly audible chatter in the "ezrat nashim" — during our services there was no (Continued on page 5, col. 3)

## The Observer

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## Alumnae Hold Annual Dinner; Rabbi Rabinowitz Honored

On Sunday March 20, 1966, the Seventh Annual Alumnae Dinner of Stern College was held at the Hotel Bolivar. The guest of honor at this year's dinner was Rabbi Jacob Rabinowitz.

The program opened with welcoming remarks by two co-chairmen of the evening, Jessica Wernick '62 and Malka Gluck '64.

Greetings were then extended by Max J. Etra, Chairman of the Board of Trustees and by Dean Dan Vogel. In his address Dr. Vogel stressed the point that Rabbi Rabinowitz, in his capacity as a scientist and religious counselor, symbolized true synthesis. Only by sincerity and desire, two elements which are imbued by this man, can there be an intermingling of the religious and non-religious for the glory of Torah.

Dean Elizabeth K. Isaacs then paid tribute to the guest of honor. Dean Isaacs asked the question of how does one go about replacing Rabbi Rabinowitz? As a teacher the individual would have to be well-versed and enthusiastic. As a religious counselor he would have to be steeped in Jewish learning, eager, concerned, wise and understanding, kind and courageous — a person from whom one can learn the treasures of life daily. Such an individual is personified in the person of Rabbi Rabinowitz.

Micky Posnick, an alumnus of Yeshiva College, offered a musical interlude following remarks by Vice President Arlene Lerer '62.

Rabbi Rabinowitz's first chemistry professor, Dr. Sidney Finkelstein then addressed the audience. He recalled how as a sophomore chemistry student, Rabbi Rabinowitz addressed him as "Doc" even though he was not to receive his doctorate until five years later. This is a typical example of how Rabbi Rabinowitz always honors a second and gives "kavod" at every opportunity. According to Dr. Finkelstein he is a friend on whom we can count and who deserves to grow from "position to position."

He continued his remarks by presenting an excerpt from a Shiur

given by Rav Solovechik. Rambam asks the question as to who was greater, Moshe or the Avot. At one point in the Torah Moshe asked G-d to forgive for the sake of the Avot. But we can also cite the phrase stating that Moshe was the father of all prophets before and after him.

In answering, the Rambam says that there are two Moshes. There was one Moshe before the Parshah of Ki Teesah — a Moshe who had shown no qualities of greatness that would last forever. But in the Parshah of Ki Teesah wherein Moshe asked forgiveness for Bnei Yisroel he exhibited the greatest devotion the world had ever known.

Similarly, the devotion of Rabbi Rabinowitz and the help he has shown, has elevated him to the point of being one of the greatest people of our community, in our day.

Dr. Finkelstein concluded by recognizing Mrs. Rabinowitz—a true "Aseh Chatil" and a woman truly deserved by her husband. Theirs



Rabbi J. Rabinowitz receives plaque from Ellen Offenbacher at the seventh annual Alumnae Dinner.

is a case wherein we see a great woman standing next to a great man.

The program continued as Ellen Offenbacher '62, presented to Rabbi Rabinowitz a plaque from the Alumnae Association. She prefaced the actual presentation by appropriately performing a "chemical analysis" on the guest of honor, concluding that he is indeed a stable element.

As guest of honor, Rabbi Rabinowitz ended the evening's events. (Continued on page 7, col. 1)

## Open-End Discussion Probes Religion; Stern Entrance Procedure Questioned

The snack bar-lounge in the new dorm was the scene of an open-end discussion February 28. Rabbi Rabinowitz, as moderator, outlined the discussion's purpose and rules and emphasized that this was only a probe and not a search for definite solutions. The seemingly controversial topic at hand

was Janice Rutberg's ('68) letters to The Observer and a Yeshiva publication.

Janice's opening remarks, addressed to the thirty girls in attendance, related to the fact that her letter was misunderstood. In stating that there exists conformity in the school whereby "students

don't ask why" she claimed that she was speaking for more people than those who wish to be identified.

She illuminated points in her letter and said that the image of this college is not in the hands of



Janice Rutberg discusses religious problems with fellow students at a recent Open End.

## Tekoah: Russian Jews Being Killed Not Once But Every Day

by Eva Lewin

ON Wednesday, February 23, an assembly took place at which the guest speaker was Yosef Tekoah, former Israeli Ambassador to Russia, and at the present time advisor on special affairs in the Israeli Ministry of Foreign Relations. Quite a few students and several faculty members were present

the Soviet Union, have none of the attributes of the other groups, and feel constant discrimination against them daily.

Those institutions which they did possess before were taken away during the Stalin period and the reparations received by other groups was refused to them. This oppression and humiliation which affects the daily life of the Jew in Russia is even felt by little children who are exposed to curses, discriminations and anti-semitism.

Mr. Tekoah began by informing us that when he first assumed his post in Russia he had no preconceptions on the situation of the Jews there. He wanted to communicate to us a total picture acquired through a sum total of varied personal experiences. The best way to understand the situation, he said, was to look at it from the point of view of the people living it.

After three years of being involved in their lives he had acquired knowledge of the everyday kind of life there which could help outsiders see the situation in less abstract, more realistic terms. The Jews in Russia feel they are scapegoats for every misfortune. Their situation is worse than that of the Jews during the holocaust for as one woman expressed it, "We're being murdered not once but everyday."

Mr. Tekoah stressed the fact that all the reports we hear, no matter how exaggerated, cannot make us fully comprehend "the full gravity of the reality of daily life to which our brethren are exposed." Every other nationality no matter how small and unimportant, has many more institutions and privileges than has Judaism in Russia. The Jews, which constitute the 11th largest nationality in

Though the general standard of living in Russia is improving, the lot of the Jews is not. The Jew works harder than anyone else and gets less credit for it. In a deteriorating community which was once impressive and which is today barred from the professions and learning, an atmosphere of daily oppression and constant humiliation prevails. Even the memory of martyrdom during the Nazi

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the students but rather in those of public relations. Girls, she said, should be allowed to believe in their own degrees of Judaism whether it be Reform, Orthodox, or Conservative. To her mind the religious question is, how far? Is it possible to go to a "Tref" restaurant and have a glass of milk? She demanded a definition of limits.

Ferment among the girls brought several retorts. One student remarked that the limits are not established by the school but rather by halacha and therefore if something is not proper halachically it is not proper for Stern.

Rabbi Rabinowitz clarified a point for Janice by saying that her views on religious freedom are perfectly in order, but not in a religious sectarian school. "Someone who is here has agreed to accept the religious aspect of the college," he said.

From this point the discussion digressed, and arguments concerning admissions and interviews arose. The audience diminished gradually, and Rabbi Rabinowitz treated the remainder to cokes.

### A Student's Views

# PESACH TODAY

by Pinah Krumbeln

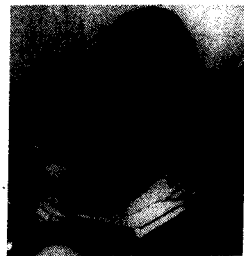
"IN each generation, one must see himself as if he had been taken out of the Land of Egypt."

