

Two Seniors Named To Aishel Scholastic Service Society

Weinberg Traces 'Machlokes' Love of Dispute In History

"I sincerely believe there has to be a certain amount of flexibility" in the Orthodox way. With this Rabbi Raphael Weinberg, Assistant Professor of Jewish History, expressed his position in a lively discussion on "The Love for Machlokes" at an informal Open End meeting on February 21st.

He began by giving the historical background of machlokes, dispute. He suggested that the tradition of heated Jewish discussion may stem from the Jew's search for something, or from the Jew's nature; he thinks and forms opinions.

The most unfortunate manifestation of this trait, he said, was during the Second Temple when each faction within the community preferred to serve Rome rather than serve a Jew of a different persuasion. The hatred culminated in the destruction of the Temple, but not before rival factions caused the burning of a twenty-years' supply of food within three weeks, giving rise to starvation conditions—all this due to machlokes.

Modern times see the same problem. Both sides in Israel today feel that their cause is true, but "we may be heading for a head-on collision." There are thinkers on both sides of the dispute. The Israelis sincerely believe that a state under religious jurisdiction is suicide, and the religious cannot see an Israel in a light other than a religious one.

Dr. Weinberg cited many examples in our history. Rav Sa'adiah Gaon versus the Exilarch of his time and the chassidim and misnagdim in Babylonia are just a few.

Our excuse has often been that

in a discussion of Torah one must find the truth and by provoking another person, better questions are asked, better answers are given and the truth emerges. Rabbi Weinberg hesitated to accept this answer to the machlokes syndrome.



RABBI RAPHAEL WEINBERG

"I'm afraid it's simply a characteristic of the Jew," he said.

In added examples of major disputes in the Jewish community, Dr. Weinberg cited the approach of the "haskalah," enlightenment, as opposed to that of the rabbis of the time.

Mendelson felt that a little assimilation was a good thing, but the great rabbis of his generation felt that assimilation was dangerous and isolation the only answer.

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Students' Tzedakah Campaign In Annual Financial Drive Seeks Active Student Aid

The 1967 Student Council Tzedakah Drive is now underway under the leadership of Judy Schapira. This Year's goal for all branches of Y.U. is \$8,000. The money will be divided between ten charities — with the largest percentage going to P'eylim and Anti-Shmad.

P'eylim is an organization of Yeshiva students in Eretz Yisroel which seeks to establish and expand religious educational facilities. Its program includes Yeshivos, girls' seminaries, and summer camps. Anti-Shmad is specifically designed for mitigating the serious missionary problem in Israel. In addition to these two large institutions, the money will go to other worthy institutions among which is Beit Olot.

These tzedakot have been carefully selected so that virtually every aspect of religious life in Israel is aided. Only through the Y.U. Tzedakah drive can you give

to ten worthy institutions in a single donation.

This year student representatives in each Religious Studies, Jewish History, and Bible Literature class are collecting tzedakah each week. Stern's goal of \$500 must be met by mid-April.

Mr. David Ben-Gurion, former Prime Minister of the State of Israel will address a joint meeting of the student bodies of Stern and Yeshiva College on Wednesday, March 15 at 3 p.m.

The meeting will take place in Lamport Auditorium at the main center. Transportation will be arranged for Stern students with buses leaving the school building at 1:30 p.m. Fare is 40¢ round-trip. All classes will be suspended at 1:15 that afternoon.

Koenig, Meyer Given Recognition; Merits of Student Leaders Cited

By ROCHELLE MAJER

IN an academic society which is very much aware of the competitive struggle for success, it is only natural that students respond to this pressure by applying themselves seriously to their studies. Lectures, examinations, and term papers are the focal point of a diligent student's life, and he is, of necessity, constantly involved with his grades and their effect on his future.

Honors such as making the Dean's List further motivate him to excel in his work. Accompanying this intense concentration on scholastic achievement is the danger of neglecting one's personal identity as a positive, rather than passive, force in his academic world.

Stern recognizes those students who distinguish themselves academically, but appreciates to a deeper extent those who also take ad-

vantage of what the college offers them and develop their characters as leaders and participants in college life.

While most colleges will give Phi Beta Kappa awards honoring scholarship alone, Stern created Aishel, the Scholastic Service Society. Membership is open to juniors and seniors who have a 3.4 index and have accumulated the necessary amount of service points.

Five students were elected to Aishel in its first election of spring 1961, and were followed in spring 1962, five in spring of 1963, and one in fall of 1964. In the spring of 1966, Rochelle Sperling, Student Council President, was elected to Aishel, and in June of 1966, Aishel recognized the merits of two present seniors, Esther Koenig of Charleston, South Carolina and Naomi Meyer

of New York.

Esther, who is majoring in psychology, served her sophomore class as secretary, and was manager of the Co-op during her sophomore and junior years. Last year, she was in charge of the junior book sale, and she is presently the photography editor of the yearbook.

Naomi, a French major, has been nominated for the Woodrow Wilson fellowship. She was class secretary in her junior year, is senior editor of the Observer, and editor of the yearbook.

Both Esther and Naomi exemplify the qualities that Stern wishes to emphasize; not only have they worked for their personal success, but they have also recognized their responsibility to Stern by serving the college throughout their academic careers.

Long Island Community Protest In Vigil Others Plan For Nationwide Demonstration

By LENORE WOLFSON

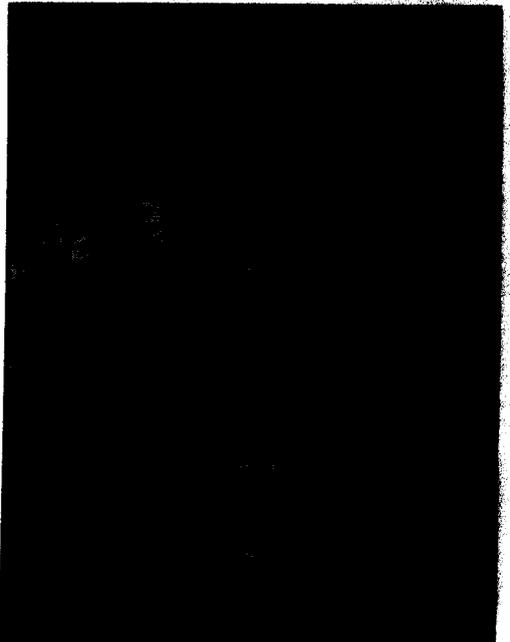
Leaders and communities have much to learn from the efforts the community of Roslyn, L. I. exerted in its protest concerned with the plight of Soviet Jewry. Beginning at 7 p.m., a unique "24 Hour Eternal Light Vigil," was held at a local synagogue, February 21.

This vigil was mobilized by the efforts of twenty leading Jewish and secular organizations representing almost the entire community. Every hour a different one of the organizations was responsible to present a program.

Other features of the vigil were a Torchlight parade of 250 youths; bells rung by churches throughout Nassau County; a petition signed by every person at the vigil; letters written to Soviet and United States officials.

April 8th, Saturday evening, local communities throughout the United States are planning protests concerned with Soviet Jewry. Representatives of these protests will join together with the people of New York City April 15th, Saturday evening, for the "All Night National Vigil" at the United Nations.

The theme of this evening will be "Soviet Jewry: Past, Present, and Future." Presently, students from Stern and Yeshiva Colleges are working with other Jewish organizations under the direction of Student Struggle for Soviet Jewry, in development of local and na-



TORCHLIGHT PROCESSION by Roslyn, Long Island, at the 24-hour Eternal Light Vigil for Soviet Jewry held at Temple Beth Shalom. Over 2,000 persons participated in the vigil. (Photo by Bill Silverman.)

ional vigils. The vigil in New York City will be the first large scale all night vigil for Soviet Jewry, here.

Shabbos Ruach Aired

It may be accurate to say that one of our biggest problems is the one we call lack of Shabbos ruach, atmosphere. The solution we are about to suggest may not be a popular one at first, but we ask you to consider the seriousness of the problem. Think about our solution objectively, and then decide on its merits.

