

Spirited Assembly Marks Israeli Independence Day

Jewish Woman and Halacha Theme of Torah Campus Talk

by Naomi Meyer

YAVNEH and Torah Campus are co-sponsoring a lecture series this semester on "Halacha and the Jewish Woman." On March 24th, Rabbi Gerald Blidstein, a faculty member of our Jewish Studies Department, presented the first lecture, entitled "The Halachic Perspective of Women."

Admitting that the topic was quite broad, Rabbi Blidstein limited himself to three areas: marital, legal-procedural, and ritual.

He then went on to cite several "dinim" in each category, beginning with marital. A woman cannot initiate a marriage, he pointed out. Man initiates it and woman responds to it, thereby giving man the aggressive role in the relationship.

Even though marriage is a simple affair, divorce is not, he explained. Divorce is grantable only by the man. However, a husband could be forced by the courts to give his wife a divorce in certain limited cases. A wife was able to force a divorce in this way, but this practice was stopped about 1100. It was further pointed out that a woman need not consent to a divorce. Divorce granted against the will of the wife was prohibited

by a "takanah" of Rabenu Gershon.

At one time, males could have more than one wife, but females were allowed to have only one husband. Again Rabenu Gershon stepped in and banned polygamy. Rabbi Blidstein explained.

Women are protected if a marriage should end either in divorce or death. In case of a conflict of interest, the woman has the advantage. If male and female both need charity, the female is the first to receive it, as well as the first to be redeemed from the enemy.

In the legal-procedural area, the female has the same rights and responsibilities as the male in almost all cases. She can execute contracts and buy and sell property.

(Continued on page 7, col. 1)

Credit Switch Slated in Fall For C&D Hebrew

On May 16th when the schedule of classes for the Fall of 1966 are distributed, students will notice a change in the scheduling of Hebrew courses. Many of the courses which until now have been two credits will be switched to three and four credits. In general most of these changes will affect the C and D levels of the upper grades.

According to Dr. Vogel, although the number of credits that the student will take in Hebrew may remain the same, she will be taking fewer Hebrew subjects, thus decreasing the number of papers and exams. However, through this system, the student will not take every Hebrew subject every year. Such a system has been tested in other colleges and has proved successful.

In addition, most class periods will be of fifty or seventy-five minutes. The double period will be avoided as much as possible.

It is hoped that these improvements will shorten the school day for the individual and will enable the student to concentrate her subject commitment. Details concerning these changes will be publicized on May 16.

Yom Ha'Atzmaut Celebrated; Rabinowitz Discusses Israel

Yom Ha'Atzmaut, Israeli Independence Day, entered Stern College on a wave of song and left on the wings of quiet discussion.

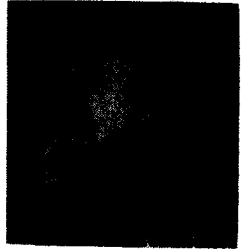
The Student Council celebration held Monday morning, April 25th in Koch Auditorium was celebrated by a crowd which overflowed into the halls outside the auditorium.

Led by Linda Gensauer, Student Council Hebrew Chairman, the assembly began with the singing of Hatikvah, followed by a number of other selections suggested by the audience.

A prayer for the State of Israel was given in Hebrew and English, by Rochel Spirling and Sue Koss respectively. There followed a spontaneous outburst of song and dance which continued until the start of classes.

The Dormitory Council extended the celebration into the evening hours when song, dance, and refreshments were supplied in the dorm lounge prior to an Open-End discussion by Rabbi Rabinowitz. Unfortunately, attendance was depleted due to the emergency at the Jewish Theological Seminary.

The lively discussion led by Rabbi Rabinowitz revolved around the pros and cons of living in



Chairman Linda Gensauer

Israel. He was ably assisted by Marcia Davis, Judy Gottschalk, and Rena Sternfeld, seniors who described some of their experiences in Israel. All three spent their junior year there as students at the Hebrew University in Jerusalem.

Besides discussing the religious differences in the communities, the girls gave practical advice to those who are planning a trip to Israel in the future.

Commented a student who had followed the activities throughout the day, "It was a wonderful celebration which made everyone aware of the unity and closeness involved in being a part of Stern College."

Passover March Big Success! Youth Pleads for Soviet Jews

by Lenore Wolfson

The Passover Youth Protest for Soviet Jewry drew a crowd of 15,000 people on Friday, April 8. The march and rally sponsored

served as youth representative. Sarah Wisniewski's presentation of a petition to the United Nations was proceeded by a drama-



Students march from Soviet Mission to the United Nations in protest over conditions of Jews in Russia.

by the New York Youth Conference for Soviet Jewry attracted a wide variety of Jewish youth groups which gathered near the Soviet Mission and marched to the U.N. A large painting pleading for the redemption of our brethren was carried through the march, and the Zmir Choral sang several selections.

With much enthusiasm the marchers proceeded to a rally near the United Nations. There they were addressed by Rabbi Jacob Goldberg, Rabbi Israel Miller and Senator Jacob Javits. Ephraim Diamant from Yeshiva University

recited a script reading, "Genuah." The rally concluded with everyone in attendance singing "Ani Maamin."

In addition to the protest in New York, simultaneous events were held in Cleveland, other cities in the United States, and cities throughout Europe.

Feeling for the protest was initiated at the "All-Night Vigil for the Redemption of Soviet Jewry" held Saturday night, April 2. Several hundred people were present to hear various speakers deal with different aspects of the problems of Soviet Jewry. Also, there were study and singing sessions held.

Israel's Chief Rabbi Visits Yeshiva; Rav Unterman Addresses Assembly

by Balla Salt

RABBI Isser Yehudah Unterman, Chief Rabbi of Israel, addressed an assembly of faculty and students at Y.U. on Tuesday, April 26, at 12 noon.

A reception in his honor which preceded his address was held in the Silver Lecture Hall and was attended by Department Chairmen, faculty of the University, student leaders, and others.

As Chief Rabbi of Israel, Rabbi Unterman exerts influence among Jews throughout the world who regard the Chief Rabbinate as the focal point for spiritual guidance.

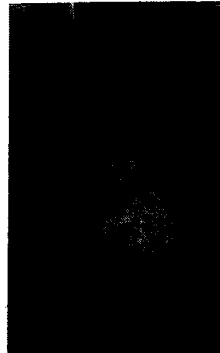
Rabbi Emanuel Rackman served as chairman of the assembly. In his opening remarks Rabbi Rackman conveyed the gratitude of those present at having the privilege of hearing Rabbi Unterman. He then presented Rabbi Dr. Samuel Belkin who introduced the guest speaker, Rav Unterman.

Rav Unterman recalled his visit to Yeshiva fifteen years ago and commented on its remarkable growth and development. He recognized the United States as being the Merkaz (center) of Judaism and Jewish life.

The topic of his address was a practical one—that of *darchai shalom*. He related this principle to a recent occurrence in Israel.

It was reported that one Shabbos, a Gentile was walking in the streets of Israel, whereupon he

fell and injured himself. A passer-by, who witnessed the accident went to the nearest house for help. The occupant, a Jew, refused to call a doctor and thus he mechalel



Chief Rabbi Unterman

Shabbos (violate the Sabbath) for a Gentile. The publication of this story created a scandal, for it supported the popular view that there are strained relations between the Jew and the Gentile.

According to Halacha, this person, who considered himself to be religious, was in reality disobeying the laws of the Torah. In Pirke Avot (Ethics of the

Fathers), Rabbi Akivah says: "Chaviv Adom Shene'erah B'tzelem... Ki B'tzelem Elokim Assah et ha'adam." (Beloved is man, for he was created in the image of G-d... for in the image of G-d made He man). From this, we learn that it is the obligation of every man to aid his fellow man, for this is the way of G-d.

Rav Unterman brought several sources of proof supporting this statement. Among them he included the passage: "Deracheha Darchel Noam, V'chol Netevotaha Shalom" (Its ways are the ways of pleasantness and all its paths are peace). He emphasized the words Darchel Noam which constitute a compelling force in Judaism. On this phrase are based many laws of the Torah and the teachings of our Sages.