This aspect of Pesach is essential, for not only does it unify every Jew with his past and national heritage, but it strengthens his ability to pass this heritage on to his children, in accordance with the mitzvah of "V'higad'ta l'vincha." Only the person who views Pesach with detachment, who feels that it may have meant something to his forefathers, but that he is beyond it all, is considered a Rasha, who, had he been in Egypt, would not have been worthy of redemption.

How does one go about relating the story of the release of the Jews from slavery in Egypt? Is it all a clear-cut case of the good and pure subject to abuse and degradation by the evil? Not at all. Chazal agreed that in relating Yetziat Mitzrayim one must start with the discredit of Israel and end with praise. Abaye states that there is nothing worse than

which to discredit Israel than the fact that "From the beginning our forefathers were idol-worshippers." Raba is of the opinion that since we are talking about the exodus from Egypt, the degrading fact mentioned should be that "we were slaves to Pharaoh in the Land of Egypt."

In a sense, both opinions may be regarded as one. Israel's physical slavery in Egypt implies also a spiritual bondage. Our forefathers then had to fight against assimilation and the idol-worship of their captors just as we in the Diaspora must do today. If he is to serve G-d fully, a Jew may not even voluntarily sell himself into the servitude of his fellow Jew, for this impedes his complete spiritual submission to the will of G-d, as it is written: "Ki li B'nai Yisrael avadim" — "For to Me are the Children of Israel servants." Chazal add: "Avadim haim v'lo avadim la'avadium" — "They are My servants, and not the servants of servants."



Pinah Krumbeln

Eating matzah for the duration of Pesach reminds us of the physical bondage of our forefathers. According to the Rambam, they were given matzah to eat because it was not easily digestible and they would not eat much of it. This has a sobering effect on the otherwise absolute rejoicing of the holiday.

It serves as a reminder that we, too, are subject to the whims of

foreign rulers and the fads of cultures that are not our own. The Iechem oni is not just the bread of material poverty and physical oppression, but the food of a nation whose remembrance of its heritage had dwindled to traditional names, a language, and a mode of dress.

The Hagada bears witness to the fact that the Children of Israel in Egypt had no mitzvot to their credit in the phrase "V'at airon v'erya." The nakedness attributed to Israel in these words is, according to the commentaries, that of being devoid of mitzvot.

Moses requests permission from Pharaoh to leave with the people of Israel for the sole purpose of worshipping G-d. Only when they are free of Pharaoh's influence can the Jews, both young and old, serve G-d in the proper manner.

The period of the reign of Mashiach ben David is considered to be the ultimate with regard to universal piety and devotion to G-d. The prophets acclaim it as

a period of peace and world-wide acceptance of G-d as the absolute Ruler of the Earth. Is there something miraculous that will occur to bring about this ideal situation? Will the usual chain of events and laws of nature be radically changed?

According to a ma'amar in the Gemara attributed to Shmuel, "Ain bain ha'olam hazeh l'yemot ha'Mashiach chutz mai-shibud malchuyot bilvad." "There is no difference between our world today and the world in the days of the Messaiah except for the release from the yoke of foreign powers." In Yetziat Mitzrayim the Jews obtained the release from Pharaoh which enabled them to worship G-d fully and to go to settle the Land of Israel.

May we, in our generation, not only see ourselves as those who were taken out of Egypt, but be released from the yoke of present-day Pharaohs and be able to have said for the last time L'Shana Ha'Ba'ah B'Yeshu'ah!

Koss-tic Comments

What Are We; Who Are We?

It was three Sundays before Pesach (a very ominous time, trying to squeeze midterms and other necessary evils between Pesach cleaning and preparation for the forbidding due date of my husband's thesis) and I rushed through the Sunday morning ritual at the laundromat, dashed to the library for a few moments of educational pursuit (do I sound like a track star?), puffed up our three flights of stairs, whipped up something for lunch (that's how they describe it in the cookbooks!), looked up a Posuk just in case, dashed down the stairs and to the train, put the token in and sat down (whew). It was going to be a glorious afternoon—public relations snapping their shutters all over the place, Dr. Belkin addressing the crowd, Rabbi Schmidman putting up the Mezuzah on OUR dormitory (all right, it may be crowded and not ideally suitable for a dorm—but they'll work on it over the summer. It can be fixed up), but it's OUR building, new and beautiful.

Receiving one of the shocks of my life, I stepped off the elevator on the third floor of the college building and saw assembled in that vast room, the Dorm President and her fellow officers, a few roommates, the OBSERVER reporter, and two outsiders (someone's aunts?) Was I early? Unfortunately, no. Dr. Belkin was not able to attend so Dr. Vogel was to be the main speaker at our dedication. When the Deans came in, our membership had not grown. Utter dismay.

We adjourned to the dorm's snack bar to lessen the bizarre mood which descended upon us and to make the group seem larger? A few more girls were dragged down to the room in which refreshments were tastefully displayed and, thank G-d, the room was filled. (The only one taking pictures was a student—for the school scrapbook). The short talks were good. Dr. Vogel and Rabbi Schmidman rose to the occasion and splendidly put us at ease, the Mezuzah was put up, and—down it matter?

Does anything matter anymore? For what do we strive? Why do we give up our "spare time"? Again and again, for all different types of activities, we've met detours and defeat. After bypassing overt "noise," wading through the pools of red tape, the support and attendance is disgustingly nil. Even for an activity L'shem Shamayim, we are stifled. No help or encouragement is given by the administration and then, when despite this, a few students exert all their efforts and arrange for a Shabbas minyan, there is no overwhelming response from the students.

Does the blame lie only with the students? Is this "I don't care" attitude acquired at Stern—because of the double program, outside interests, etc.? If so, why are so many freshmen afflicted by this cancer? Why during Orientation Week is there a problem in getting freshmen to attend activities? Is this attitude inherent in Stern? Does Stern have such a bad name that students become apathetic BEFORE they enter? Or, do the upper classmen, by their nonactivity, stifle freshmen spirit?

But who is there to give the students an impetus to join and attend? At our recent blood drive only ONE teacher saw fit to donate blood; when the entire faculty receive invitations to assemblies, forums, and lectures, only one or two show up; for one girls' Purim Chagigah, a time of spoof, only four teachers, besides the Judges, made the effort (Continued on page 6, col. 3)

Stern Student Discusses Year of Study Abroad

by Shirley Ettlinger, a student of Stern College, is presently spending her Junior year in Gateshead, England.

To present an accurate picture of the Jewish Teachers' Training College in Gateshead, England (a small secluded city way up in the northern stretches of the country) is a rather difficult undertaking, for the Seminary is not merely a place to describe, nor an educational system to analyze, but it is a society encompassed by a very special spirit—that of attachment to Torah and service Bechol Lail to Hakadosh Baruch Ha.