The problem is obvious. Stern emphasizes what Shabbos is not, but fails when it comes to stressing the beauty of what Shabbos is. It is not entirely the fault of the administration. It is our fault.

Those of us who know Shabbos hate to let an opportunity for a meaningful one go by. We take part in a mass exodus each Friday, often leaving behind those who, so to speak, need Shabbos most.

We hate to stay because it's often depressing here. But it is depressing because we leave. In short, the problem exists. (Home hospitality is not enough of an answer.)

Our solution: Compulsory participation in school Shabbosim for all dormers, periodically. Space may be a problem. In that case we would divide the obligation compelling one class to stay every other week. In that way two out of every four Shabbosim would be meaningful, instructive experiences for all of us. Your turn would come once every eight weeks.

"The Observer" would like to hear your reaction to this suggestion either by letter, note, or word of mouth. It is serious enough to merit immediate consideration and action.

Block To Exam File

The basic problem of establishing an exam file at Stern is that no one is doing anything about it. The exam file is a record of all past final examinations by department, course, and instructor. The student consults the file before exams to become familiar with the type of exam given by a certain instructor or in a particular course.

The motion to institute the file was defeated at a faculty meeting last year on the grounds that "students would be misled and not study for finals" (from Brief to students on Exam File Committee). This is absurd. If the faculty does not have enough imagination to make new exams every year or lacks the know-how of making exams to which the student must apply thought processes other than memorization, one would think that pride alone would force them into instituting the file.

But the motion was defeated and, according to the rules, a defeated motion is dead—it cannot come up for a revote.

The task belongs now to the student body. There is a committee for contacting instructors to submit their exams to the file, but very few of the appointed students are not afraid to approach the faculty members who also are uncooperative.

The students must be aware of the great service the file would provide. Why aren't they talking to the teachers? Why aren't they working for the committee?

We mourn the death of Dr. Samuel Solovovich with sorrow and concern. We are saddened by the loss of so eminent a yeshiva figure. We extend our deepest sympathy to the Solovovich family and its members in the Stern faculty and student body.
Dr. Solovovich was an associate professor of chemistry at Yeshiva College and an authority on the history of chemistry. He died at the age of 58 on February 25 in Montefiore Hospital after a brief illness.
May yeshiva's grief serve to enhance the memory of Dr. Solovovich and to comfort his family and his pupils. —The OBSERVER, on behalf of Stern College.

Board Soundings

Guidance Here Leaves Lots to Be Desired

By ESTHER SPENCINER

Guidance at Stern leaves much to be desired. While it is true that psychological, vocational and religious guidance to some extent is available, all three are subject to the definite limitations of being one of the two types of guidance interviews which are offered.
The counselors available must operate under the handicap of either initiating an interview which is not particularly desired by either party, or having to sandwich in a requested into an already overcrowded schedule.

Interviews which the counselor interviews are infamous farces. It is very difficult to spontaneously unburden your soul's respective religious, vocational or personal problems to the proper administration official during a prescribed period. Initiated interviews are basically worthless.

The odds are almost overwhelming that the average student doesn't have a religious problem at the precise moment the religious counselor picks a time to see her . . . and there is little or no reason for her to confide in him even if she does. Rather, most girls learn, it is safer to sit, give the right answers, receive your pat on the head and leave the interview safe, but hardly more knowledgeable.

The girl who is severely troubled can turn to the school psychologist. But what of the girl with a perplexing problem which could more readily be solved by a sympathetic ear?

In this case the current system is inadequate: First, few girls have any deep desire—no matter how severe the problem—to hurdle the student-administration gap to discuss a personal problem. And the girl who has not made a religious adjustment to Stern does not necessarily want to speak of it.

Secondly, there is the matter of time. Those rabbaim who have the reputation of being easy to speak to, almost always have full calendars. And more often, when the student is really struck with the desire to speak—late at night, during an empty Shabbat, after an intensive cram session, etc., the Rabbi is of course home with his family and totally unavailable. (It would be facetious to suggest taking a religious problem to a housemother.)

Yet what is perhaps most obtrusive about the entire guidance system at Stern is that it basically hinges on the assumption that a girl will fully and completely reveal her thoughts to a respected administration or faculty member and that the faculty member will be attune to thoughts and desires of the student and able to empathize and comprehend.

Next year, with the departure of our Dean of Women, the need for a sympathetic ear will be even more acute. A Dean of Undergraduates—particularly a male dean serving two schools with an increased enrollment—will not by

any stretch of the imagination fill that void.

As yet, it is doubtful that any attempt has been made at filling it, or that that void has even been recognized.

As students, who live and work with our fellow students, we are aware of just how great that need really is, and, therefore, we would like to see the following plan manifested to meet that need:

We would like to see a system of dormitory counselors initiated at Stern which would operate similarly to the method used at other women's colleges.

We would suggest Stern graduate students preferably those enrolled in graduate schools of Yeshiva University to maintain residence in the dormitory on a yearly basis.

These students should be available for consultation in the dormitory at night and each counselor would be responsible for no more than two floors. It would be her duty to establish and maintain the kind of close relationship conducive to a more informal means of communication which is impossible under the present system.

She will inspire confidence so that if professional advice is warranted she may act as a liaison in cases where the student would not have taken the initial step.

We sincerely believe that the initiation of such a plan would go a long way toward easing the many pressures which are currently inevitable at Stern.

Letters To The Editor

Revive Beliefs

To the Editor:
Recently a question was raised in a class dealing with an important religious issue. The question was basic to any committed religious Jew. The students, instead of taking a positive stand, merely absorbed the "material" in a resigned manner. I left the room and began to discuss this with one of my fellow classmates.

The answers that I received were that the students did not want to enter into any type of "theological debate." They did not want to become involved.

The students, however, were in a definite position to answer. The majority represented those who were in the D Hebrew level or who were going for their B.R.E. They had the resources but lacked the initiative.

If we, who do have the knowledge and commitment to Judaism do not express ourselves on religious problems, who should? We merely pass on these problems to those who know less, yet who have the ability to communicate with others and the courage to voice their beliefs.

We must express ourselves to others of different beliefs not in order to convince them that we are right, but to state a clear well-defined position. We must communicate to them that we too have a stand which is intellectually justifiable and which will command their respect.

Are we to leave the response to those who merely possess the art of rhetoric? How can we even hope that others understand us without letting them know that we are alive, and that we think?

Religion today is condemned on all aspects as something that is over-simplistic or over-superstitious. People accuse us of growing dependent on it. They say that it prevents the individual from expressing himself freely. All of these arguments have been expressed. Yet, is anyone at Stern College for Women expressing or defining her position?

We must be a proud people and not let our beliefs be taken apart so easily. We must demonstrate to those whom we encounter that we have a great tradition. They too can learn from it.

"And you shall watch it and keep it for it is your knowledge

and wisdom in the eyes of the people; For when they will hear all of these laws they will say, 'These people are truly wise and sage . . . For who is such a great people who has statutes and just laws as this entire Torah which I place before you today.'"
Deut. 4:6,8

The issue that was neglected to be discussed in my class is in the past. It remained unsolved. The attitude which penetrated the room, I fear, is still present. It is imperative to stand up for one's own beliefs not only to appear intelligent before others, but also for one's own religious integrity.

Our minds must not be suspended into a state of mental atrophy. Who will rehabilitate and revive it?

"If I am not for myself Who will be for me. If not now when."
Avot 1:4
Judy Meiselman '69

Parent Views Dates

To the Editor:
Thank you for once mentioning me your school's paper. I read it each time with deep interest

looking for clues as to what the Sternling is really like.

The article on "Steady Dating" was arresting. Even though I read it twice, it was not quite clear to me what its exact message was. Yet it started me thinking again on the subject that occupies

so much of the thoughts of every woman with a marriageable daughter.