The Rambam states that the epitome of Judaism is reached when the actions of Man imitate as closely as possible the ways of G-d. Just as G-d deals with all men in kindness, Man is to deal with his fellow man in kindness.

From the Shulchan Aruch (Code of Jewish Laws) and other Rabbinic sources we learn that in the case of extreme danger to life, one is commanded to violate even the Sabbath. Some say that this is equally true with regard to the Gentile and to the Jew.

The basis for this commandment (Continued on page 6, col. 4)

Survey Demands Consideration

A question sheet for the purpose of teacher evaluation will be distributed to the student body with results to be submitted by the *Observer* to Dr. Vogel for his consideration. This is our way of suggesting changes and improvements in the faculty and curriculum. Students are urged to answer accurately and honestly remembering that personal biases are not in question but rather a general picture of effectiveness and overall rapport.

The administration, too, is urged to give this survey careful consideration and is asked to make necessary changes. Though we realize that the student body is not the final word in such an evaluation, we do maintain that we are well equipped to see the problems while the administration is best suited to do something about them.

The results will remain with the dean unless necessary changes are not effected, in which case student conclusions will be printed.

Students Respond

The recent fire at the Jewish Theological Seminary was a deep tragedy for all Jewish scholars. Yet it is the aftermath of that fire which concerns us now, for it pointed out many things.

First, and foremost, it took as tragic an event as the fire to prove that Stern girls, when called upon by the Jewish community at large, can organize and respond quickly and enthusiastically in providing valuable assistance where needed. Close to 250 girls—one half of the entire student body—and some faculty members took it upon themselves to lose many hours of sleep, and cut classes in a massive effort to salvage books.

Yet, this effort was marred from being perfect by two factors. One was the simple fact that it took an entire week for the student body to awaken to the cry of J.T.S. Secondly, and even more important, was the response of the administration once that call had been heard.

At four o'clock Sunday morning girls were up, writing letters to members of the faculty asking them to call off classes Monday morning. By nine o'clock the President and Vice-President of Student Council were in Dean Isaac's office, making a similar request.

The faculty responded in kind. Dozens of them turned out for the "Yom Ha'Atzmaut—Protest

Assembly." Dozens more (including the majority of secular faculty) canceled classes and exams to allow students to go to J.T.S.

It would be nice to say that the administration responded in turn. It did not. Rather, we were told that while it was true that J.S.S. and T.I. classes, as well as some shiurim had been cancelled at Yeshiva College, our administration couldn't follow suit. It seems that with one of our deans out of town, the chain of the hierarchy was broken, and no official action at all on the matter could be taken.

The magnificent showing the girls made despite this ruling is, therefore, to be all the more commended. Girls who did appear did so either via cuts which they took themselves or through the understanding of the faculty.

To the administration we can only repeat the bewildered statement that one J.T.S. boy made to us upon hearing of the conflicting policies of Yeshiva College and Stern College concerning the suspension of classes. "But," he asked us, "don't you belong to the same University?"

Minyan Financed

We are happy to announce that immediately prior to the Pesach vacation, Dr. Samuel Belkin officially announced that from the present, hotel fees of those boys who aid in making a minyan at Stern on Shabbos will be paid by the University. Therefore, we can now expect a Shabbos minyan to be a permanent innovation at Stern.

This step forward could not have been accomplished without the timeless efforts of several students at Stern and at Yeshiva College. In order to express our appreciation to them and to the University, and in order to insure the success of the minyan, we urge each student to attend the minyan both Friday night and Shabbos morning whenever possible.

A Testing Problem

A glimpse of the testing system at Stern reveals that most courses schedule both a midterm and a final with the former usually given according to the instructor's prerogative. For example, this semester's midterms in courses varying from Jewish to secular subjects ranged from several weeks before Pesach to three weeks after Pesach.

This arrangement places an added strain on students who are in a continuous state of taking midterms, writing papers, and preparing for finals at the same time. Finals are subject to the rigors

of a fixed schedule. It seems apparent that midterms, too, could be successful if they were given only during the period of time allotted to them according to the school calendar.

As for finals, the same complaints are repeated every semester, but it seems that the administration takes no heed as these complaints persist year after year. Heading the list is the objection that teachers with no knowledge of Hebrew often proctor Hebrew language and Hebrew-studies finals. The obvious difficulty occurs when a proctor attempts to read an illegible handwriting or typing in a foreign language. Also, lateness and lack of decorum on the part of the proctor impedes the students taking finals.

It is hoped that in the several weeks time between the present and finals the administration will consider and correct these problems.

Romper Room

Whether the students of Stern College are aware of it or not, student leaders spend many hours in an attempt to improve conditions in the school. To do so they must have the positive aid of the entire student body.

However, in the past week certain acts have been committed in the dorm which not only do not aid, but, in fact, hinder any progress and improvements desired in the dormitory. Specifically, we are speaking of those dormers who greased the door handles of the house-mothers' rooms with vaseline, "wrote" derogatory remarks in tooth-paste on their doors, and then proceeded to shuffle the sign-in white sheets from one floor to the other.

Surely any intelligent person realizes that such actions can only work adversely. Any girl who can stoop to such juvenile behavior is not an adult but a mere infant. How can she expect to receive more freedom, later curfews, additional extendeds, etc? In regarding these acts it would seem that such students would require more, rather than less, supervision.

If these dormers are so worried about the condition of the school and the welfare of the students, we ask that they re-channel their energy from these immature, malicious, and destructive efforts to constructive ones.

The time is ripe for the latter, for class officers are being elected, club chairmen are being appointed, and committees are being formed. Only through these organized means can we hope for improvement. And only by acting like adults can we expect to be treated as such.

Letters To The Editor

Looking Back

Dear Editor:

In retrospect of our four years at Stern College we would like to express some of our innermost thoughts and experiences as students here. The following letter is a sincere evaluation of these experiences.

The majority of our experiences have been valuable and enlightening. We came to Stern College without any formal Orthodox training; one of us Conservative, the other Reform. Orthodoxy was presented to us in a warm, pleasant manner by our teachers and peers. There was always an enthusiastic willingness to explain practices and beliefs. Stern College showed us a new way of life which encompassed all our daily endeavors. In addition to the religious atmosphere we found an "international sisterhood" — girls of different backgrounds with whom we shared a common bond.

Stern College opened many educational opportunities to us. Our secular and religious studies proved worthwhile. The small classes and close student-teacher relationships were conducive to learning, because they allowed for individual questioning.

Even though the opportunity for questioning existed, there still seemed to be a lack of exchange

of religious ideas and a certain amount of apathy on the part of some class members. Our Religious Studies courses were inspiring. They stimulated our personal involvement in our religion and were the basis for further reading and inquiries. However, better organization of material would have been useful in avoiding repetition of subject matter from course to course in the first two years.

There was some feeling by one of us (C.T.) that the intricate details taught, i.e. on topics of prayer, medieval customs, etc., were not presented in a flexible manner. There was no allowance of relevant questioning on the part of the student. This would have served to clarify her understanding and acceptance of the point in question.

A time for comparison with respect to modern applications was also lacking. It seemed to me like a formal indoctrination period at which time I would cast away my "ridiculous" Conservative beliefs and take on Orthodoxy. A certain amount of rebellion occurred on my part which brought me in a negative direction from the religion I yearned to become intimately acquainted with.

Views on Graduation:

Now that I (M.L.) am graduat-

ing I wonder if I will continue the observations I have learned at Stern. My decision to keep Kashruth and Shabbos was a gradual one, reached by much reasoning and questioning. At this point I have sufficiently trained myself to accept and follow these basics on my own and feel that I want to continue in this path.

The real test will be in my dealings in the outside world. There are many areas where my discipline is lacking and where uncertainty of belief exists. To Stern I owe sincere appreciation for what I have achieved thus far. I hope that further thought and inspiration will enable me to lead a meaningful religious life.

As I (C.T.) contemplate the total value and positive experience I've gained at Stern College, I can say that it has proved to be a spark and a beginning. Unfortunately it takes more than four years to evaluate its positive effects; it takes application and maturity.

For the future I feel that I will continue the same Conservative trend of belief as I did upon entering Stern. I believe, though, that circumstances and chance will alter or strengthen this. I have become aware of things which I have not put to practice, and perhaps this is what haunts my

conscience at times. With a clear and objective mind I will continue to learn and seek knowledge. Time will resolve the rest.