The girls comprising the student body come from all over the world, many the daughters of the world's leading rabbis, and many others Bnei Torah seeking the path to Ha-shem. They number somewhat over one hundred and fifty—each different, with different customs, different plans for the future, but all feeling for the same thing: to be fully and properly Mekabel Ole Mitzvat Shamayim—to accept Ha-shem's mastership over the world and themselves.

In connection with a letter which appeared in the December issue of The Observer by Miss Janice Ruitberg, I would like to use a Shiur given to the Seminary on Parshat Mishpatim to help explain something of the atmosphere

and ideals of Gateshead Seminary. Rabbi Miller, one of the leading rabbis of the Seminary began this Shiur in the name of Rav Hutner. He asked four questions, two of which I will deal with here. In Shemot 21 verse 6, Rashi explains that the servant who doesn't want to leave his master when he has the opportunity is punished on the ear, because it is this ear which heard on Mount Sinai: For the children of Israel are My slaves. And this slave went and took another master over himself. Yet, why of all this the Mitzvat heard on Mt. Sinai, is this the only one for which the transgression warrants an infliction on the ear?

In Shema Yisroel, Ha-shem E-lolokanu, Ha-shem Echod, one again notices a connection between Avodat Ha-shem and the ear, the sense of hearing. No other Mitzvah in the Torah is introduced by a request for attention: Listen, O Israel... why is this warning of Shema connected only with the Mitzvah of being Mekabel Ole Mitzvat Shamayim, of accepting G-d as our one and only Master?

To answer these questions, let us have a look at the nature of the ear. All of man's senses, except the ear, have the quality of taking in and giving out. With the nose we breathe in and breathe out, with the tongue we take in food and give out speech, with the eye we take in light rays and give out

tears and expression, with the hand we give and we take, but the ear is only a receiver, it gives back nothing. Thus it can only be the ear which represents a complete acceptance without opposition. This is a pure acceptance of a slave by a master. We say Shema Yisroel: accept the command and ignore your own desire in the Light of His. The slave must realize that his own thoughts and individualism mean nothing next to the word of G-d; his will must submit to that of his Master.

Thus when the servant accepts over himself a human master, when he chooses to replace the authority of G-d by the less demanding one of a man, it reveals a defect in his ear which heard in Mt. Sinai: For the children of Israel are My slaves; there is a defect in the accepting quality of the ear, and therefore the sign of his defect must be imprinted on the ear.

To accept the fact that our minds are limited and our opinions are only worthwhile when molded by the precepts of the Torah is perhaps the most difficult task in accepting the yoke of Yiddiskelt. People today have accepted over themselves many substitute masters—among the most popular are money and the mind.

To acquire Jewish Hashkofot, to understand what are the important things and how to go about

Well-Attended Assembly Features Rabbi Alter B. Z. Metzger; Relevance of "Tefilah" Discussed; Important Questions Answered

Rabbi Alter B. Z. Metzger, instructor at Manhattan Central and J.S.S., lectured to a large assembly of Stern College students on the

"tefilah" that are not easily comprehended. He explained that individual prayer depends on man's "level of aspiration" and "concept

of self" consists of his relationship vis-a-vis himself, his fellow man, and G-d. Man must realize that he exists because G-d causes him to exist and therefore, his capacity for prayer is G-d given.



Rabbi Metzger discusses with a student an aspect of his address after conclusion of the lecture.

relevance of "tefilah" in the life of the committed Jew. The lecture took place March 10 at 6:30 P.M. in Room 303 with many of Rav Metzger's former pupils present.

Rav Metzger explained that "tefilah" is an all embracing concept and there are many dimensions of

of self." We are in a sense praying when we aspire to reach ultimate goals.

According to Rav Kook, the soul is constantly in a state of prayer. Ritual prayer, or "tefilah from a siddur," is a more manifest expression of prayer. Man's "concept

In order to pray, man must realize that he is part of a greater collective unity. We pray in "lashon rabeim," the collective voice. "Kol hamitpalel vaad chevero hu neheneh t'chilu." Tefilah in essence is selflessness. It is the voice of the "yezhar hatov" that prays for the good of the collective shul.

It is the voice of the "yezhar hera," the voice of isolation, that cries out for self-gratification. The prayer of the committed Jew is primarily the prayer of the "yezhar harov" wherein the individual realizes that he is part of the total unity and responsible to it.

Rabbi Metzger answered students' questions concerning comprehension of prayer, "kavana," need for personal objectives, tefilah vis a vis sacrifice, and woman's obligation to pray. Students who attended this lecture were inspired by Rav Metzger, whose warmth and insight gave many individuals a better understanding of this crucial aspect of ritual observance.

Shabbos Minyan Becomes A Reality; Girls Help Lend Shabbos Spirit

Dorm Shabbat, honoring the first Shabbat all the girls were together in the new dormitory, was held March 11 and 12, Shabbat Parah. The highlight of this Shabbat was the presence of a minyan for Kabbalat Shabbat and Shabbat morning services.

For this minyan, the first to be held in several years, medical

students at New York University, were very helpful in putting up boys from Yeshiva College who attended the minyan. The boy's who led the davening and Joel Sarcher who layned in a Sephardic nigun, are to be thanked for their well-done job. It is hoped that a Shabbat minyan at Stern will become a regular event, for

the minyan added a Ruach of holiness and joy to this Shabbat.

Friday night under the direction of Cyla Sochaczewsky, a form was held which dealt with the observance of Shabbat in the dormitory. Brenda Bornstein and Rena Sternfeld each gave a D'var Torah.

At the special Sholosh Seudah, the added attraction was a "be-lated Purim spiel" written and directed by Donna Zackai and Reva Weinreb. Those people mentioned, Rabbi Schmidman, and others who helped to make this an "extra-nice" Shabbat are all to be thanked.

On March 14 the following floor chairmen were elected.

- 5th floor Jeri Smulevitz
6 " Elaine Vilensky
7 " Cyla Sochaczewski
8 " Ellen Frank
9 " Shielg Friedman
10 " Helene Katz
11 " Meryl Swinkin
12 " Phyllis Curchack
14 " Reva Weinreb
15 " Melody Renov
16 " Vivian Ostoby
17 " Esther Levenberg

If any questions about dormitory rules and regulations arise, please contact Pearl Marcus.

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# The Sound of Music Prevails; Closet-Size Room Transforms

by Miriam Josovitz

Between classes, during free periods, or when you have finished your last class of the day, you may be fortunate enough to hear the music room transformed INTO A MUSIC ROOM.

I am sure you have heard the voices of a chorus singing melodi-



ously in the vicinity of the music room. At first the chorus was small and insignificant, but now our little music room is being overcrowded by talented altos and sopranos, and by those who would like to believe they are talented altos and sopranos. Their combined voices can be heard around the bend, past the lounges, up to the library, all the way down to the cafeteria.

While their voices take their course, girls sitting in these areas wonder why people are singing in the music room. Those girls who stopped wondering why and ventured into the music room for a solution to the mystery are now

avid members of our ever increasing chorus.