Your mother is getting old-fashioned, for it has come to the point where I have grave misgivings about this entire institution
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EDITOR-IN-CHIEF	Rivkah Landesman
ASSOCIATE EDITOR	Esther Spenciner
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Spierosophy

Alumni Often Unqualified to Interview; Need Trained Interviewers for Applicants

By ROCHEL SPERLING

As the school year progresses and as concerned students, faculty and administration are trying to solve or alleviate the "religious problem" to be found at Stern, it appears that the time has come to once again re-evaluate the interviewing system at Stern with the hope for a positive response from the "higher ups" and subsequent improvements.

The interviewing system at present assumes various forms. Those girls living in the New York City vicinity are asked to come to the College for their interviews, which are of cursory nature, those who are in charge of interviews are already overwhelmed with work.

Thus the questions asked are not of a probing nature and are therefore inadequate and unable to uncover the girl's veritable reasons for wanting to attend Stern or her honest stand on various religious beliefs, practices, or, more important, intended practices, if accepted to Stern.

In fact, many of the students interviewed are insulted by the

"inadequacy and stupidity" of the questions. For example, several have been questioned as to what they would do if taken to a non-kosher restaurant to eat.

I have heard such queries compared to attitude questions asked in driving tests — what would you do if you, the driver, had the right of way and a pedestrian was walking across your path?

However, these individuals are not ultimately responsible for the inadequate state of these interviews. They are being asked to assume an additional task for which they lack the time. To alleviate this problem trained interviewers must be employed by the University, whose sole job will be to interview prospective students.

If we deem this state of affairs to be grave, the situation to be found out-of-town is even more serious. For out of New York, interviews are conducted locally, usually by an alumnus of Yeshiva University.

In many instances the local rabbi has filled out the major portion of the interview even before he has questioned the girl, since he has known the family for numerous years. He doesn't even bother to ask her about her attitudes toward the observance of Shabbat and kashrut.

After all, she naturally will accept the precepts and ways of life of her parents. However, realistically this is not always the case. There are those girls who are applying to Stern merely because of parental pressure and have completely veered from the practices of their parents. These girls have no place at Stern.

Then we have the other type of interview which is the usual case in the smaller community. The rabbi of this town oftentimes has among his congregants a girl who expresses an interest in Stern and in "yiddishkeit."

The Rabbi rightfully encourages the girl to apply to Stern, and being the only Orthodox rabbi in the community and frequently an alumnus of Yeshiva, he is asked to conduct the interview, especially if the area is quite a distance from New York.

The rabbi does not wish to "scare away" this girl and thus fails to inform her of certain religious requirements which will be demanded of her while attending Stern. The rabbi assumes that she will find out soon enough once she is accepted at Stern and enters in the fall. Unfortunately, he fails to realize the possibility that this girl will not be ready to accept upon herself the relig-

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Wiesel's "Jews of Silence" Reveals True Soviet Crisis

According to a Jewish legend, in every generation there arises a just man who is sensitive to suffering in the world. Elie Wiesel could almost be called one of these men. In his books, *The Town Beyond the Wall*, *Night*, *Dawn*, *Accident*, and *Gates of the Forest*, he protests the situation of the Jewish man during World War II and post-World War II. For these works, he has received much world-wide acclaim. Examples of Wiesel's acclaim are 1964 Priz Riouard and the E'nal Brith Jewish Heritage Award.

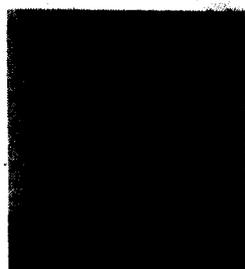
The Jews of Silence, Wiesel's latest book, follows in the tone of his other books, but its topic is Russian Jewry. Originally, the book was a series of articles written in Hebrew for the Israeli newspaper, *Yedioth Achronoth*.

Wiesel's other books were first written in French. Neal Kozody translated the articles and added an historical afterword to the end of the book. The historical afterword contains much factual information on Soviet Jewry.

The Jews of Silence is based upon Wiesel's travels to Russia last year during the holidays of Rosh Hashonah and Simhat Torah, but the book is not a typical travel book. Neither does Wiesel dwell on places of interest which one should see nor does he paint a pleasant picture which should encourage tourism. And he does not make one envious of his adventures.

Rather, he concentrates his attention upon the eyes of the people. The people whom he pictures are not the typical surly Russians, but the fearful Jews of Russia.

Yet, the Jews he met in Russia were not completely fear-ridden.



ELIE WIESEL

They were not fearful of their physical security in Russia. Wiesel repeatedly states that their situation is not that of the Jews during Hitler's reign. Rather, their dilemma is double-edged.

On the one hand, the government tries to force them to assimilate; and, on the other hand, the government discourages them from assimilation. In order to assimilate them into the general population, the government has taken away their religious and cultural institutions. Yet, the government does not accept them as equals to other Russians.

In the last chapter of his book, Wiesel himself states that he met "almost all of them [Jews] in the same place and under the same conditions . . . in and around the synagogue." Some of the synagogues he visited were in Kiev, Leningrad and Moscow. But the place is not important when he tells his story.

Through snatches of various incidents, Wiesel paints his picture for us. He tells the reader of various incidents which happened to him or which he heard about through other people. For instance, while mixing in the crowd of 30,000 people in front of the Moscow synagogue, Wiesel was approached by a middle-aged man.

The man said that he had been coming to the celebration for the last few years without the knowledge of his family. Then, he pointed to a youth from the crowd. The man said that the youth was his son who had also been coming for several years. Only this evening, they had realized that they both were attending the celebration.

Such people as Moshe Dechter and Eric Goldhagen have written factual detailed studies about Soviet Jewry. Elie Wiesel's personal account of his travels in Russia serve the same purpose as these writers: to concern world Jewry with the situation of Soviet Jewry. By addressing the individual reader with a personal approach, Wiesel achieves a greater effect upon his readers than a detailed study.

Not only does he convey the message that something is wrong with the present situation of Soviet Jewry, but also he tells us that we have a moral obligation to protest the situation. In Wiesel's own words, he warns us:

In every city I heard dozens of cries like these, almost without variation. I was not to forget, I was to tell it all, I was to warn the Jewish communities of the world that their continued indifference would be accounted a horrible crime in the years to come.

Dr. Epstein Translates Rare Manuscript; Demonstrates Importance of Hebrew Tales

An unusual manuscript page, taken from *Mishle Sendebat*, a remarkable medieval romance edited and translated into English for the first time by Professor Morris Epstein, chairman of the Department of English at Stern College, is on view at the New York Public Library's 6th Avenue and 42nd Street Building.

Dr. Epstein's book, *Tales of Sendebat*, will be issued in April by the Jewish Publication Society of America.

The rare 15th-century item is part of a major new exhibition whose theme is "Jewish Folklore: Tradition and Transformation," which will be on display on the second-floor gallery of the Library until May.

Mishle Sendebat is the Hebrew version of the *Seven Sages*, an enormously popular romance which originated in the East and was later transmitted westward. Its central motif—woven into a series of earthy stories set in a framework—narrative—portrays the purported wickedness and wiles of women.

Dr. Epstein's research, for which he has twice been awarded travel grants by the American Council of Learned Societies to lecture in Jerusalem, demonstrates that the Hebrew is the most important of the Eastern versions.

The others in the Eastern group are the Greek, Syrian, Old Spanish, Persian, and Arabic. It was the Hebrew, however, that served as the bridge linking Eastern and Western forms. (In Middle English, for example, the romance appears as *The Seven Sages of Rome*; in French as *Les Sept Sages*.)

His book will also show that the

tales may have been carried from East to West by the Jewish merchantmen known as Radanites—thus providing another instance in

which medieval Jewry conveyed the fruit of Eastern culture to the Western World for the benefit of (Continued on page 7)

Walk Softly and Bring A Bouquet

By BRENDA SIEGEL

Well, they said it couldn't be done, but at Stern, nothing is impossible. It is now a fact that on January 27th, Friday afternoon, a homo sapien (male, no less) successfully rode up to the 7th floor of the Stern Dorm and came back down again without being caught.