These have been our impressions. It is up to the individual to seek her own values in college. It is not only the adminis-

tration, the teachers and the atmosphere at Stern which determine the value of one's college years, but also the attitude of the individual.

Myra Lee '66

Celeste Targum '66

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Shabbat Observance Has Dual Aspect; "Zochor" Requires Additional Stress

by Chana Sadowky

One would think that after officiating countless Shabbos services and Seudot for Stern girls, Rabbi Joshua Shmidman would be at a loss for something new to say on one of the most frequently discussed topics in Stern—Shabbos. However, Rabbi Shmidman, who is famous for his originality and spontaneous wit, gave an excellent and a truly informative lecture on the subject Thursday, April 21st.

Concerning Shabbos, said Rabbi



Rabbi Joshua Shmidman

Shmidman, there are two main aspects: the theological aspect, and the psychological and social aspect. The theological aspect pertains to the Melachot—the "Shamor" part of Shabbos.

When davening Maariv on Erev Shabbos, one finds this passage: "Veshamru Bnei Yesrael et ha-Shabbat laasot et haShabbat brit olom — key shehet yomim asah Hashem et hashamayim v'et ha-Aretz wayom hashiveye shavat vyenafash. It is in this passage that we find the concept of Shemirat Shabbat—the negative aspect of Shabbat.

And, why is it regarded as the negative aspect of Shabbat? Primarily because it tells the children of Israel that they must keep the Shabbat as G-d did when he created the world. "Key vo Shavat mekol melachto." G-d stopped his work on the seventh day and so must Bnei Yisrael. Shemirat Shabbat is directly related to the cessation of what is considered work, as stipulated by the 39 Melachot, (categories of work) 38 of which are derived from the Torah itself. The 39th Melacha, carrying, is added by our Sages.

Furthermore, the 39th Melacha is part of what Rabbi Shmidman called the psychological-social aspect of Shabbat. Carrying something from one place to another comprised the "hallmark of social

commerce." Therefore, it is prohibited by the Rabbis in order to prevent unholly transactions from occurring on Shabbat.

With the 39th Melacha, we enter into the realm of the abstract values of Shabbat. Shabbat is stoppage—a cessation of work; but, it also is a commemoration of what G-d did to create the world in which we live.

This commemoration is the "Zochor" part of Shabbat. It states in the Torah: *Zochor et yom ha-Shabbat lekadesh*. From this statement alone is found two very important concepts of Shabbat. The first is Zecherat Shabbat (remembering the Sabbath). Shabbat is a Zikoron—for it is blessed by G-d—and it is commanded to us to observe it with love.

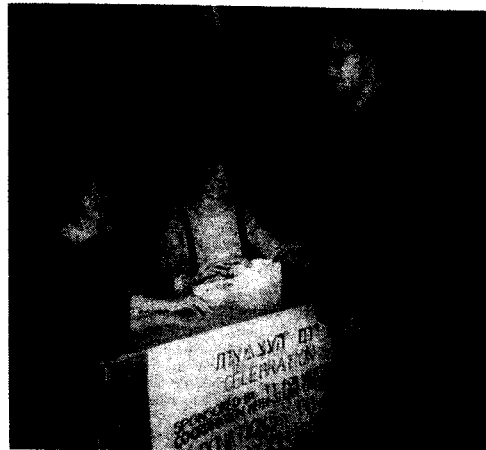
The second concept is Kedushah, (holiness) "*Key who you tehelah lemikroey kodesh—zecher letzeyas metzroyim*." Here is mentioned another Zikoron—that of Yetzeyat Metzroyim. It is not enough to remember the times when we are free to do as we wish. We must remember how our ancestors fought to keep the Shabbos that from contact with idol-worshipping Pharaohs at all times.

The "Zochor" part of Shabbos comes before the "Shamor", because in the Torah there is a definite progression in approaching the ultimate purpose and duty to G-d in the consecration of the Shabbos as in the consecration of the Torah itself. The Jews said "Naaseh Venשמח": First, we will do your commandments, without asking why. And we shall hearken to the answers that are given to us after we ask.

Yom Ha'Atzmaut Festival Gives Funds for Beit Olot

On April 24, 1986 Stern College finally got together successfully with their brothers uptown. The Freshman Class initiated this

who spoke in Hebrew on Jewish nationhood. A special prayer was recited in honor of Yom Ha'Atzmaut.



Co-Chairmen Tobie Brandriss and Brenda Bornstein greet YU Student

move. A Yom Ha'Atzmaut celebration, held at Eleanor Roosevelt Junior High School, was sponsored by T.I. for Men in coordination with the Stern Freshmen Class.

At the affair, open to students of both colleges, donations were accepted for the Beit Olot orphanage of Jerusalem. The co-chairmen Brenda Bornstein and Tobie Brandriss reported that \$110 was collected at the door.

The evening started with a talk by Rabbi Moshe Carmilly, professor of Bible at Yeshiva College.

Afterwards, the boys davened Maariv and then joined the girls in the cafeteria for refreshments. At 10:15 the film "Let My People Go" was shown in the auditorium.

Approximately 300 students attended the affair. Although the evening seemed to get off to a slow start, it livened up as the program began and most students had a very enjoyable evening.

The chairmen, however, expressed their disappointment at the poor attendance of the Stern girls who have an obligation to the girls at Beit Olot.

Faculty Shorts

Mr. Walter Duckat discussed "Determinants of Educational and Vocational Choice" in NYC Board of Education's Guidance News.

Dr. Meir Havazelet had an article on "A Comparative Study of Customs in Geonic Literature and Maimonides" in the latest issue of "Perakim" organ of the American Hebrew Academy.

Dr. Edward Horowitz spoke on "Making Hebrew Words Come Alive in English" at Congregation Anshe Chesed, Elizabeth, N.J.

Dr. Joseph H. Lookstein participated in a Golden Jubilee Symposium, "Dimensions and Horizons for Jewish Life in America," sponsored by the Jewish National Welfare Board. Dr. Lookstein was also guest speaker at the Yeshiva

University Women's Organization "An Afternoon to Remember" lecture on Tuesday, April 19th. Dr. Lookstein discussed the topic "Making Jewish Law Relevant for Our Day."

Dr. Melech Schachter gave two in-service seminars on "Gerus" and "Gitten and Chalitzah" for Queens-Nassau YU Rabbinic Alumni.

Miss June Tauber spoke at the New York State Speech Association Conference on "Speech and the Ladder of Opportunity in the Civil Rights Movement."

Prof. Rachel Wischnitzer had her book *The Architecture of the European Synagogue* reviewed in *American Jewish Historical Quarterly* and *Davar*.

Games Highlight Life at Stern

by Esther Spencer

After reading "The Games People Play" I was intrigued by the possibility of what such a study would reveal about Stern College. For example, such a study could uncover typical games such as:

1) **Filling-out-formitis:** most frequently played by dormitory residents, this game is nonetheless almost universally played at registration time. It requires the ability to write "Last name first, Official class" up to a dozen times without any serious thought. The slips thus filled out e.g., four copies of your program card or the entire guise of preliminary registration which must be gone through again in August anyway), must then serve no purpose.

In the more exciting dormitory version, added challenge is created by the stipulation that all blanks must be filled in, while a minimum amount of information is disclosed. Thus, a highly rated score sheet would consist of:

Room Number
Official Class

Last name first
Destination-Out
Escort-Person (or Billy Neder)
Time Out-Now
Time Back-Curfew
Signature—

2) **You-asked-for-it:** consists of truthfully answering a question such as "Can you all see how absolutely vital the truncus arteriosus is to the circulatory system of a frog?" This game, is usually played only once. However, strong enthusiasts usually

(Continued on page 6, col. 1)

Greg Peck Brings Out Shabbat Hermits; The Mystery of Strang Clinic Solved

by Faye Butler

SWOON! It's him. It's really him! Stern dormers swarmed to the 34th Street windows in their Shabbat finery (bathrobes, etc.) and fought for binoculars—Gregory Peck stood reading a script across the street in front of an austere building bearing the name Strang Clinic. The dorm buzzed. People who hadn't been out of bed since Friday rushed with nascent energy to take a peek. Why is he here? someone asked. And what the devil is Strang Clinic?