The Stern College Free-For-All chorus of Gleeful Girls was founded by Phyllis Curchack (a mere freshman!) who is their first and only pianist. It all started when Phyllis invited two of her friends to sing along to her piano playing. Since her first recital in our illustrious music room, Phyllis has been playing for the enjoyment of any Stern girl who is wise enough to take advantage of the chorus' open door policy.

The atmosphere in the music room is reminiscent of an old-time movie scene. We find the smiling faces of friendly people, anxiously crowding around the piano, shoulder to shoulder in order to hear the piano player beat out the songs of "way back when." They sing out enthusiastically, occasionally lifting up their eyes to meet friendly gazes. There is a certain hush in the room when the charming soprano steps up to sing her specialty. In our chorus the hush takes place when Lolly Adelman steps up to belt out "As Long As He Needs Me."

The mountains we're climbing in order to find our dreams are smaller and our mornings ARE beautiful mornings, thanks to our talented pianist. With the "sound of music" floating through the air, our secluded, forgotten, closet-size music room becomes a treasure chest of singing, rejoicing, and a living spirit of "Achtut!"

# Letters To The Editor

(Continued from page 2)

undertone (that we heard, anyway). Instead, the girls released their energy by spirited group singing along with the chazan. All this plus the sagacious comments of Rabbi Schmidman made for an extremely inspirational service.

We were similarly impressed with the "ruach" at the meals. The enthusiasm put into the "zimrot" was infectious and spread throughout the cafeteria producing a delightful atmosphere of "Oneg Shabbat."

We do, however, have one complaint. Despite the distraction of pretty waitresses and dancing girls, we could not help but notice the food. We might be spoiled by YU's food, but you must admit that the meals at your cafeteria leave much to be desired (pun intended). For the same price, we, at Yeshiva, get a far superior Shabbos meal (you are all invited to make the comparison).

At any rate, we were generally impressed and hope that the administration and student leaders will see fit to continue with the "Stern Minyan." (Rest assured; you will have no problems with volunteers.)

Before closing, we would like to give special thanks to Miriam Funk, Rabbi Schmidman and Patti Flom et. al. for arranging very satisfactory accommodations (and entertainment).

Gary Rosenblatt '68  
Steve Bailey '67  
Steven Dworcen '66  
David Mirvis '67

One evening we went to Greenwich Village dressed in our best attire, only to find that the cocktail party, which had been advertised on our illustrious bulletin board, was for middle-aged singles. Another evening we traveled to the campus of Yeshiva College only to find that the majority of the participants and audience at the Evening of Drama were high school students. Attendance at a Symposium on "Pornography and Literature" at the 92nd Street "Y" was futile. Information in the Yente failed to state the cost of the evening, \$2.00. We have often heard of other girls' disappointments upon returning from events advertised on the Stern College bulletin cards and in Yeshiva's Yente.

We would like to bring the need for the following changes to public attention: greater discrimination in deciding which notices are posted, and full details on the evening's function, as to group, program, and cost.

Two Seniors Who Came in from the Cold

## When They Say Immediate

Dear Editor:

Doesn't it seem odd that Stern has decided on the creation of a policy of trickery and distrust, rather than on a friendly, close relationship between the administration and its students.

The little twist of fate that the administration decided to bestow on their students, specifically regards the handing in of excuses "immediately" following an absence. This regulation found in our catalogue has been there through many previous catalogues and is not a new rule.

However, as many of us know the "immediately" has always been extended to the whole semester. However, this past semester many of us were surprised to find out that our illustrious administration had decided to take

it literally and make "immediate" mean "IMMEDIATE."

As a result, credits were lost in courses for the reason of "excessive unexcused absences." Actually, the more honest reason should have read "as a punishment for believing that the policy followed up to the present time by the administration would continue to be followed!"

In truth, the rule is in the catalogue, and perhaps we should have not been so naive as to believe that the administration would continue to follow its policy of laxness. Well, Hooray — at long last we are getting a more efficient administration; perhaps now they will busy themselves with such important things as "leaving a classroom while the class is in session without the teacher's permission." After all, everything else in our school is so efficient that now our attention should be turned to the bigger and more important things of life.

Well Sternleys, as a final warning — go home and don't bother with that Psychology or English or History or Religious Studies or Hebrew or any of those other unimportant subjects that we spend four years learning—spend those four years well! — STUDY YOUR CATALOGUE!

A learned S E M

## A Drastic (?) Proposal

My dear fellow Yeshiva College and Stern College students: I believe there have been a few cancellations in our midst. Maybe the next step will be the cancellation of Shabbos! I propose a new plan to create a greater unity and bond between Yeshiva College and Stern College. This bond will ease in the future the tension caused by such cancellations as the Dean's Reception.

This would be to establish for the first time in Yeshiva College and Stern College history a joint dramatics production on an annual basis. I hope I don't shock anyone by this drastic proposal, but through this experience, both girls and boys will have a common goal and meeting ground to see and produce a fine play together. We need this new proposal to be put into action. By the way, how many years can one go to see "Twelve Angry Men?"

This idea has been fermenting within my mind for some time. Certainly there may be a few difficulties, but nothing should prevent its enactment. There are many plays in existence that do not contain halachically problematic situations. The times for rehearsals may cause problems, but knowing that girls may find it difficult to come up to Yeshiva College, we, Yeshiva College students, would be most receptive in rehearsing at Stern College. Our representative, Elliott Glazer in the JSP Student Council, has contacted several Rabbis and the officials of Yeshiva College Dramatics Society. In both camps, he has found favorable reports. But we need support. What do you say Stern College?

Sheldon B. Stern  
1968 (G-d willing!)

## La Plume de Lewin

# Romain Rolland's Thoughts Reflect French Conscience

LAST month was the hundredth anniversary of the birth of Romain Rolland, the great author of Jean Christophe whose romanesque works influenced so many writers and whose comments on great events in French and world history of his time reflect the feelings of the nation. An article by Jean Geheno of the French Academy reveals to us elements of Rolland's personality which he knew and admired.



Eva Lewin

Romain Rolland understood intimately the moral and political thought of his time, and in his revue, sought to reflect the conscience of France, individuals, and the world, and their resistance to tyranny and oppression. In his journal, as yet unpublished, which he kept till the end of his life at his retreat at Vézelay, he explains his hopes and fears and those of France during the siege of Paris in 1940.

He believed that the safest guide for human conduct was to listen to one's own conscience and follow faithfully its dictates. Despite the trouble in the world, despite everything, it will continue to exist, and the inner light within man will keep it alive. Rolland looked to heroes such as Gandhi, to demonstrate his faith in the grandeur and dignity of mankind in our own age, despite the presence of tragedy and disaster.

The great principle which he preached was that every action must be accomplished with energy. His belief was that thought and action cannot be separated and as an example he cited together Lenin and Goethe, one of whom said, "We must dream," and the other who

said, "We must act!"