It all started when some thoughtful boy decided to send his girl friend flowers. So far, so good, but someone had to deliver these flowers. So an unsuspecting delivery man was handed a box of flowers to be delivered to 50 East 34th St. Apt. 7J.

It is not surprising that he assumed that this building is an apartment house, especially since the letters "Now Renting" were still painted on the side of the building.

Once inside it does begin to look a little different from the normal apartment house, but when the delivery man asked "Is it O.K. to deliver flowers here?" he was assured that it was, so he stepped into the elevator, and up he went.

Suddenly things began to happen. The guard, quickly putting *dos* and *dos* together realized that a MAN had actually forced his way into the dorm. Without bothering to station anyone downstairs to see when or whether the man would leave, he bravely dodged 20 girls carrying suitcases and bags of food and commanded "Follow that elevator."

Exactly what happened after this is hard to tell, and no one seems to know. The delivery man did deliver the flowers and left, but no one believed that he had really gone.

The thought that he could be lurking, unsuspected, on any of the 19 floors lingered in the minds of the housemothers, who immediately called the police. Meanwhile, they fearlessly searched the building, locking every apartment door as they went.

The immediate result of this action was that at least 30 girls were locked out of their rooms, while those who were in their rooms at the time confirmed their suspicions that the place really is a prison.

The reactions of the girls varied. Several, yelling "Save me, save me!" bolted their doors and piled up furniture as a barricade. Others took it all as a joke, while still others wondered if they should invite the man in for kiddush.

Girls who were on the floor when the man stepped out were really surprised. Usually at around 12 every night we are accustomed to hearing the cry "maam" or the other guards more verbose "Man on the floor" as they make the rounds. But this was during the day, and the unannounced arrival caught most of us completely off guard.

I think that our maid was the most shocked. Terrified beyond belief she hustled in and out of the rooms on our floor muttering "un hombre, un hombre" constantly as she went about her business. She was so confused that in our room in addition to leaving the usual two extra towels (one dirty, one clean) 8 rolls of Facial Quality Bathroom Tissue, and a half-filled jar of Ajax, she actually cleaned and dusted.

Since it is a known fact that the once impenetrable area can now be reached, we are certain that it will be tried again. Yeshiva College boys, disguised as telephone repairmen, deliverers of flowers, telegrams, Schmulks Bernstein's Chinese Foods, and Drakes Cakes, and representatives of piano tuning companies and diaper services, will be arriving en masse to try their hands at reaching what was formerly no man's land.

If enough are successful, who knows what will happen? We just might have our first truly successful dorm chagga.

Editor Krumbain's Reply; "To Anonymous Critic"

Dear Mr. Anonymous Poet,

From your letter I can see why you prefer to remain anonymous. I hope that I can clear up some of your misconceptions, so that in the future your lack of confidence in the validity of your criticism will not cause you to conceal your name.

Although *Sefer Tehillim* is, as you say, a compendium of separate psalms written on different occasions, it is unified by its recurring themes and phrases. Rather than make the work "boring," they make it familiar to the reader and serve to heighten his feelings.

The Psalmist himself often provides the reader with bits of biographical information and with the situation that precipitated the writing of particular psalms.

This helps the reader know the Psalmist's feelings, beliefs, and aspirations. In the case of the book of Tehillim, the demand for background, when not fulfilled by the author himself, is fulfilled by the various exegetes.

Secondly, contrary to your statement, the legal codes of the Torah are not poetry. They may be repeated for emphasis or because they were, in fact, repeated by Moses to B'nai Yisrael.

The Torah was written for a practical purpose — to teach the laws and to ensure their fulfillment; it was not written to be "experienced."

You state that "to ask a critic to treat a poem as anything different from a unique personal experience is to betray his sympathetic contract with the poet."

According to John Ciardi, in *How Does a Poem Mean*, this "sympathetic contract" is the demand that the poet makes upon the reader to adopt his point of view for the duration of the reading of the poem.

If the poet is asking you to sympathize with his attitude toward a subject, would it not be helpful to know something about the poet, in order to gauge what his thoughts might be, so that we approach the poem with the right frame of mind?

When reading Bialik's "L'vadi," is it not useful to know that he was expressing his views as a member of a whole generation which was disappointed by the Haskalah movement? How can one read Donne's poetry without reference to his period and its mores and still gain an understanding of the body of his work? Headings here are improper; they cannot explain Donne's allusions or changing religious attitudes.

Even Mr. Ciardi does not treat each poem as a completely unique experience. Rather than set each in a frame of reference with regard to each poet's work, he classifies the poems in his book according to the methods employed and to how each poem fits into a particular poetic tradition.

He uses several poems to help illuminate each other by their means of expression, rather than their content.

You equate finding the reasons for mitzvot with the explication of poetry. You say that in the

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Letters To The Editor

(Continued from page 2)

of dating. Especially as applied to religious Jews — you and your other friends go out with quite a number of boys and the more eligible and popular you are the less likely you are going to settle for the first boy that proposes to you. In the course of these years of dating, you shall have hurt the feelings of a good many nice and sensitive young men by refusing to continue to cultivate their friendship and you in turn will just as certainly have been hurt by someone in return.

You fritter away—emotionally—these important years as you are part of this big lottery of natural selection. There are only a few really right guys for any girl, even in a less tight society than is our small religious minority — and given this method of blind dating or accidental meeting.

The chances of the two distinct halves finding one another to make the perfect whole are not too good. You know this is true—one after the other you had to decide that the young men interested in you were not what you are seeking.

Each lacked at least one of the qualities you consider fundamental in earning your respect for a mate. One lacked religious commitment, one had shaky moral values, one had "not an ounce of brains," one was "immature emotionally," and the other was too stickily devoted.

We never met any of the young men, hoped you had good judgment and while we sit at home, powerless to advise and guide, longing for the day when you find your "right Zivug" we also tremble lest you lose your heart to someone less worthy than the ones you rejected. And you are a popular girl, fortunate in that Nature has given you charm and appeal in ample measure.

How about the sweet, quiet girls, with their great capacity for love and loyalty locked up within their modesty, an effective barrier to meeting possible mates.

Weinberg Traces "Machlokes" Love of Dispute In History

(Continued from page 1)

(Actually, Rabbi Weinberg interjected, the Mendelson approach, though somewhat modified, was practiced before Mendelson's time. Yehudah Halevi and Ibn Gabirol, for example, both adopted Moslem Spain's language and dress. The Spanish Jew considered himself at home. It was the Polish Jew who thought himself a guest in someone else's home.)

Dr. Weinberg stressed that this love for machlokes tends to cloud major issues. The Haskalah dispute is still raging. We are witnessing it in the Synagogue Council question. As in all these cases, both sides have valid points, but, as in most of these cases, *chilul hashem* is caused. The factions forget their cause and self-interest creeps in to cloud the issue.

Machlokes often causes the Jew to go overboard. "He begins on course but then puts on blinders, and nothing will stop him."

During the question and answer period which followed, Rabbi Weinberg cited Rav Kook as a "special kind of soul" who united

both ideals and seemed to have solved, at least for himself and his followers, this machlokes of approach to the assimilated Jew. Should we isolate ourselves completely, isolate ourselves in part yet be associated with the assimilated Jew, or should we associate with him and accept some of his customs?

"Rav Kook really loved every Jew, but he tried to get to you on his terms. Basically this is what Lubavich tries today and this may be why they're more successful than any other group."

"Because of machlokes," he continued, "we are very mixed up." Because of the validity of both approaches a community like Stern can not clearly define all its goals and the decision-makers may disagree among themselves. Faculty and administration may differ, the board may differ with the administration, etc. The issue is clouded by the validity of each approach.