Well, for all you Sternleys—Gregory Peck is national chairman of the Cancer Society and Strang Clinic is the perfect art gallery for anyone who wants to do a paper on the Impressionism of Guido James, or on Cubism of the Chest Microfilm: a Survey of 35,000.

To the fifty-eight part-time and two full-time physicians at Strang, the chest X-ray is a form of modern art. For art is a blessing of life and according to Descartes, "Preservation of health is without a doubt the chief blessing and the fountain of all other blessings in this life."

Strang Clinic is dedicated to the preservation of health; its chief tool is the periodic thorough examination. In this way it can sight any developing diseases and can recommend immediate treatment.

Founded with funds given by the L'Esperance sisters whose



As shown above, examinee takes the "sputum cytology test," by inhaling an aerosol mist through a glass tube.

mother died from a cancer that was not spotted early enough, it was originally intended as a cancer-detection clinic and served in that capacity as a part of Memorial Hospital for twenty-three years. Even then, the policy was not to accept any individual who showed symptoms of malfunction, but only those who felt fine.

It was established as an independent institution in 1963 when it moved to its present quarters. In May it will become the Preventive Medicine Institute.

The clinic handles eighty patients a day in two sessions, Monday through Friday. Out of every

one hundred patients it reveals one silent cancer and 49 other conditions, from heart disorders to developing diabetes.

The procedure is simple. Any person above the age of twenty-one years and supposedly in good health is eligible for an examination.

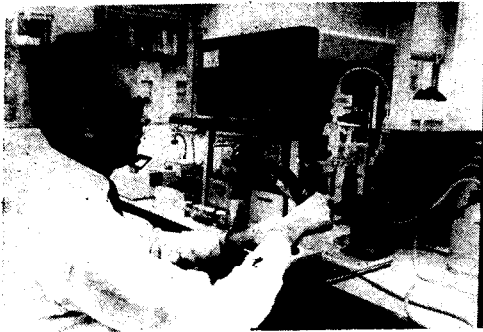
Upon entering the building, you proceed directly to the fourth floor. There you behold a typical hotel lobby: thick rugs, comfortable sofas, soft music, and an art exhibition (presently that of Guido James).

You check in and within minutes you find yourself in a small

(Continued on page 4, col. 1)

Strang Clinic Recommends Periodic Examinations for The Detection of Diseases

(Continued from page 3)



Shown is a machine which electronically counts the red and white blood cells.

cubicle facing blank walls and an interviewer who takes down your preliminary medical history and asks you to sign a report-release form giving the clinic permission to send the results of your examination to your private doctor. (Because of the high risk of misunderstanding the clinic will not give a patient his report).

A nurse records your height and weight. You then leave your valuables in a lead-lined locked room and proceed to have a chest X-ray taken.

The machine is an amazing one. You step on a platform and suddenly find yourself seven feet tall. For the convenience and comfort of the patients, rather than asking the subject to move into a awkward position, the platform is raised and lowered to the technician's desires.

If necessary, the film can be processed in only seven minutes, to determine if further diagnostic X-rays should be taken.

An annual patient's film is immediately put on microfilm with his old ones, so the doctor can easily compare the pictures.

A lab technician then takes a blood sample on which eight chemical tests are performed. A visit to this well-lighted modern lab delights the enthusiast.

A machine electronically counts the red and white blood cells; the centrifuge buzzes as it spins the blood to separate the serum from the cells; needles draw graphs to show various chemical levels in the blood.

A urine sample is a victim of seven tests to check the efficiency of the kidney, the blood's filter.

Sputum smears are taken if the patient is a heavy smoker. Vaginal and cervical smears are all prepared by a technician and examined by a specially trained cyto-technician. The normal cells stain blue while cancerous ones stain red.

Usually, however, the distinction is not so clear. A blue cell that is abnormally shaped is suspected to be cancerous. One slide recently turned up some red cells which were, surprisingly enough, not body cells but yeast cells that were found in the lungs.

A spiral staircase takes you to the fifth floor, also comfortably furnished, where the examining and consulting suites and the specialty clinics are located. You are given a complete physical examination of all body surfaces and orifices. If the doctor notices anything suspicious, he inconspicuously leans against an alarm which

(Continued on page 8, col. 1)

Ferkauf Graduate School of Education Scene for Conversational Hebrew Ulpan

The Tenth Annual six-week Ulpan in Conversational Hebrew for Teachers will be given this summer from June 30th to August 12th. The course will be held at the air-conditioned building of Yeshiva University at 55 Fifth Ave. (at 12th Street), Monday through Friday, 9:30 a.m.—12:30 p.m.

A \$25 registration fee and a \$5 book fee will be charged. Qualified students may register

for credit at the Ferkauf Graduate School of Education.

The sponsors of the course include the Department of Yeshivot of the Jewish Education Committee of New York; Y.U.—Ferkauf Graduate School of Education; Jewish Agency—Department of Education and Culture; and Ivriah.

For further information, write the Department of Yeshivot, Jewish Education Committee, 426 West 58th Street, New York, New York, 10019 or call CI 5-8200.

For this issue of The Observer we received two Letters-to-the-Editor which were anonymous. We wish to remind the student body that only those letters bearing the writer's signature will be published. However, if the writer does not wish her name to be publicized we will publish the letter anonymously.

Letters To The Editor

(Continued from page 2)

Spark of Redemption?

Dear Editor:

It is Yom Ha'Atzmaut and I have just returned from the Jewish Theological Seminary Library. There I worked in the ruins caused by a raging fire which destroyed countless valuable works of Jewish scholarship. Hundreds of Yeshiva and Stern students were working feverishly in a final attempt to save whatever they could from the waterlogged stacks of Judaica in the library.

Stern College students are known to be apathetic. Many faculty members claim that students are

religiously uncommitted and intellectually disinterested. Either these students are incapable of grappling with important issues or they simply don't care.

However, it appears that we are beginning to redeem ourselves. It was gratifying to see the overwhelming number of Stern students working in the Seminary library this past week. Our students were definitely sensitive to the tragic loss for the Jewish and academic communities caused by the conflagration.

These girls chose to sacrifice valuable hours because they were mature enough to realize that their commitment to the future

of Jewish scholarship far outweighed their personal obligations.

In my last letter to the Observer, I criticized our do-nothing attitude. Perhaps I owe my fellow students an apology.

Carol Ann Fisch '68

In Time of Crisis

Dear Editor:

During the week of April 22-28, droves of Stern girls descended the stairs of the Uptown Seventh Avenue I.R.T. subway and travelled to the Jewish Theological Seminary at 122nd St. and Broadway, the scene of a terrible fire which struck the library of this institution. In putting out the fire, many books including Gemorahs, Tanachs, and old and irreplaceable manuscripts were soaked and in danger of being damaged beyond repair.

When the Seminary issued their plea for help, our student body immediately responded and helped to save the sefarim. On one afternoon, over 250 Stern girls were seen interleafing the books.

The fact that there was such a large turnout from both Yeshiva and Stern merely shows that in time of crisis, one's religious commitments does not interfere with helping another Jew.

The situation also helped to prove to many of the girls that the problem of apathy on our campus which is criticized so often is not really such a big problem at all.

Yea Stern! !

Gilda Schuchalter '67

Special Thanks

Dear Editor:

Because I was unaware of the date of issuance of the preceding Observer I (on behalf of the cast and crew of "The World of Sholom Aleichem" by Arnold Puli) was unable to properly thank some of the important people who made our production possible. We are grateful to Ronnie Dean, his insomnia and his talents in the areas of make-up and set design; and to Mike Ross we extend gratitude for perseverance and electronic skills; and to Joe Rackman and his "publicity crew" go a special thanks for their eagerness to help and their presence of mind in the area of publicity.

We sincerely hope that this is the beginning of a new era in dramatics; and, once again, we thank you boys for your help and cooperation.