He fought single-handed for humanity, "one for all and against all." By his deep understanding of humanity and the deepest elements of human unity and fraternity, his greatness is evident to all and belongs to all.

During his youth he learned from Renan, a principal which greatly influenced him. The great sage defined for him the road of humanity as being one which rises steeply. If we too follow his thoughts and lessons, despite the difficulties, we will rise with him.

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## Demand for Discrimination

Dear Editor:

Through a series of unfortunate experiences we have discovered that the social notices on the Stern College bulletin boards do not contain the whole truth. The notices lack the pertinent information concerning the type of program offered and the age group of the participants.



Drew Kopf and Sheldon Kartz squabbling in Y.U. Dramatic Society's presentation of Harold Pinter's *The Dumbwaiter*. This play, another F.C.R.T. was held on Thursday, March 10th, 1966, in Lampport Auditorium at Yeshiva College.

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# A Primer on How to Survive in the Cafeteria

Connoisseur of fine cuisine? Love dining with five hundred bright shining faces? Five hundred miles from Mother's chicken soup? Please don't hesitate joining us at Stern's spacious dining facilities. Of course, there are a few basic rules . . . for survival.

### Item 1: PREPARATION

One must arise in the morning and carefully prepare for the coming battle. First, decide which meal you are going to eat that day. Never attempt to eat more than one a day, and always remember you should be on line at least four hours before actual meal time. Thus, would-be-lunch-eaters should be at the tail end of the breakfast line, would-be-supper-eaters at the tail end of the lunchline, etc.

Experienced veterans carry one meal in a paper bag and eat on line, so saving an additional four hours. However, it should be pointed out that one who is smart enough to pack a lunch, should be smart enough to stay home altogether.

### Item 2: COUNTDOWN

The hour directly before the meal is a vital one. Each step must be carried out with perfect precision or the entire meal may be lost.

Most vital is the proper selection of a seat in the pre-meal class. The seat must always be in the next to last row closest to the door. The door is self-explanatory, but the next-to-last row, rather than the last is preferred because it is easier to flex your muscles in preparation for the sprint, without being noticed when you are surrounded by two rows of girls.

### Item 3: THE SPRINT

Fifth floor and new dorm classes forget it.

Fourth floor girls have a fighting chance.

Third floor classes will be crushed in the onslaught.

Time the bell down to the second.

Five minutes—noisily pack your books. This won't help your average but it will make the instructor very nervous and he may begin to sum up.

Four minutes—assume a crouching position.

Three minutes—pick up your pocketbook and hold your watch by your ear.

Two minutes—jot down the assignment on the back of any available piece of paper (or flesh) or better still, tell a girlfriend to get it for you—"I'll copy it some day."

One minute—get your bearings. Find the nearest stairway and start pushing your chair back.

(Continued on page 7, col. 2)

## Class News

# Semester Activities Under Way

by Miriam Levy

Beginning of the semester plans are being translated into action as the individual classes attempt to keep their members busy during the interim between Purim and Pesach vacations.

The Senior Class sponsored a Theater Party to the "Mad

for Saturday night. The Freshman class held their Shabbos on March 18. On March 24, they sponsored a Theater Party to "The Impossible Years." An Independence Day Celebration (FCRT) is being planned for Sunday, April 24.



Sophomores Sylvia Laufer and Chia Ramras purchase books from Esther Koenig and Gail Solomon, Chairmen of the book sale.

Show" on March 27. The party was open to everyone. In addition, the seniors are still in need of ads for their yearbook.

The Junior class completed their sale of paperback books and then assembled on March 17 for a Theater Party to "Dr. Zhivago." Their class weekend had been postponed until some time in April after Pesach.

The Sophomore class set the date for its class weekend on March 26, with a Theater Party to "Shop on Main Street," planned

## Halachic Seminar

# Rabbi Martin Gordon Explains Significance of Brachot

by Judy Desser

Torah Campus held its second lecture in a series of hashkafah seminars, Thursday, February 24 in the student lounge. Rabbi Martin Gordon addressed the assembly on the topic of brachot — their nature and significance.

Brachot, Rabbi Gordon explained, are one of the most significant points behind Jewish practice. They enable the Jew to recognize G-d on all occasions and through every facet of his experiences.

There are brachot related to sensual perception, such as those recited at the sight of natural phenomena; and there are brachot related to great emotional experiences, such as those of joy, sorrow, or awe at the sight of great wisdom or high honor. Through a bracha, one acknowledges that G-d is the source of all.

### Bracha Means Increase

The word bracha means increase. When G-d blesses man, the implication is that there is an increase of some good. But when we recite a bracha and say, "Baruch Atoh Hashem" (Blessed are you,

O G-d), how can we speak of increase with respect to the Almighty? We can explain that we are not blessing G-d, but rather declaring that He is the source of all blessing.



Our Rabbi Martin Gordon

On the other hand, we can speak of such an increase. From man's point of view, G-d has two aspects. One is that of The Transcendental unity which is perfect and the other is that of His dominion, which due to evil and the lack of recognition among men, is not perfect. This insufficiency is

corrected each time a mitzvah is performed. Every time one grows religiously, he adds to G-d's presence in life and influences others, increasing G-d's dominion on earth.

### Shem and Malchus

Every bracha must have shem and malchus — the name of G-d and the fact of his kingship over the world (Elokeynu Melech Haolam). A bracha praises G-d for only one of his countless acts of favor to man. Lest we limit Him, which is nevertheless unevitable, for He cannot be adequately praised or thanked, we must, at least make mention of His universal aspect — Melech Haolam, King of the Universe.

After this general definition of the concept of a bracha, Rabbi Gordon described its detailed aspects.

### Birchat Hamitzvah

There are three types of brachot, he explained. The first is Birchat Hamitzvah — the bracha recited before performing a Mitzvah. These brachot beginning with the words "Asher Kidishanu Bemitzvotav Vetsivanu" (Who has sanctified us through his commandments and commanded us to . . .), and they include such brachot as those recited before lighting the candles of Shabbos or a holiday.

They have a three fold purpose.

- 1) To direct the person to G-d so that the Mitzvah is not seen as an habitual action.
- 2) To move the individual so he experiences depth and meaning thereby creating a deeper experience.
- 3) To offer praise to G-d for giving the privilege and opportunity to perform the mitzvah.

These brachot are to be recited, in most cases, immediately before the mitzvah is performed because it is then that they are most meaningful.

### Birchat Hodaah

The second type of bracha is Birchat Hodaah, the blessing of thanks. These brachot are recited over seeing a natural phenomena. (Continued on page 7, col. 4)

## Mazel Tov

- Engagements:  
Melodey Ashenberg '66 — Avram Ruditzky  
Barbara Kagan '67 — Melvyn Ciment  
Shira Keller — Stephen Buxbaum  
Aviva Kowalsky '69 — Henry Lazarus  
Janet Maimon '64 — Moshe Pecha  
Florence Solomon '64 — Ralph Davidson  
Esther Taub '66 — Moshe Preiser
- Marriages:  
Lillian Dessau '66 — Henry Kwitel  
Tova Wagner '64 — Uri Haine
- Births:  
Betty Rottenberg Goldstein '64 — a boy  
Barbara Cooper Radinsky '65 — a girl  
Ellen (Cookie) Koenigsberg Spielman '65 — twin boys

## Koss-tic Comments . . .

(Continued from page 6)

to show their interest. For OUR Chanukas habayis, not one faculty member showed up.