Who does put the stamp on an institution like this; is it the board of directors? "I don't know" said Rabbi Weinberg, "we don't move in the same circles."

It is my experience that once married, it is these less popular girls who make the most flowering women, indispensable members of the community and contribute more to their family's happiness and well-being than do the golden girls who don't too often continue to develop into equally attractive adult beings.

In the olden days when romantic love was not a statute thing to fall in but it was realized that love can grow briskly from the binds of marriage, a father would go to a Rosh Yeshiva and ask him to suggest a suitable mate for his marriageable daughter.

I can imagine your Daddy saying, "I am looking for a young man, a Talmud chacham, though he needn't be of goanic material. He should be serious, dedicated, reverent, yet should have along that certain salt shaker from which he can strewn those few necessary grains without which the greatest sincerity deservedly earns ridicule.

He should have a sense of the comic, he should have character, emotional balance and a store of kindness. As a last requirement, your father would ask, let him have a profession or a trade and not use his Torah as a spade to dig with."

"Kest" is not offered today but there is nothing wrong with offer-

ing financial assistance until such a day when his education is finished and he can support a family.

Well, this is fantastic—Of course, your Daddy could never do this nor do Roshe Yeshiva—certainly not at your brother-university-consider it their task to assist the Creator in his job of "m'zaveg zivugim."

But one of these days or years or decades, you serious young people will yourself realize what an efficient system it was to find the object of life's greatest search and one that assures not only chromosomal survival but the transmission through generations of the most cherished spiritual values of respectable families.

An Interested Parent

Oh Really!

To the Editor:

Miss Siegel's spoof of the tragedy of contemporary politics reminds me of the Rabbi who called the passage: *"talmidai chachamim marbin shalom ba'olam"* ("The disciples of the sages increase peace throughout the world")—"the most humorous passage in the Talmud." Surely her previous writings have shown that the Stern College faculty allows for a more natural origin of jokes.

E. Z. Buchwald

Literary Symposium

The department of English is sponsoring a series of three evenings.

On Thursday, March 16th, at 8:00, Sheldon Harnick, lyricist of such musicals as *Fiddler*, *Fiorello*, *Tenderloin*, and co-author of *The Apple Tree* will discuss "The Anatomy of a Hit"—the conversion of literature into a musical for the Broadway stage. For his musicals he has borrowed from such writers as Mark Twain and Jules Feiffer.

On Tuesday, April 18, at 8:15, Prof. Allen Mandelbaum will address the students with "Journeyman: A Reading." Prof. Mandelbaum is Associate Professor of English at Hunter College, author of two volumes—and of another—Quasimodo and Ungarotti.

On Thursday, May 18th, Harold Miller will speak on "The Layman's Shakespeare." Mr. Miller is director of the King Korn Incentive Co., formerly head of an advertising agency and author of the forthcoming volume *Motivating the Seller*.

Quasimodo was a Nobel Prize winner in Italian Poetry. *Journeyman* is a book of poems published by Schocken. Prof. Mandelbaum is also the translator of the forthcoming *Virgil* published by Bantam Books and the U. of California Press and is a frequent contributor to *Partisan Review*, *Furioso*, *Poetry* and *Commentary*. He received his B.A. from Yeshiva University and his Ph.D. from Columbia.

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Interested? Trumat Shaot Tutorial Groups Begin

By CAROL FISCH

Perhaps one of the most unique aspects of Stern College is the student's desire to help one another. "Trumat Shaot," or donated time, is a voluntary study program organized under the auspices of the Torah Activities Committee. This program consists of free private tutorial sessions and regular evening study groups.

Any student who would like extra help in any of her Hebrew subjects should take advantage of a Trumat Shaot private tutor. These tutors will meet with you at your convenience. If you are interested in tutoring or in being tutored, please contact Carol Fisch via the student mail or in dorm room 7E.

Currently, Trumat Shaot is sponsoring an evening study program on Sefer Hatullot, the order of prayer. The object of these sessions is to help students understand the mechanics of prayer. This group generally meets Wednesday evenings, 10:30 p.m. in room 7E.

Those who attend are urged to

On Wednesday, March 8, at 7:00, in Room 2B (dormitory), Dr. Dan Vogel will address the book club on *Bellevue's Herzog*. *Bellevue* is considered by many critics to be America's most important new novelist. Since *Herzog*, his latest book, is also his most difficult the discussion promises to be exciting and illuminating. All students and faculty are invited to attend.

Lesort Awarded French Prize; Book Tells Life of Perier

Review of "La Vie de Guillaume Périer", by Paul-André Lesort

By EVA LEWIN

On December 7, la "Plume d'Or," the prize of ten thousand francs given by the French newspaper, Figaro Littéraire, was awarded to Paul André Lesort for his book, "La Vie de Guillaume Périer," 316 pages, published by Les Editions du Seuil.

Out of a jury of thirty, he received five votes, four of them those of literary critics. The author, one of the literary directors of the publishing house, Les Editions du Seuil, is a man of great modesty who in his works does not dwell on his own reactions, but prefers to remain in the background.

The vocabulary of the book and the topics with which it deals are philosophical. When asked if the book was autobiographical, the author replied in the negative.

Guillaume Périer was fifteen years older than he, living in the Provinces. Lesort himself is Parisian.

He studied to be a lawyer and fought during the war. He wrote his first two works in notebooks during this time.

He was liberated in April, 1945, and in 1950 entered the publishing house. In 1961 he began "La Vie de Guillaume Périer." He was asked about his precision in recording the notes of his character since the work is not autobiographical.

He replied that in the method he is present as author and spectator and relates events both through Guillaume's interpretation of himself and the author's interpretation of the character. He calls the book an exercise of memory on a central character and series of events.

In a preface of the author, he describes his return to the place where his friend Guillaume is buried and where he accompanied the procession of mourners at his funeral thirteen years earlier.

In trying to reveal to us a picture (Continued on page 6)

Parenthetically Speaking

(ACP)—If college administrators think they have it rough dealing with today's demonstration-happy students, a look at some "demonstrations" in the early 1800s might convince them that they don't have it so bad after all, comments the University of Maryland Diamondback.

In those days students were fined, suspended or expelled for such offenses as using profanity, playing billiards, associating with "idle or dissolute persons," traveling more than two miles from campus or attending the theater. Reacting to such harsh discipline, students at Hobart College heated cannon balls till they were red-hot and rolled them down a dormitory corridor, seriously injuring a faculty member.

In 1807 Princeton expelled more than 60 per cent (125 of an enrollment of 200) of its student body for rioting. Seven years later some pyrotechnically-inclined Princeton Tigers constructed a giant firecracker out of a hollow log packed with two pounds of gunpowder and nearly blew up a campus building.

Not to be outdone by Princeton, students at Bowdoin in 1827 set off powder charges under several tutors' chairs. Three students were expelled and 20 more were disciplined.

Smashing things was in vogue at several colleges. At Harvard it was crockery. In 1817 freshmen

and sophomores demolished every piece of china the college owned. At Princeton, students, for some reason, felt the windows had to go. Princeton students did it with rocks but North Carolina students got in some target practice by shooting out every window in sight.

But today's faculty and administrators will perhaps be most thankful that they don't feel student anger as directly as many of their predecessors in the 1800s did. For example, University of Virginia students, upset over what they considered excessive classroom work, horsewhipped several faculty members. In 1817 Princeton activists pelted some of the faculty with wine bottles and firewood. And just before graduation in 1824, Dartmouth students stoned a professor.

(ACP)—Twenty years from now college students may have to face a police draft as well as a military draft, the director of the public safety program at Wayne State University predicted recently.

Donald Stevens, in a Daily Collegian report, said that "if the nation's police departments are not able to substantially increase their work force within the next 20 years, some type of draft or recruitment program will be necessary to maintain the operation of law enforcement agencies."