Melody Renov '68
Stage Manager

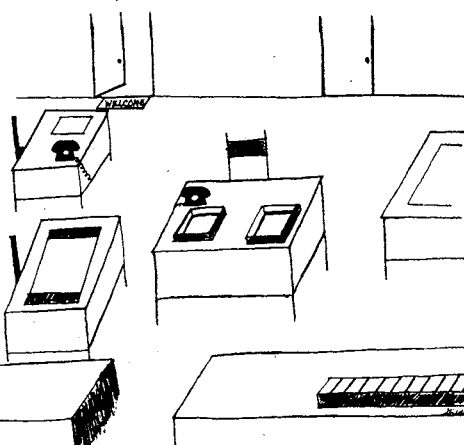
The Other Five

To the editor:

Most individuals know that the Ten Commandments form the foundation of our religion. The first five Halochot deal with man's relation to G-d, while the second five Halochot deal with man's relation to his fellow man.

Having acknowledged this, why is it that since I've entered Stern College, the first half of these laws have been stressed and discussed, whereas the second half have been pushed aside? As important as the rules of Shabbat, Kashrut, etc. are the views of Orthodox Judaism towards parent-child relations, sexual relations, civil rights, Viet Nam, and various other human relations.

(Continued on page 5, col. 4)



Stern College Office? We must be getting guests from Albany.

Of Dust and Greater Things

by Faye Greenfield

Walk. Out. Fast. Monday. Head way up high. Gee-awfully morning today-

Huh? Come on, think of college; that's right-test, one hour on . . . Already? Tired I thought I just woke up. Right! Morning. Memorize. Eyes-up, higher, soaring even. I think it's a hawk. Beauty. That must be why the armory looks like a castle. Or maybe, Hawks like castles (Major premise-very) The armory's full of old big, black stones, and towers (Minor premise -and pigeons)

Therefore- (Sylogistically Categorical Conclusion -who me? Disjunctive!) that's where there'd have to be hawks in New York.

"Hiya" (No time; Remember last night's Facts. Remember Facts. Remember . . .)

Blackness. Duck. Contacts. O.K. so its New York. So there has to be some dust in your eyes (why) Always doesn't there? Splash. Just a little tear. See. Not dust just a speck-tiny, Black (Sharp) Just one? I thought dust grew in layers.

To cover things or to wipe off or to forget to wipe off- from where it doesn't belong.

(Then it becomes grey.) Unless it flies far away-to where it does belong . . . Hey, guess it's in layers there, too. But the layers are black (except where a little green get's in the way- or a flower, or a weed- rooted deep,) like my speck. (I see. Ones, together, rooted deep-black. Manys blown on surfaces-windows & things-grey.) Like people-taken in whole-allatonce can be sharp. Each or altogether when they belong. But guess you can't belong sometimes without a speck gets so grey, you forget the green) to poke you in the eye (I). (Makes you see something long enough to get it into focus.)

Ouch. that hurts (Mental Note: Yee who lie down in the dust, awake and sing. Odets and Isiah, the comma makes it a command. It's really a fact Really . . . Maybe it's not a comma at all-just a speck of dust.) Knew I learned something this week.

What subject am I memorizing Now?

Hey. Wake up. Walk. People. Eyes higher. Monday.

No! "Hiya. Just a little speck of dust-It belongs to someplace I know. Awfully morning. isn't it? I just woke up . . ."

Letters to the Editor...



(Continued from page 4)

An elective class in Social and Ethical Opinions in Judaism would add so much to our understanding of a living Judaism that thrives and flourishes outside of books. Why isn't there a course such as this?

Faye Applebaum '68

shiva and if the speech was important enough for the college to dismiss classes, it was important enough for us to be invited.

Rivkah Landesman '68
Faye Rubin '69
Bea Helprin '68

Beit Olot . . .

The following is a response received from the management of Beit Olot on March 13.

We hereby acknowledge receipt of the sum of two hundred forty-two dollars and thirty-six cents which arrived at a most opportune moment, and take this opportunity of offering our most sincere thanks and appreciation to the Student Body for their efforts on our behalf. We know that you are well acquainted with the importance of the work we are doing, and hope that this sum, which constitutes the approximate monthly cost of maintenance of a room in the Home, will be a regular contribution.

We have recently accepted a number of new applicants and this has of course expanded our budget and increased our debts. Nevertheless we are continually encouraged in our work by the interest and devotion of good friends.

In the merit of this great Mitzvah may the Almighty grant you all, health, happiness, and much success in your studies.

Thanking you sincerely once again and looking forward to your continued interest,

Yours gratefully,
The Management.

. . . A Continuing Obligation

Dear Student Body:

We would like you to know that the Tzedakah drive has not lost any momentum and is still in full swing. Stern has been successful in fulfilling its commitment so far, but we, of the committee, must continue working—and please you must continue giving.

A special note of thanks to the Freshman class of Stern and T.I.M. of Yeshiva for their extended efforts on behalf of Beit Olot.

Even though Stern school life is suspended in June, we must remind you that the girls at Beit Olot must still be sheltered.

(Continued on page 7, col. 5)

International Conference Headed by Professor Cahn

by Susie Kuhr

On April 16, 17, and 18 scientists from the U.S., Japan, Norway, the Netherlands, France, and Germany met for the first international, interdisciplinary "Conference on Lateral Line Detectors."

The conference was coordinated by Dr. Phyllis Cahn, associate Professor of biology at Stern and was sponsored by Stern College. Yeshiva University, through a grant from the National Science Foundation.

The purpose of the conference was to bring together experts from all different aspects of the field of Lateral Line study. Zoologists, physicists, and engineers all presented papers and participated in discussions about the research that has been done, and those areas which have yet to be investigated.

The lateral line is a basic sensory system in fish and amphibian larvae. It responds to various types of stimuli-mechanical,

acoustical, hydrodynamic, and, in some cases, electrical stimuli. It is known to work in conjunction with the animal's inner ear, but just how it works is still subject to quite a bit of argument.

The guest of honor and the final speaker at the conference was Nobel Prize laureate Dr. George Von Bekesy, who has done a great deal of research in the mechanisms of hearing.

The biology majors at Stern were privileged to act as hostesses at the conference. In this capacity, many of them were able to meet Dr. Von Bekesy as well as the other scientific experts present.

After the conference, Dr. Cahn, whose job it was to organize the entire endeavor, felt as though it was an enormous success. Many of the participants got new ideas for further research as well as a good understanding of what has already been accomplished.

The Editor-in-Chief and the rest of the editorial board of The Observer wish two of its editors a special mazeltov on their recent engagements. Our News Editor, Sharon Duchan '67 became engaged to Burton Cohen, while our Typing Editor Jeri Smulevitz '67 announced her engagement to Eli Turkel '65.

Stern SC Plans

Yeshiva University is now paying for lodging for the boys who come to the minyan, it was announced at the recent Student Council Meeting held on April 20th. The minyans were arranged by Miriam Funk and Lenore Wolfson. New plans, and dates were also announced.

TAC is planning a UOJCA week in the near future. Shabbos afternoon study groups will be started, now that the days are longer.

Dr. Lieberman spoke at the Y.U. Stern forum held May 1st at Y.U.

It was decided to continue to support Beit Olot again next year and to have girls, who will be in Israel visit there and report to us. Peninah Krumbain is the new co-chairman of the drive.

Zelda Badner, Beverly Moscovitz, and Susan Amin will be in charge of Freshman Orientation next year. A new method of running Orientation is being worked out.

The Yavneh Review is soliciting articles by students. Anyone interested should see Sue Koss.

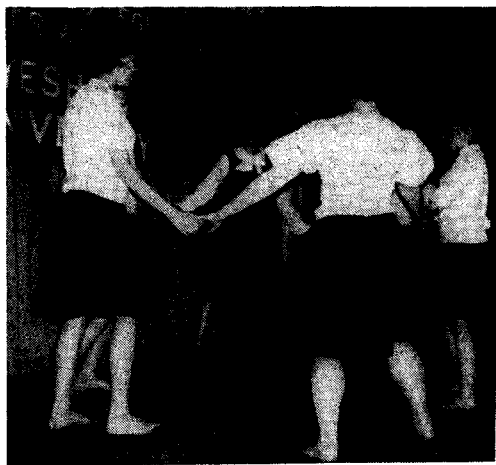
Student Council elections will be held on May 4th. Everyone is urged to vote for the candidate of their choice.