Upon Student Council's requesting to meet with a certain body of teachers, simply to discuss problems, we were faced by some cold shoulders, asking us, "How dare we?" as if we had no right to meet and talk with them as a group, yet on an informal basis. Are the students motivated to school spirit when teachers persistently come late and dismiss their classes late, assign loads of homework which they never go over, give the same lectures every year without changing anything, without trying to make their class enjoyable?

What is there about us that causes many of our faculty to treat us as children? We are not even told of changes in our school administration but must listen to the grape vine and consult the TIMES to find about the plans for "our building." What is there about Stern that not even the faculty wants to be associated with it or its students?

It's been shown before that when faculty puts forth, as evidenced in many classes and extra-curricular activities, students willingly do their part. When others show interest in us, it's been proven that the students readily respond. Despite student non-participation in assemblies and dormancy on Shabbos, on the previous occasions of Dr. Beikin's addressing the student body, as a Shabbos guest in 1963, as a lecturer at a symposium, and at a student body meeting in 1964-65, the student response was practically unanimous. But why has it been impossible for the President of our university to be seen with us this year?

We respect his big and tiresome schedule, but there are many students who would not recognize him if they passed on the street. Aren't we vital enough to merit an audience? Why has it been impossible for the Student Council President of Stern to get an appointment? Is it because there are so many other duties, so many other schools, that there is no time for us?

Why are we expected to uphold the price hikes and other decisions concurrently affecting our "brothers", when its commonly known that our share is not at all equal to theirs? Our Student Council hasn't the money to pay its bills and the editions of the OBSERVER and all other Student Council activities must be curtailed lest we overspend. Where are our lounges, our improved facilities, let alone the building crew for our new "building"?

How much longer are we to face an empty lot while uptown bricks of one building are painted and speckled to match those of a newly-completed built-to-order dorm—with a gloriously furnished and carpeted lounge—commonly used as a shul while earth is dug and (Continued on page 8, col. 1)

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# Poetry Society Will Help Young Aspirants Gain Recognition; Stern College Amateurs Welcome

by Faye Butler  
**Editor's Note:** This is the first in a series of articles about interesting places on or near our 34th Street Campus.  
 EVER walk down 35th Street and wonder whether that brick-looking sign, "Poetry Society of America" would lead you to musty red velvet drapes, fluttering old women and a layer of dust approximately 2.53 centimeters deep? I did and bravely stepped into the office of Charles O. Wagner, executive secretary, a rather broad medium-short man with quite a collection of hair on his head. No fluttering old women in sight; no

red velvet drapes and behold no dust!  
 He welcomed me warmly (he was joking when he said that he had never seen a "Stern" girl that close up before, wasn't he?) and generally consented to answer a few questions. He explained that no, the APS was not an official branch of the Daughters of American Revolution, but an organization for poets, founded by poets in 1960.  
 It aims to help proven poets live comfortably, to gain recognition for amateur poets of ability and to stimulate and refine the

art of American poetry. Toward these goals, it presents more than \$8,000 in cash prize money every year at an annual dinner.  
 Every month, open meetings are held at 8:00 p.m. at 122 East 58th Street. A principal speaker lectures on some topic relating to American poetry; an analysis and discussion of the poems submitted to the Society's monthly contest follows. From the several poems read, two are chosen by the audience for cash prizes and then are entered in the annual competition for a larger award.  
 To be accepted as a member of this Poets' union, five short poems must be judged worthy by the executive board vote (I. B. Singer passed!). Mr. Wagner supposed that Stern students wouldn't apply for membership in hordes, so he gave me only two applications. English majors, interested?

# SSSJ Formulate Plans for New Passover Protest March

by Lenore Wolfson  
 The New York Conference on Soviet Jewry, composed of major Jewish youth organizations in this city, is planning a massive Passover demonstration called *The Geulah March*. The demonstration will take place on Friday, April 8th. It first will assemble at the Soviet U.N. Mission and proceed to march to the U.N. for a major rally. If you live anywhere within the New York area, try to attend this demonstration. Further information will be posted.  
 A demonstration of this nature is taking place for several reasons. Although it has been reported that the cities of Moscow and Leningrad will have Matzoh for Passover, there has not been news that the majority of Jews of the Soviet Union who live outside of these cities will have Matzoh. March 3, 1966, Rabbi Israel Miller, President of the Union of Orthodox Jewish Congregations, protested this situation. Matzot are symbolic of the

many other necessities which the Jews in the Soviet Union are denied. Former ambassador to the Soviet Union, Mr. Teokoah, elaborated upon some of these for us at his speech during a recent club hour.  
 As reported in the March 17th Commentator issue, the Soviets feel aware that "The World is Watching!" and are responsive to protest. A recent editorial in Pravda included a condemnation of anti-semitism. The Soviets seem to have let up on their charges against Jews for economic crimes. Despite the fact that these changes have taken place, they do NOT imply that we stop our protest.  
 At our brother school, Yeshiva College, members of the administration, faculty and student leaders came out with a letter addressed to the student body urging students "to join SSSJ (\$3 per year) as members and to support its activities in every way."

## AT STERN— WHERE ELSE BUT?

- Where else but Stern could you—
- Have a fire drill, without warning at 9:35 in the morning when it's 35° outside?
- Be given two days to have your stuff moved from one dorm to another?
- Have a class interrupted because the house phone is ringing?
- Have your Dean available for consultation day or night?
- Have a "typing room" without a typewriter and a bathroom without pulp extract?
- Meet William F. Buckley on the street?
- Have a broken gate, guarding a bumpy parking lot instead of a building?
- Have all the free parking you want?
- Have peas for lunch and supper every day?
- Be told there's no money to put out your newspaper?
- Have a champion debating team that's not allowed out of New York City?
- Have a "sit in on the Dean's Office" once a year to support various worthy causes?
- Hear anything about St. John's University?
- Be told that there is a social life to all girls' school?
- Become passionately interested in I. B. Singer's stories and Pinter's plays?
- Have Mr. Pickett say hello to you every morning?
- Have a program which jams all your classes into Monday and Wednesday and leaves you with five hour breaks Tuesday, Thursday and Friday?
- Go up in the elevator with Dr. Belkin and hear a senior ask "who's that"?
- Know exactly what's on sale in every store up and down thirty-fourth Street, but not know who Premier Ky is?
- Have no free time to read something as silly as this?