Inadequate wages are not the

main deterrent to police work, Stevens maintains. "A high school graduate with no experience can be hired immediately by the Detroit Police Dept. at a starting salary of \$7,340," he said. "This is a higher annual wage than many Wayne graduates earn at their first jobs."

"The image, concept, and employment conditions of today's local law enforcement agencies discourage men interested in police work."

Stevens, who holds a master's degree in police administration from Wayne State, criticized "antiquated traditions," such as the use of squad cars for all police assignments (he advocates scooters for some jobs) and the lack of adequate training for policemen. "The state has established laws to license barbers and hair stylists, but Michigan does not have any requirements concerning the training of police officers who work for municipal police departments," Stevens said.

(ACP)—Even cheaters have rights, says the Kansas State University Collegian, commenting on a case in which an instructor caught one student taking a test for another.

Although Kansas State lacks an official honor system, the Collegian said, another student must have reported the two students to the

(Continued on page 8)

Silver Company Chooses Stern

During the month of February and March, Reed and Barton, America's oldest major silversmiths, are conducting a "Silver Opinion Competition" in which valuable scholarships totalling \$2050 are being offered to duly enrolled women students at a few selected college and universities.

Stern College has been selected to enter this competition in which the First Grand Award is a \$500 cash scholarship; Second Grand Award is a \$300 scholarship; Third Grand Award is a \$250 scholarship; Fourth, Fifth and Sixth Awards are \$200 scholarships; and Seventh, Eighth, Ninth and Tenth are \$100 scholarships. In addition, there will be 100 other awards consisting of sterling silver, fine china and crystal with a retail value of approximately \$50.00.

In the 1967 "Silver Opinion Competition", an entry form illustrates twelve designs of sterling with eight designs of both china and crystal. The entrants simply list the three best combinations of sterling, china, and crystal from the patterns illustrated.

Scholarships and awards will be made to those entries matching or coming closest to the unanimous selections of table-setting editors from three of the nation's leading magazines.

Judy Schapira is the Student Representative who is conducting the "Silver Opinion Competition" for Reed & Barton at Stern College. Those interested in entering the "Silver Opinion Competition" should contact Judy Schapira at Room 16B for entry blanks and for complete details concerning the Competition rules. She also has samples of 12 of the most popular Reed & Barton designs so that entrants can see how these sterling patterns actually look.

Anyone who wishes to purchase a Yearbook must give either Naomi Meyer or Fran Levitt (Room 5H) \$3.75 IMMEDIATELY. Money will be accepted through Friday, March 10th, ONLY. Full payment must be made.

News Nuts, Come Out of Your Shells

BEFORE YOU BEGIN . . .

The aim of this test is to help you review recent news events of significance and, we hope, learn a bit along the way. The test does not assume you know everything; it is written so that you will score better if you use logic and have a broad knowledge of the news. The test was written by Time Magazine.

I. THE YEAR

The following statements about some of the year's major news events are either true or false. (Mark T or F next to the appropriate numbers on the answer sheet.)

1. Red China mobilized its Red Guards as shock troops for a planned invasion of South Viet Nam.
2. Igniting an international crisis, U Thant resigned as Secretary-General of the U.N., forcing a cold war quarrel over his replacement.
3. NATO adopted Belgium as its new home base following eviction of its treaty troops from French soil.
4. Russian and U.S. lunar probes during the year demonstrated the moon offers a workable surface for manned landings.
5. Despite inflation jitters and Viet Nam-watching, Wall Street never slowed its pace, with the Dow-Jones average pounding ahead to record highs at year's end.
6. November election returns brought new strength to Republicans as well as higher hopes for 1968, thus restoring vigor to the two-party system.
7. Despite recent gains in civil rights, last summer's racial violence underscored continued Negro frustration and the desire for further advances.
8. A best-selling exposé aroused public concern over automobile safety, triggered a Senate hearing and helped re-shape Detroit's designs.
9. The wedding of Luci Baines Johnson to Patrick Nugent marked the first time since F.D.R. that a U.S. President in office became a father of the bride.

II. THE ELECTIONS

10. A record 56 million Americans went to the polls in November, resulting in one of the most significant off-year elections since 1938. (Match the election results below with the appropriate states.)
11. A Mormon and once head of American Motors, George Romney won re-election as Governor of this state and gained luster as a future presidential candidate.
12. Nelson Rockefeller scored the most impressive upset among the governors, rising in six months from a record low in popularity to a dramatic victory in a four-sided race here.
13. Confusion befell this state when its voters, faced with two segregationist candidates, wrote in the name of an ex-governor, denying anyone the required majority for the governorship.
14. Attorney General of this state, Edward Brooke became the first Negro in U.S. history to be elected to the Senate by popular vote.
15. One of the Republicans' sweetest victories in the South came here with the election of the state's first G.O.P. Congressman in modern times, and as Governor, Winthrop Rockefeller.
16. Movie veteran, political novice and conservative Republican,



Ronald Reagan trounced incumbent Democrat Pat Brown to become governor of the nation's most populous state.

18. Legally barred from succeeding himself here, Governor George Wallace successfully ran his wife instead, talks of heading a third party in 1968.

19. Self-made millionaire Charles Percy won his first elected office by defeating his former professor, this state's incumbent Senator, Democrat Paul Douglas.

III. THE NATION

(Place the letter of the correct answer on your answer sheet.)

20. One of the most outspoken critics of the Administration's Viet Nam policy proved to be the chairman of the Senate Foreign Relations Committee:

- A. Robert Weaver
- B. Wayne Morse

- C. William Fulbright
- D. Orval Faubus

(Continued on page 8)

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A special thank you to Mrs. Meyer who contributed a hundred Zemirot booklets in memory of her son, Dr. David Meyer. These booklets serve to unite the students in their ruach during the Shabbat meals in the school cafeteria.

"Anti-Semite And the Jew"; Misses the Point of Survival

By TAMARA BABROWSKY

In his essay, *Anti Semite and Jew* Jean Paul Sartre expounds the problem of Anti-Semitism: what is a Jew and what is the world doing to solve the Jewish problem?

Sartre has been successful in two of his aims. He has shown the futility and the stupidity of flight from Judaism which has marked so much of Jewish life since the Enlightenment. In addition, he has clarified the illogical bases of Anti-Semitism and has censured the Christian world for the plight of the Jew.

But his solution to the problem of Anti-Semitism is unacceptable to the Jewish world.

Sartre recognizes the precarious situation of the Jew in the world: "The Jew has passionate enemies and defenders who lack passion. . . . There is not much difference between the Anti-Semite and the democrat. The former wishes to destroy him as a man and leave nothing in him but the Jew, the unchangeable; the latter wishes to destroy him as a Jew and leave nothing in him but the man, the abstract and universal subject of the rights of man and the rights of the citizen."

"What does Sartre propose as an ultimate solution? Sartre says that only in a classless collectivist society is there any hope for the destruction of Anti-Semitism. Anti-Semitism is the bourgeois expression of the class struggle and the present system of property ownership has been one of the greatest irritants in the picture.

The Jew is the man who is refused access to the bourgeois values of customs and property. He lacks grass roots to accredit him with a traditional and national heritage. Sartre says that the Jewish nation lacks national roots and traditional consciousness.

But he fails to recognize that there is a spiritual bond that keeps the Jew tied to a traditional past.

Sartre says that the Jew should "live a full Jewish life" and be authentic. For Sartre, authenticity is an integral part of his concept of man. It is the crux of his entire system.

"If it is agreed within the limits of a situation, then it is easy to see that the exercise of this freedom may be considered authentic or inauthentic according to the choices made in the situation. Authenticity consists in having true and lucid consciousness of the situation; in assuming the responsibility and risks that it involves, in accepting it in pride or humiliation sometimes in horror and hate. . . . and the Jew does not escape this authenticity. For him it is to live to the full his condition as a Jew; inauthenticity is to deny it or to attempt to escape from it."