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L. to R.: Israeli dancers Jeri Smulevitz, Sue Amin, Diane Pobl, Lea Wiener, Tirzah Rosenfeld, and Felice Zimmern perform on Yom Ha'Atzmaut at SC Assembly.

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La Plume de Lewin

Pierre Jean Jouve
Inspiring As Ever

THE French poets of the twentieth century belong to many different groups. A member of the "unamist" group is Pierre Jean Jouve. This poet, whose works differ in the different periods of his creation, according to Marc Alyn, nonetheless possesses a certain unity which can be seen throughout.

One of his series of poems is devoted to the wartime period, and along with those of Eluard, Aragon, and Emmanuel, they rank



Eva Lewin

among the finest dealing with this tragic epoch in French and world history. The poem "La Vierge de Paris" is still as inspiring today although twenty years have passed since its writing.

scious, and saw in the tragedy a historic incarnation of a permanent evil of the human spirit.

This bloody brutal world revealed in "Sueur de Sang" became, with the war, a rule of life and death for a society anxious to transform into action its animalistic dreams. The extermination, oppression and cruelty seemed a realization of the mental chaos which man could no longer express and which now became the inverse moral order for a people.

Although Jouve reveals to us his own pain in his recollections of this tragic period, enough vagueness is conserved to add an element of pure art.

Although this series of poems differs from those before and after, a certain unity in the development of Jouve's creative genius is evident, which satisfies not only the intellect but also the aspiration for beauty.

Unlike others, Jouve did not condemn the catastrophe while it was taking place. In the prophetic introduction to an earlier series "Sueur de Sang" he announced the destruction to come by predicting humanity's need to find an object of hatred and aggression. Being a religious man, haunted by the fear of sin and the sombre fascination of death, Jouve chose to found his art on the revelation of symbols enclosed in the uncon-

Rabbi M. Schachter
Discusses Dinim
At Recent Seminar

by Sharon Duchan

Rabbi Dr. Melech Schachter spoke on the laws of Pesach at the



Rabbi Melech Schachter

Halachic Seminar held on Wednesday, March 30th, 1966.

He reviewed the definitions of "chometz" as well as the various differences between the different types of matzos and their methods of production.

In reply to questions from several girls in the audience, there ensued a lively discussion on the eating of egg matzoh on Pesach. Rabbi Schachter noted that the Franco-German School of Rabbenu Tam considers egg matzoh alright as it is like fruit juice. Rabbam, of the Spanish School, however, states that eggs are just

like water and hasten the process of leavening.

Questions regarding such food-stuffs as milk, coffee, tea and dried fruit were answered.

The problem which Dr. Schachter attempted to concentrate on, however, were those which he felt related particularly to the girls themselves. Thus he spent a majority of time in answering numerous questions on the halacha concerning cosmetics and medicines, including those items specifically on which there is often major controversy.

Rav Unterman . . .

(Continued from page 1)

In connection with the Gentile is not solely out of kindness. The main underlying factor is that of *Aivah*. This means that our actions influence the manner in which the Gentile world will treat the Jew. Thus, if a Jew does not aid in the saving of the life of a Gentile, even if it means the violation of the Sabbath, he is endangering the welfare of his fellow Jews.

Rav Unterman concluded with a short blessing and with the hope that more Yeshiva students will consider the Rabbinate as a possible profession.

Class News

by Fran Levitt

With Pesach vacation well past and the end of the school year looming mercifully near, the four classes have been rushing to hold their dormitory-commuter Shabbosim, Class sales, and other miscellaneous activities.

The Seniors have scheduled their Class Shabbat for May 20-21st. Special plans are being made so that their last will be a memorable one. Graduation and Senior Dinner are naturally occupying much of their thoughts and many of their hours.

An urgent request for AB positive blood has been brought to our attention. Anyone having this type blood or anyone knowing of someone who is able to donate AB positive is asked to contact Rochel Spierling in Room 5F.

The Juniors held their Shabbos April 22-23rd. They received their keys and rings. The Junior Class extends a BIG THANKS to Jeri Smulevitz for their early arrival and their efficient distribution.

The Sophomores are looking forward to a successful jewelry sale during the week of May 2nd. All classes are urged to patronize the sale.

The Freshman Class joined with T.I.M. in sponsoring an Independence Day Celebration on Sunday evening, April 24th, on behalf of Beit Olot, Student Council's Tzedakah Project. The film "Let My People Go" was shown. A large crowd attended and over one-hundred dollars were raised for the orphanage.

Stern Aids In Salvaging Work

by Debbie Spivak

On Monday night, April 18th, a fire raged through the library at the Jewish Theological Seminary destroying Sefrai Torah, priceless manuscripts and thousands of rare books. In the days following, hundreds of students from JSS, YC, Stern, and members of non-Jewish organizations joined to salvage the remaining damaged and water logged books.

There was a remarkable degree of unity among the working teams. Human chains were formed to remove the sacred books from the fire area, workers assembled boxes to transport the books to class rooms, and blotters were placed between the soaked pages to prevent mildew and blurring.

Although many had been working for days and were exhausted, a great deal of enthusiasm and activity accompanied their efforts. Because time was of the essence, everyone worked hurriedly to save those books which had not been completely destroyed. The climax of rescuing the books came appropriately on Yom Ha'Atzmaut when 250 girls arrived from Stern to aid in salvaging.

The extent of damage was dismayingly - loose pages and the bindings of sacred books were strewn about. Yet, gradually, through the diligent work of students of differing ideologies, order was being restored.

Rules of the Game Have Life In A Whirl

(Continued from page 3)

have an additional seven or eight years of college in which to try again, if they haven't learned.

3) **Chagiga Roulette:** consists of sending ones roommate down to the Chagiga to see "how it's going". If she does not return in half-an-hour, the others go down to rescue her.

4) **Break the Bank:** played every September. Consists of writing a heartbroken letter to Mr. Socol which explains how you are down to your last pair of shoes. A personal letter will receive a sympathetic personal reply telling the story of Hillel on the roof. A formal letter will receive no comment at all . . . just a lovely green form from the Princeton Educational Testing Center.

5) **Leap Frog:** most often played by professors on the cafeteria line at twelve o'clock. It consists of simply nosing ahead of any student who happens to be in your class. Student variation of tiddly-winks and marbles can often be seen, using the peas from each meal. Student with the most green peas at the end of a day wins a free trip to the faculty bathroom. (S.A. Sorry about that).

6) **Freshman roulette:** taking the common knowledge that two freshmen get engaged every year, each freshman plays by holding her breath until June. If she feels unqualified to play, she holds her breath sympathetically for her roommate.

7) **Equality-for-all:** a fairy-tale type game. It starts prior to the Stern girl's freshman year when she is welcomed to Yeshiva University and asked to pay a student activities fee.

The myth begins when, for the same amount of money as the girls pay, the boys receive one-hundred and ten per cent more money for their Student Council.

Though it is a highly stacked game, which borders on the impossible, Stern student leaders have long tried to play anyway. Efforts at winning include trying to publish a better newspaper with fifty percent of the budget, running a Student Council which relies almost completely upon extra gifts the administration cares to make, and debating and winning the boys twice only to find out that the fees for both debates went straight into the Yeshiva Debating Society account to subsidize their tour.

Needless to say, Equality-for-all, is not a popular game at Stern.

8) **Musical Phones:** played in two variations. In the first version, a caller tries to track you while you leap from room to room trying to get the Hebrew homework. In the second version, you still move from room to room, but the attempt is now merely to find an empty phone to take your call on, while someone from the fifteenth floor is taking hers on yours.

9) **Public Relations and Reality:** probably the funniest game at Stern. If one just wants a laugh, reading unadulterated P.R. releases are enough. On the other hand, for the strong and/or masochistic, a second version consists of reading old copies of the New York Times, and comparing them to what actually did come about.

10) **Where's the Mezuzah?** setting the stage requires tremendous fanfare while a mezuzah is nailed onto the new dormitory door. Then, after the cameras leave Stern, girls watch the silver mezuzah come down because it didn't have the proper screws. Those girls who are still playing, have endless patience. At present they are in their sixth week of waiting for the return of the mezuzah. However, rumor hath that this game may be well worth the wait. It is believed that when the mezuzah is returned, there will be a new dedication ceremony. And this time, the President of the University might come.