## Tzedekah . . .

(Continued from page 1)  
 act of charity is certainly a rational one entirely suitable to thinking intelligent beings.  
 By giving tzedekah we thank G-d that we are on the giving end and not the receiving end. What better way is there to show appreciation for a faithful life than by helping a less fortunate individual.  
 As the mothers and leaders of the Jewish community of tomorrow it is our obligation to acquire the habit of giving tzedekah — and the only way to learn to give is by giving.  
 Individual contributions can be made at any time in the smoking lounge. The flame adorning the display serves as a tzedekah box. At the top of the flame there is an opening in which you can deposit your donations. The tzedekah box underneath the flame is huge enough to accommodate all the contributions you wish to make.  
 Add to the flame . . . Add to the everlasting spirit . . .

## Gordon Outlines Birchot Hanaah

(Continued from page 6)  
 the bracha of Shehecheyanu, and the brachot which follow the partaking of food. The latter fall into three categories. The first is the Birchot Hamazon which follows a meal eaten with bread. This is the only bracha which is specifically commanded in the Torah.  
 The second is the bracha recited after eating food made from one of the five important grains. This is the Al Hamichya and it is a short form of the Benching. The third is Boreh Nefashot, recited after food to which the first two brachot do not apply, with the exception of wine and the seven fruits Israel is prided in.  
**Birchat Hanaah**  
 The last type of bracha is Birchot Hanaah — brachot recited before partaking of something, such as the brachot recited before eating. The significance of these brachot are learned from two state-

ments in Tehilim, "L'Hashem haaretz umloah" — To G-d belongs the earth and its entirety, and "Vehaaretz nosan livnaty odom" — And the earth He gave to the children of Man.  
 These two contradictory statements can be reconciled by explaining that the first holds true before the bracha is recited and the second takes effect after the recitation. Since everything in this world belongs to G-d, the Creator, to partake of any of it would be an act of stealing. But through acknowledging His ownership, by means of a bracha, we can be considered to have assumed possession and may therefore partake of it.

We wish to congratulate two of our faculty members in the biology department — Malkie Gluck '64 and Mr. Murray Altman — on their recent engagement.

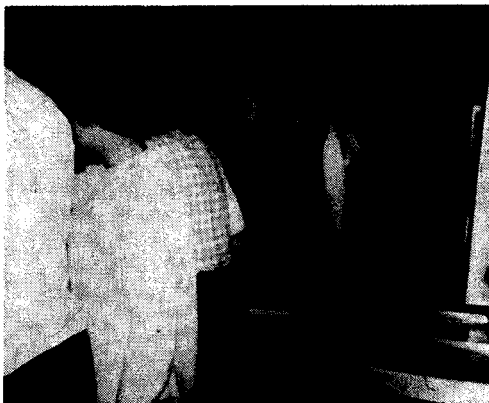
## Alumni Dinner . . .

(Continued from page 3)  
 He stressed the great happiness which the evening had brought to all — his mother, in-laws, children, and last, but certainly not least, his wife. (His wife, he stated, is the mother of five, but does not look it. This is an encouraging sign to all Stern Alumnae. But, he added, as a religious counselor he must advise all to get married first.)  
 In a more serious vein, Rabbi Rabinowitz noted that this year's Alumnae Dinner was the seventh one held. Normally, the number seven signifies "rest." However, at this point we cannot rest, for Stern College and Yeshiva University has before them a larger task than ever before. Whatever we do has relevance for the children of today. Only through our concerted efforts will we insure the lives of our children and the world.  
 The most enjoyable evening concluded with the singing of the Alma Mater, which was led by Shaine Friedman Spolter '65.

# Getting Hungry Leads to Problems — Cafeteria Style

(Continued from page 6)  
**BONG—run,** don't walk down the stairway. Never take the elevators (Axiom—elevators always go to the 5th floor when you're in a hurry). Apologize to Dean Isaacs as you pick her up off the floor, but do not stop.

### Item 4: THE CAFETERIA



The Obstacle Course.

Get to the cafeteria just in time to hear some faculty member say "I don't know why these girls are always running!" as he pushes to the front of the line and orders lunch. Take a moment to look around, there are, of course, no empty seats.  
 Spot a likely-to-be-finished-soon prospect (can be gauged cor-

rectly with a minimum of practice. A "fish dinner" will never be finished. A "soup and goulash" will be finished before you get back) and walk over and put your books under her nose and your coat around her chair. Should she protest, gaze directly over her head at some imaginary friend and say "I'm so glad to see you. Thanks for saving me a seat. Wait 'til I tell you about . . ." then disappear. You are now on line. Eventually you may get to the tray rack.

### Item 5: THE TRAY RACK

Never look for a dry tray. There is no such animal. Likewise, it is useless to search for a clean spoon or straight fork, just take what you can get. It is, however, very important to get a cutting knife. Those that say "U.S. Army" or "Bellevue" on them, for some reason do not cut. Those with notches cut if properly filed.

While waiting to get to the counter pull out a nail file and start to file the knives' notches. If there is no time, just use the nail file instead. Napkins should be picked up with the right hand at the same time you try for straws with the left. You'll probably miss both.

### Item 6: THE COUNTER

Never say "What's that." It brands you as a newcomer. Everyone knows "that" is some kind of starch tried in grease. Never say "that looks good"—it isn't. If, by some chance you do like the food, never say so. What you express a desire for, you never get a decent portion of; what you don't like only comes in heaping teaspoons—large economy size. Always order vegetables. That way you can get your soda can while they're still serving you, but never open the soda at the counter. That is, unless you like a cola-colored skirt.

### Item 7: SITTING DOWN

Circle the cafeteria to see if you can remember where your books are. Don't look too hard, they'll turn up, a seat is more important. Try to look impoverished and hope one of your teachers will invite you for a "conference" at the faculty table.

### Item 8: COMPLETION

The obstacle course is almost finished and your congrats have won! You've actually gotten a meal in the cafeteria. Finish filing the knife and start to dig into your . . . food. Hey, Hey, mister, sir . . . come back here, I'm not finished . . . Hey!

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## Every Right to Martyrdom Denied to Soviet Jewry

(Continued from page 3)

oppression is denied the Jew. Even the sympathy and respect he deserves is denied him.

The reaction of people exposed to an atmosphere of daily discrimination unlike any other national group causes resistance and rebellion which is often expressed in unusual ways. They express their Jewishness and resistance at such times as on Simchath Torah when the youth sing Israeli songs and dance for hours in the streets—

Mr. Tekoah ended his speech by saying that 3 great historical challenges have taken place during our own time which have been crucial in determining the course of modern day Jewish history. One

was the Second World War, the second was the establishment of the State of Israel and the war of Liberation and the third the situation of the Russian Jew today in which we cannot fail for four million Russian Jews look to us and hope with supplications and fear filled eyes that we will not forget them and will not fail.

After Mr. Tekoah's speech everyone was left with a deeper understanding of the torments facing the daily life of the Jews in Russia today. He eloquently expressed their plight and impressed on all of us more deeply the need for Western World Jewry to aid our brethren in the Soviet Union.