In terms of identification of the Jew, Sartre's main point seems to be that the Jew is a Jew because the Christian world has made him a Jew. Granted, Jewish history may be, in many instances, a result of the situations of the non-Jewish world, but I feel that Sartre goes too far in saying this.

According to Sartre, "It is neither their past, their religion, nor

their soil that unites the home of Israel. If they have a common bond, if all of them deserve the name Jew, it is because they have in common the situation of a Jew, that is, they live in a community which takes them for Jews."

As he says later, "It is the Anti-Semite who creates the Jew." To Sartre the idea of a positive Judaism, a Judaism which is accepted as the result of free choice, seems to be inconceivable.

How else can we explain his insistence that Judaism is to be defined in terms of merely a situation imposed upon certain people by a hostile world?

And who is this Anti-Semite that gives the Jew his situation? As Sartre says:

"He is a man who is afraid. Not of the Jews, to be sure, but of himself, of his own consciousness, of his liberty of his instincts, of his responsibilities of solitariness, of change, of society, and of the world—of everything except the Jews. He is a coward who does not want to admit his cowardice to himself. . . . The Jew only seems to him as a pretext; elsewhere his counter part will make use of the Negro or the man of yellow skin. Anti-Semite is a man who wishes to be a pitiless stone, or furious torrent, a devastating thunderbolt—anything except a man.

Despite the author's sincere intentions, the book does not emerge as a meaningful and significant work to the orthodox Jewish world. The author has failed to take cognizance of the real explanation for the miraculous survival of Judaism.

Lewin Examines Lesort Book

(Continued from page 5)

ture of the man who was Guillaume Périer. Lesort uses letters, his notes and the testimonies of people who knew him to reconstruct him in his entirety. He does not want to reduce his friend to a definition, which he knows that he himself would not have liked.

What he attempts to do by the juxtaposition of souvenirs and events, is to reveal, as Guillaume himself wrote in his journal of 1942, the movement of incessant forces, creating the chain of existence.

"This chain of existence," he later recalled in 1946 is impossible to reconstruct and it is a vanity

to attempt to arrive at the "sum of oneself."

The author first met Périer as a prisoner during the war, and they were together during the time that Périer was planning his escape. He told him that if the escape would be successful, he would give him his note book to give to his wife. She herself was killed when a house where she lived in Caen was bombed in 1944.

When Lesort saw Périer after the war, he was about to depart for the Congo, and he entrusted his journals and papers to him to do with them as he pleased after his death. The two never saw each other again as Guillaume returned, was hospitalized and died shortly after in April, 1949, at the age of forty-eight.

After his death, his papers were sent to the author by his sister and he began to reconstruct the life of Périer from the documents dating from adolescence, wartime, captivity and including the period in Africa from 1945-48.

Throughout the book, Lesort has attempted to reveal to us not only the greatness and heroism of Périer through the war years but

Dorm Council

The new dormitory council is busy working for you, but it needs your cooperation. If the lack of responsibility and general apathy continue, it will be impossible to achieve our goals. We must all work together to improve our home.

Some of the visible improvements are the new clock installed in the lounge for convenience and punctuality, the bulletin boards, and the change machine. Scratch pads will soon appear near the elevators. It is hoped that all artists and composers use these rather than more concrete materials.

The new dorm council consists of President: Janice Greenfarb; Vice President: Helene Andrews; Treasurer: Reva Weinreb; Secretary: Marlene Ravitz.

also the more intimate side of his life his relationship with the wife, his fears, desires, hopes, religious feelings and concern for humanity in general.

The book is dedicated both to those who knew and who did not know Guillaume Périer since it illustrates his idea that "the history of each of us asks the same question, that of the sense around the chain of necessity, that of the plan (or existence) which each one must at the same time discover and invent."

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Guide Here Leaves Lots Unsaid

As a result of past television shows such as Jacqueline Kennedy's "Tour of the White House" and Sophia Loren's "Rome," another such show has been scheduled, to be called Elizabeth Isaacs' "Stern College." Using hidden cameras and microphones, to give the show a totally unplanned look (like everything else at Stern) the taping was finished during the last few weeks. The following are excerpts from the unedited text.

Dean E. Isaacs: "Hello out there in television land. Welcome to Stern College for Women. We're standing now in the main building of the college. In this building both classes of the Jewish Studies and secular studies are held. I think. First let's see the classrooms."

T.V. Moderator: "What's this? It looks like the inside of a goat."

DEI: "Oh, this is our smoking lounge. It's one of the only places in the building that people are permitted to smoke. . . . Look, here's one of our psychology classes in progress. Can you get a shot of the fluorescent lighting?"

Mod: "We'll do our best. There seems to be a lot going on in this class. I don't know what to focus on first. There are two girls reading library books, three are drinking something, one is asleep, and the whole back row is passing notes back and forth; that is to say, that no one is paying attention. Say, is that book, Mönarch, the text? Everyone seems to have it."

DEI: "Not exactly. Don't you think you could get a shot of that girl in the front, the one raising her hand?"

Mod: "Sorry, she just got permission to leave the room. . . . Why don't we try another class?"

DEI: "This is our Chemistry lab."

Mod: (to instructor) "Iech! What's that horrible smell, and what is this nauseating mess?"

Instructor: PLEASE be careful. That's the lunch I just had sent up from the cafeteria. It's Tuna Ala King."

Mod: "My confidence to the King. Perhaps we ought to try at a foreign language class next."

DEI: "This is a French class. Can we come in?"

French instructor: "Mais Oul."

DEI: "Alright. May We? Honestly, so touchy,

and we're even here on time."

Mod: "Look we don't have much time left, and these classes are going to put the audience to sleep. Besides, the girls in this class look terrified."

DEI: "You're right. Maybe a shot of our efficient library and office will impress the audience. Here—this is the library, please try to observe the usual conduct expected in a library."

Mod: "Well, I'll try, but I'm afraid I'll be in a minority of one. Doesn't anyone ever dust in here?"

DEI: "We're planning to let a girl on work-study do that during our annual cleaning of the building."

Mod: "Oh, well I wouldn't want to rush you. This isn't exactly what I would expect of a university library. How do the girls manage?"

DEI: "They go to our branch library at 42nd St. I think we've enough of the library. Let's try the office. . . . this is the heart of Stern College. All of the important plans are carried out right here."

Mod: "Really? What's this big box here?"

DEI: "Well now, that's for a really important activity. Why don't you just put your name and address down on a slip of paper and drop it in the box?"

Mod: "Well I don't like to win prizes by games of chance."

DEI: "Don't worry, you definitely won't win any real prizes. The most you'll probably get is a good laugh. How much time do we have left?"

Mod: "Not very much. You have just enough time to give a final remark and we'll put the show in the can."

DEI: "Watch your language, please. . . . Just let me say it's been a pleasure showing you our little school. I'm sorry we didn't get a chance to see the site of the new building, but of course there wouldn't have been any room for the cameras with all of that construction going on. Well, this is Elizabeth Isaacs, your girl in New York, saying good night from Stern College for Women; and if, by chance, you know of a young innocent Jewish girl, interested in obtaining a Jewish education, Stern is the place for her. And don't worry, our door is always open."

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Lecture Series Features Talk on Falashan Jews

By BAILA LABOVITZ

"Falashan Jews" was the topic discussed by Moshe Hallu Paris at the Stern-Y.U. lecture series Sun., Feb. 26, 1967.

Mr. Paris who recently returned from a trip to Ethiopia spoke about the various customs and practices in this Falashan community. Mr. Paris traced the origin of Falashan Jews back to Kings 10 1-13 with the union of Solomon and Sheba. Laws that are still of prime importance in the modern Ethiopian Jewish community are Circumcision and "Taharat Mishpacha."

Slides of Ethiopian Jews showed ethnic families enjoying boxing of "Matzo" and learning Talmud with teachers sent from Eretz Yisrael.

Mr. Paris was asked about his double identity of being a Jew



MOSHE HALLU PARIS
Double Identity

and Ethiopian, he said "I have a challenging life."