11) **Paper Stuffing:** consists of writing a paper in any course, which consists of only three sources: 1) Walt Disney's Wonderful World of Color, 2) Your cousin's freshman thesis, 3) the World Book Encyclopedia.

While this game has been played in all classes, it is most popular in a one-credit elective. There excitement has been raised in recent years, by the placing of bets as to how long it is going to take the professor to realize that her class of thirty had so copied papers which others had copied, that she actually received only three papers which varied in any shape, form, or content. (One girl changed all the indefinite articles to definite ones. The other had a cousin who went to another college.)

Thus we can see, games are probably what keeps Stern in the running. If you have any further games you would like to bring to our attention, please write the Observer and let us know.

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Historic Site of Rosh Ha'Ayin Houses School

by Chana Greenberg

ROSH Ha'Ayin, a former British army camp, lies in the plainlands of the Middle Sharon, where they begin to flow towards the Hills of Samaria and the Eastern border of Israel. As the name (The Fountainhead) indicates, it lies at the source of springs (and the Yarkon River) which water the district for a radius of many kilometers.

Into this site came in September 1949 the first arrivals of the Operation Magic Carpet. They came from Yemen in the Southwestern tip of Arabia, dark-skinned Jews, wearing traditional sidelocks and speaking Arabic.

The Jewish Agency, working in cooperation with the Israeli government, founded camps for the

their religion. Peylim volunteers crept through the barbed wire which surrounded the camps to meet with the Yemenites, to strengthen their beliefs and to organize *Moreh* classes for children.

The reports brought by Peylim volunteers created public controversy. This resulted in the establishment of an Israel Joint Commission Inquiry which only con-

Rabbi Aaron Kotler was always greatly concerned with a high school in Rosh Ha'Ayin. A good

ligious community (who made their way to Israel as if in answer to the Pied Piper's tune) should



Classroom scene in Rosh Ha'Ayin.

elementary education was of no avail if it could not be followed up with the environment provided by a religious high school.

Several attempts to organize a yeshiva did not materialize. This year the situation has been aggravated by the fact that a Histadrut high school has been established in Rosh Ha'Ayin. This brought about a strange situation in that all elementary education was religious but the only high school was irreligious.

Since many boys were enrolling in the Histadrut high school Peylim could delay no longer. Therefore Peylim set about to organize a yeshiva high school which opened its doors on the 6th of Iyar.

The Yeshiva will not only serve the Yemenites in Rosh Ha'Ayin but will be the Central Yeshiva for all Yemenites in Israel. It is tragic that this most devoted re-

have been neglected for so long and lost so many of its children from the ranks of Torah. There are great hopes that in a very short time the Yeshiva will develop even further as many offers of support have been extended to Peylim.

Another important factor which will be crucial to the success of the Yeshiva is the presence of a Kollel. Rosh Ha'Ayin which consists of Yemenite young men, who have studied in the famous Yeshiva of Israel, have returned to Rosh Ha'Ayin to strengthen Torah life there. Members of the Kollel have pledged to actively assist the yeshiva in its spiritual development.

Rosh Ha'Ayin is another example of Peylim's concern for the development of religious facilities among immigrants and a systematic approach to the problem of religious education.

Letters

(Continued from page 5)

clothed and fed during the summer months. Please try in the few remaining months to increase your usual monthly contribution, so that we may continue the support of our girls throughout our vacation.

Dorm solicitation will take place during the week of May 2nd. We urge the commuters, who have not been approached, to give their contributions to Rachel Vitsick, Ruth Amin, Beverly Moskowitz, Vivian Singer or to the co-chairmen.

Charitably,
Peninah Krumbeln '67
Arline Malman '67
Tvedskak Committee
Co-chairmen

Yavneh Review

Dear Editor:

The Yavneh Review is a journal with a nationwide circulation devoted to the publication of superior work done in Jewish history, philosophy and literature by students at the graduate and undergraduate levels. Although it is an official publication of Yavneh, the National Religious Jewish Students Association, no restrictions are imposed on material to be selected for publication; indeed, a wide variety of opinion and subject matter is sought. It is hoped that this year students of Stern will submit material for consideration.

The deadline for all material is Shavuot. Please submit all entries to the editor at 84 Fifth Avenue, New York 11, N.Y. Poetry and short stories will also be accepted.

Walter Reich
Editor



A mesibah (party) in which prizes for excellence in studies were distributed. Seated is Rabbi Yehuda Palay one of the foremost leaders of Peylim in Aretz.

reception of immigrants in Israel. One such camp was the Rosh Ha'Ayin Immigrants' camp, with its 15,000 Yemenite inhabitants.

Sociological analysis reveals that because of its homogeneity Rosh Ha'Ayin became an "island" community in Israel, almost cut off socially; the largeness of the group resisted outside influences.

However, stories emanated about children being forcibly torn from

firming the reports.

The original school which Peylim built now has over 1000 children. It is one of the largest of the Cheenuch Atzme schools, and is the best in the sense that its students annually win the highest scholarship awards. For the last few years Peylim has sponsored afternoon classes and clubs and aims to prepare students for the Mesitfa.

Torah U'Madah

Why I Believe: Wernher Von Braun Talks About Science and G-d

The following is an excerpt from a copy of the Congressional Record issued in the summer of 1965.

Science and faith are the two dominant forces in this century. We must try to understand their nature if we are to comprehend some of the most serious problems of the era in which we live.

The mainspring of science is curiosity. Since time immemorial, there have always been men and women who felt a burning desire to know what was under the rock, beyond the hills, across the oceans. This restless breed now wants to know what makes an atom work, through what process life reproduces itself, or what is on the far side of the moon.

But also, there would not be a single great accomplishment in the history of mankind without faith. Any man who strives to accomplish something needs a degree of faith in himself. And whenever he takes on a challenge that requires more moral strength than he can muster with his own limited mental and spiritual resources, he needs faith in G-d.

One of the most crucial issues of our time lies in the fact that modern science, along with, miracle drugs and communications satellites, has also produced the nuclear bomb. It cannot be denied that science has failed to provide a practical answer on how to cope

with them. As a result, science and scientists have often been blamed for the desperate dilemma in which mankind finds itself today.

Science, by itself, has no moral dimension. The drug which cures when taken in small doses may kill when taken in excess. The nuclear energies that produce cheap electrical power when harnessed in a reactor may kill when abruptly released in a bomb. Thus it does not make sense to ask a scientist whether his poison or his nuclear energy is "good" or "bad" for mankind.

And so, the realization that science is unable to control the possible abuse of the forces it has made available, has led hundreds of millions in the world to a new interest in religion. This religious revival shows that there is a widespread realization that in the nuclear age man has a desperate need for stronger ethical control of the immeasurable physical forces he has unleashed.

Our Battered Churches

But many people find the churches, those old ramparts of faith, badly battered by the onslaught of 300 years of scientific skepticism. This has led many to believe that "knowing" and "believing" cannot live side by side.

Nothing could be further from the truth. Science and religion are not antagonists. On the contrary,

they are sisters. While science tried to learn more about the creation, religion tries to better understand the Creator. While, through science, man tries to harness the forces of nature around him, through religion he tries to harness the forces of nature within him.

Science may not have a moral dimension. But I am certain that science, in its search for new insights into the nature of the creation, has produced new ethical values of its own. Most certainly science has fostered veracity and humility. Again, it is a mark of all true science that its findings are valid and objective for all times and all peoples; that these findings demand unconditional acceptance and that once proved correct, they are universally embraced. If man has ever come close to finding an answer to Pontius Pilate's question, "What is truth?," science has shown the way. Personally, I believe in the ultimate victory of truth. I am confident that to the extent that we shall learn more about nature, we shall not only arrive at universally accepted scientific findings, but also at a set of universally accepted rules and standards of human behavior.

The materialists of the 19th century and their Marxist heirs of the 20th, tried to tell us that, as science gives us more knowledge about the

(Continued on page 8, col. 2)

Women's Religious Obligations Discussed By Rabbi Blidstein

(Continued from page 1)

Certain qualifications were pointed out, however. A woman cannot be a witness nor a judge. This presents problems in our modern day and age, Rabbi Blidstein pointed out.