## One Hundred Stern Girls Strike in Office; Protest Inadequate Transport Facilities

On Friday, February 25, 1966, one hundred of the Stern residents of the Prince George Hotel protested the school's arrangements for the move to the new dormitory. According to the students, Yeshiva University did not provide adequate facilities for transporting the possessions of 250 girls. On Thursday, they claimed, only a truck, not a van, had been used to move the luggage of the girls on only one of the five floors. On Thursday night, the dormers were informed that on Sunday all unmovable articles would have to be taken down and loaded on the truck by the girls themselves. The girls insisted that this was a physical impossibility.

They said that this as well as

many other inconveniences imposed on them by the move reflected a lack of foresight on the part of the university officials. The idea of a protest was born out of this discontent. A handful of girls spent the early part of Friday morning, 1-3 A.M., organizing the students, planning the details of the protest, and drawing up a petition.

Friday, at 9:15 A.M. the students, after meeting in the student lounge, moved to the general office. There they stood in one hour of protest. Mara Davis, Chia Ramras, Tzivia Rosen and Judith Turk were selected to read the petition and to represent the students before Dean Isaacs. The Dean asked the representatives to disperse the crowd and invited them to discuss

their complaint with Mr. Jay Blazer in the afternoon. The protestors, however, did not want to leave without hearing from Dean Isaacs personally. After the delegates explained the importance of ending the "stand in" without seeing the Dean, the protestors returned to their classes.

At 11:30, the delegates met with Mr. Blazer. After presenting their petition, he explained that special efforts would be made on the part of the administration to satisfy the needs of the students. He asked that the students cooperate and assist as much as possible in the move. A letter explaining the administration's plans for the move was drawn up by Mr. Blazer and the representatives and posted for the student body.

## Is Yeshiva Serious About Our Education At Stern?

(Continued from page 6)

dedicated to science, while windows rattle from the blasting for the new library? Though no fault of ours (we did not pick our location and do not levy the high rent and taxes for it), why is our money available for everything else except our education?

Why has no one else, save for our benefactor whom we cherish, donated or dedicated anything in our college building or even in our new dormitory? Why isn't there even money to pay for lodging for a Shabbos minyan? Why can't we also have free Shalos Seudos?

Does Yeshiva University hold to the traditional Jewish views towards the education of women? Is just anything good enough for us? Are we the only ones serious about our education? Why was Stern founded? Are we to be coerced into believing that we did NOT come for educational goals? Were we deceived? Are we a publicity stunt? Shiny brass looks marvelous in pictures and words but is that where responsibility stops? Are we a "Rachmonus Institute"—a place for hand-me-downs and family debts?—Actions speak louder than words!

Where are the students to find their motivation, their interest, their dedication? When? When do the excuses stop? When?



Protestors show spirit and organization as they make demands at Dean's Office.

Dr. Meir Havazelet read a paper before the Conference on Medieval Studies at Western Michigan University. Kalamazoo, Michigan on "Maimonides and the Gaonites — A Clash of Old and the New," and one at the forum of Young Israel of Boro Park on "Judaism at a Time of Change — In the Past and in the Present."

Florence Zweig, who exchanges the newly purchased female goat of the Melamed, Lea Wiener, for a billy goat. When the Melamed returns home, he finds that the goat that the goatseller, Toby Umansky, has sold him has changed sexes — much to the consternation of his wife Rifkele, played by Judy Turk.

The continuity from one play to the next and the unity of the three plays rests to a great extent upon Beverly Moscovitz. Her closeness to the audience made them feel as if they were a part of the drama going on on the stage.

The thanks for the production lie, of course, greatly on the director and crew. Miss Tauber, directed the cast to success with her hard work and exuberance—the cast was confident and convincing in their roles. Faye Butler assisted Miss Tauber as director. Melody Renov, as stage manager, helped to insure the smooth running of the plays. The imaginative scenery design was the work of Suzanne Schwalm and Lucy Herman.

The rest of the cast and crew are to be commended along with those mentioned above, for it is only through a cooperative effort of all involved that such a production can be successful. The Stern College Dramatic Society's presentation was certainly enjoyed by all.

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## Jan, Cynthia Happily Settled in New Dorm

(Continued from page 1)

to pick up but they got the idea after a few refusals.

One of the moving men was immediately recognized by all. While struggling with a suitcase in one hand, a typewriter in the other, a garment bag over one shoulder and a Monarch Review Book on her head, Cynthia slowed down and let the mover catch up to her. Even she, who had spent most of her time studying, recognized him as the ninety-pound weakling in the Charles Atlas advertisements.

By two o'clock Jan and Cynthia had managed to move most every-

thing to the new dorm without too much strain on their nerves. The only minor conflict occurred when they realized that they had forgotten to eat lunch and Jan suggested going to Kluckstern's.

Cynthia started to get violent but was stopped when they overheard a rumor that there was a girl crying hysterically in one of the rooms. Figuring that someone had finally cracked the two girls joined the other spectators. It was quite a scene as a poor freshman clung pathetically to the pull-chain toilet in Room 352 crying "I don't want to go." She was finally subdued when someone gave her one of Dr. Sar's cure-all pills.

By Sunday night Jan and Cynthia had settled comfortably in their respective rooms and had begun to unpack. Once again no one had done any work, but classes were to be held as scheduled on Monday. Surprisingly enough every girl managed to show up for classes except for one, which would have been quite understandable had she not been a commuter.

Of course it's all over now. We've packed. We've moved. We've settled. Then again we're also two weeks behind in our work. However, there is always a bright side to every story, and when we find it, we'll let Cynthia Katz write an article about it.

## Trilogy Proves Enjoyable

(Continued from page 1)

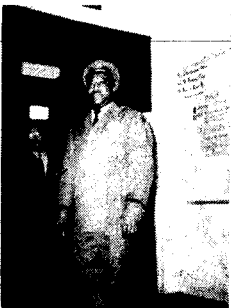
ment of this desire by the blind hatred of the Jews.

Havvah Weinstein, as Moishe, the young boy, brought to the character a reality which made the story more touching and helpless. On the other hand, Miriam Josevitz, as Aaron Katz, father of Moishe, and Cyla Sochaczewski, as Hannah Katz, mother of Moishe gave to the play touches of humor.

Anyone who is familiar with any of Sholom Aleichem's tales, surely knows the story of Bontche Schweig. The thoroughly touching story of the man, who deprived of all joy on earth, is offered everything in Heaven, was given an otherworldly effect in Saturday night's presentation.

This was achieved through the use of blue lighting and semi-darkness on stage. Though there is very little action in this play, Faye Greenfield's portrayal of Bontche Schweig brought to life the utter disbelief and awe that Bontche feels upon his arrival in Heaven.

"A Tale of Chelm" completed the trio offered by the Stern College Dramatic Society. It is a humorous tale of an innkeeper,



We wish to congratulate Mr. Pickett, our trusty and smiling guard, on his recent promotion to the rank of sergeant.

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