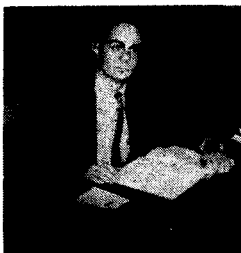
This din is not absolute, however. A midwife is considered as a legal witness in the case of the birth of twins. Her testimony is accepted when she is called upon to state who was born first. Also, when a woman is the only possible witness, she is usually accepted.

In the ritual or mitzvot category, a woman is not required to perform the "positive commandments" that are linked somewhat to time.

Several exceptions to this rule are Shabbos and Pesach. This is the reason, however, why women are exempt from putting on "Tfillin" or "Tzitzis." Two justifications for this din could be that the woman is busy in the home and that she is tied to a different time cycle than man.

There is a difference of opinion about whether a woman can perform these mitzvot if she wants to. One opinion is that her "reward" would not be the same as man's, even if she does perform them.

Woman studies Torah so that she may be able to observe those



Rabbi Gerald Blidstein

parts of the Torah that apply to her. Torah Leshma doesn't apply to her as it does to the male.

The effects of this pragmatic approach are beginning to show now, Rabbi Blidstein pointed out. The female definitely suffers from this lack of a complete education. She is not treated as an intellectual, on the same level as man is.

Rabbi Blidstein ended his stimulating and thought-provoking lecture with this question: Is Jewish education for women merely vocational or should it be philosophical as well?

Any member of the Observer staff wishing to attend the annual dinner on May 16 is asked to see Rochel Sperling.

Education in Disease Prevention . . .

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turns on a light in the Clinic Chief's office.

Within five minutes the Chief wanders in to talk to "good old Roger" and to see "what have we got here?" You might be asked to undergo any of the variety of additional tests that Strang provides. Just to be sure, of course.

After the examination, the doctor writes a report for the records, which are filed on the sixth floor. On the outside of each chart there are three colors, which give the number of the patient. In this manner, any chart out of place is spotted at a glance.

Overnight, if there are any obvious signs of disease, but usually within a few days, two doctors



A Fluoroscope Machine

review the results. In cases where immediate action is required the private doctor receives the clinic report only two days after the examination. Ordinarily, however, the entire process takes a month's time.

Disease detection is not Strang's only function. Its expanding research program evaluates new diagnostic methods to determine their place in the present structure of the exam.

In addition, it alerts the public to the necessity of regular check-ups and educates them in matters of disease prevention.

Second Debating Season Shows Sharp Improvement

Finally on its own two (would you believe four?) feet is the Stern College Debating Society which is well on its way to becoming the successful group it was planned to be. Though the group started off with a limited schedule of two debates at the end of last year, they have had quite a busy schedule this year, participating in some ten debates.

The topics for debate ranged from "Resolved: That to be a good Jew, one must live in Israel" to "Resolved: That law en-

forcement agencies should have more freedom in investigating crime." The latter topic was debated at the annual Yeshiva College Debating Tournament on February 13 when four of Stern's team participated in this tournament for the first time in Yeshiva's history. The girls debated against such schools as University of Bridgeport and Pace College.

The most recent debate was held on April 25 when Rivkah Landesman and Hannah Glatstein travelled to Margate, N.J. to debate the topic, "Resolved: That Israel was justified in her recognition of West Germany."

The final debate of the season will be held on May 12 in which Gilda Schuchalter, President of the Society, and Esther Spenciner, Vice President, will confront the Columbia University team at the West Side Jewish Center. Incidentally, it was at the Jewish Center that the Debating Team made its debut last year. All speech students and future debaters are urged to attend.

In working in conjunction with their advisor Miss June Tauber, the officers have selected from the various speech sections girls to be potential candidates for the debating team next year. There will be a meeting on May 4 when the girls will hear a guest speaker and learn what their responsibilities will encompass.

Looking forward to the future, Miss Schuchalter sees an even more successful team. With more members to work with and a small financial fund, the team will be able to increase its activity.

More debates with local schools and plans for an out-of-town tour are anticipated for next year.

Belkin Forms New Academic Councils

Dr. Samuei Belkin has announced the formation of academic councils for the undergraduate and graduate schools which will recommend activities to help the University "achieve and maintain excellence in its programs."

The Councils will be composed

of bi Simon Romm, assistant professor of Talmud—TIM; and two representatives of TIW.

The academic councils supplement two other University bodies: the Executive Council, serving as an avenue of communication between the heads of the various schools, and the Administrative Council, which reviews building programs and related matters.



Dr. Fred Goodman

After a lively question and answer period, Dr. Goldstein announced the courses which are to be offered next year. As things stand now, Mr. Levy will be giving a course in European History after 1914; Mrs. Cook, in American Constitution.

Dr. Ostrau, head of the Poli-Sci department will be giving a course in Political Theory. Mrs. Kerber who will be on a grant next year will not be offering her courses in American History.

Dr. Goldstein left her course open to popular demand. An additional course will be offered by the Poli-Sci department if the demand warrants it. Dr. Ostrau also left this course open.

Suggestions have already been made to offer courses in Middle Eastern, Far Eastern or African Politics (in the broad sense, of course). Any of these courses can be given if a sufficient number of students will commit themselves to take them.

After these announcements the students and faculty broke up into small group discussions which proved to be as rewarding and enjoyable as the rest of the evening.

Von Braun. . .

(Continued from page 7)

creation, we could live without faith in a Creator. Yet so far, with every new answer, we have discovered new questions. The better we understand the intricacies of the atomic structure, the nature of life, or the master plan for the galaxies, the more reason we have found to marvel at the wonder of G-d's creation.

But our need for G-d is not based on awe alone. Man needs faith just as he needs food, water or air.

With all the science in the world, we need faith in G-d whenever faith in ourselves has reached its limit.

of deans and directors of degree-granting schools serving as ex-officio members and two faculty representatives of each school.

Election of faculty representatives generated much excitement at the schools. Election committees were set up, electioneering took place, and ballots were counted.

Deans and directors on the Academic Council for Undergraduate Schools are Dr. Isaac Bacon, dean, Yeshiva College; Dr. Dan Vogel, dean, Stern College; Dr. Hyman B. Grinstein, director Teachers Institute for Men; and Rabbi Baruch N. Falvelson, director, Teachers Institute for Women.

Elected as faculty representatives for the undergraduate council are Dr. David Fleisher and Dr. Irving Linn, professors of English—YC; Dr. Fred Goodman, associate professor of biology, Dr. Raphael S. Weinberg, assistant professor of Jewish history—SCW; Dr. Mayer Herskovic, assistant professor of Jewish studies, Rab-



Dr. Raphael Weinberg

Dorm Council Meets, Suggests Fire Drill

Mrs. Giges was present at a dorm council meeting which took place on April 20. It was suggested that we conduct a fire drill even though the alarm system has not yet been installed.

The crowded situation in the first floor lounge was discussed. It was suggested that we use a part of Mrs. Schwarz's office, which is now used for signing-in, in addition to the present lounge.

It was also brought to Mrs. Gige's attention that each night at curfew the house detective

forces all boys to leave the lounge. Mrs. Giges agreed that this was in poor taste and said that she would try to do something about it.

Some of the girls asked if it would be possible to have a refrigerator in their room. Mrs. Giges will look into this.

Cyla Sochaczewski volunteered to arrange housing for the Tean-neck weekend, on April 29th and 30th.

There was an open-ended discussion with Rabbi Rabinowitz on April 25th. As was suggested, the Yom Ha'Atzmaut celebration was combined with the discussion. Elaine Wilensky volunteered and chaired the celebration.

Mazel Tov

Engagements:

Halina Bek '68—Zalman Leiner
Susie Cohen '69—Milton Ottensosser '66

Joanne Hoffman '68 — Stan Raphael '68
Gittel Ramras '67 — Michael Novogroder

Janice Rutberg '68—Ian Alpern
Eva Sojcher '68 — Alexander Rosner

Marriage:

Debbie Sheeter '67 — Laurence Cherniak

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