A Plain Reign in Spain

By ESTHER SPENCINER

As midterms loom closer and closer, and one subject assimilates into another, the confused student often finds herself facing a blank test paper with only one or two vague generalizations at her disposal.

Psychologists contend that if one remains cool in even the most trying situations, almost any situation can be successfully mastered. To prove this thesis, we have taken a page from Professor Higgin's notebook, with which we will attempt to prove "the rain in Spain falls mainly in the plain" can be successfully utilized in almost any subject.

Imagine yourself facing an empty exam paper with this one fact at your fingertips. You as the student will write in each of the following subjects:

Political Science—The reign of France draws most support from the Plain people.

Sociology—It rains in Spain because of interaction.

History—The plain rain on the Iberian Peninsula falls in Spain because of the merger of Castille y Aragon in 1492.

E.S.—G-d makes it rain mainly in the plain because Spain expelled the Jews.

Philosophy—Knowing what comes up must come down, one may assume rain in Spain is mainly in the plain.

E.S. 51—A boy and girl in the plain in Spain will get wet . . .

IT IS STILL NOT TOO LATE to submit entries to *Ashes and Sparks* in order to be eligible for the \$20 prize. The deadline for all competing entries is March 15th.

(Continued from page 3)

This faulty system of interviewing is damaging both to the girl, to the school, and especially to other students at Stern. A girl who does not come from a religious home and who is not completely aware of her religious obligations prior to her attendance at Stern, will be in store for quite a shock.

During her first few days she will be informed of the many dinim, especially in the fields of kashrut and Shabbat, which she will be required to observe. The burden may be unbearable, especially if she wasn't warned of the situation by her interviewer.

Thus, it has occurred that this girl becomes filled with hostility toward both the school and toward Judaism in general, which may result in a total rejection of all religious beliefs.

In such a case we have dealt falsely and are guilty of a grave error with regard to this girl and a potentially observant Jew. Such a girl will frequently transfer to another college.

However, in other cases, the girl,

because of laziness or parental objection, will remain at Stern and will take on an attitude of indifference. She will bring questionable food into the dorm and there are many things which one can do on Shabbat behind locked doors and away from the dorm.

This girl is especially dangerous with regard to those girls coming to Stern, who have expressed and exhibited a sincere intention to accept the practices of Orthodox Judaism. However, being new in this "business," she is still quite unsure of herself and can be easily swayed.

What happens if she is put in the same room as this type of girl? Obviously, we are guilty of having placed this girl in the path of trouble.

Unfortunately, this situation exists at Stern not only in theory but in reality. However, do not mistake my intentions, for I am not suggesting that only "religious" girls be admitted to Stern. After all, many well-intentioned girls who have decided to attend Stern College and have graduated have voluntarily and hap-

pily accepted all our religious practices.

But, on the other hand, I am proposing the adoption of a new interviewing system which will allow for the hiring of men trained in effective means of interviewing—men who are able to discover a girl's true motives for wishing to attend Stern; men well-versed in religion and psychology; men who through their training and insight will be able to separate the well-meaning girl and the girl of honest intentions from the indifferent girl and the girl lacking any positive intentions; men who have TIME, for their sole position and job will be to interview girls wishing to attend Stern.

Through this plan the interviewer will travel throughout the United States and Canada, stopping at centrally located cities for a week or two. During this time period girls residing in that general area will come for their interview.

If a girl is unable to come for an interview during this time, she should be required to come to New York for a complete interview. Only through such unbiased steps will we be able to honestly inform a girl of the existing situation at Stern, allowing her to make a responsible and intelligent decision whether to attend or not to attend Stern.

Faculty, as well as students, seem to support this type of reform. Our opposition seems to lie with "those of power," primarily because of the additional monetary output, political pressure, and possible financial loss.

However, it is time that they realize and assume their religious and educational responsibility to the students at Stern and to the entire Jewish community. But it is time that we and they start working, lest the Chaos of today produce Milton's Hell of tomorrow.

Editor Krumbein Replies; Poetic License

(Continued from page 4)

case of the mitzvot, the "search ends in a perversion of both the mitzvot and the reasons for them."

In the first place, the study of ta'ama! hamitvot has been considered very important since the time of the Tannaim. (See Ta'ama! Hamitvot B'sifrut Yisrael by Yitzchak Heinemann.) This study brought much outside knowledge into the study of Torah—especially knowledge of the natural sciences and of human nature.

If a Divine creation such as the Torah can be studied with the benefit of outside knowledge, how much more so is the case with man-created poetry. George T. Wright, in *The Poet in the Poem*, states that "the closer one looks at poetic speakers, the more immense the subject seems." In *The Use of Poetry and the Use of Criticism*, T. S. Eliot relates the different trends in poetic criticism to their effect on the stream of British poetry.

You point out the fallacy in

Dr. Epstein Translates Rare Hebrew Manuscript

(Continued from page 3)

mankind as a whole.

The manuscript currently on display at the Public Library belongs to the Jewish Theological Seminary of Hungary. In it Mishle Sendabar is written in tiny script in the margins—top, bottom, and side—of an essay on Hebrew grammar, attesting the wide interest in the romance—and a shortage of paper.

The Budapest manuscript is one

tackling labels on works of art or on artists because of their frequent deviations from the norms indicated by these labels. Admittedly, it is not advisable to label works when they are being studied in depth.

However, for a cursory study of such works, the label often affords the reader to apply his previous knowledge to his current study. If he were to delve deeper, the reader would certainly discern the inevitable deviations from established criteria.

If every work of art were faultlessly classifiable, the monotony within the various divisions would be unbearable.

Therefore, in a book such as *The Modern Hebrew Poem Itself*, which aims to give the reader a general view of modern Hebrew poetry, classifications should have been made and background should have been provided. I rest my case.

Unfortunately or not dear Poet it appears that you may remain

forever anon.
Peninah Krumbein

Rings & Things

Engagements:
 Rifka Friedman '67 — Dov Broder
 Bernice Karasick '68 — Benly Mandel
 Marlon Knopf '69 — Jacob Worenkstein
 Baila Labovitz '68 — Murray Jacobson
 Beverly Moskowitz '68 — Murray Koval
 Sheila Poemer '68 — Phil Shelnitz
 Tikvah Stern '70 — Simcha Lyons

Married
 Hedy Ascheim '68 — Healy Lazar
 Sonya Schiff '68 — Moishe Rosenbaum
 Jeri Smulevitz '67 — Eli Turkel

Stern Art Neophytes Initiate Term Program

By LILA MAGNUS

The moribund art club of Stern College has received a new breath of life from an ever-growing number of enthusiastic girls who are determined to awaken the dormant interest of their fellow students in art.

An ambitious program of interest to painters and non-painters alike was adopted at the February 14th meeting of the club. Among the many prospects to be attempted this semester will be a student-faculty art exhibit beginning March 27th.

Many of our classmates and instructors are amateur artists who have had very little opportunity to have their work displayed. Dory Turk, head of the exhibit committee, urges all amateur artists to

submit their work to her in order to make the display a success.

In addition to this large exhibit, a section of the bulletin board on the front cafeteria staircase will reflect student life at Stern as eloquently mirrored in the doodles, sketches, caricatures and photographs of its students.

Lila Magnus requests that all girls with any pertinent sketches or photos please submit them to her either in room 15B or in her mailbox at school.

There is a place in the art club for non-drawing art lovers too. It is the task of one committee to report on the myriad of art exhibits which open in Manhattan each month and perhaps to have guest lecturers come to Stern.

Projects in the investigative stages include periodic tours by groups of students to the many museums in the city, and a specially equipped room set aside for students who are eager to paint but for whom no facilities have been available up to this time.

This program is wide in scope, and they are eager to make it work. They and the members of the art club invite all interested students to attend art club meetings and offer constructive suggestions toward broadening the aspect of cultural life at Stern.

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Pink and Blues Pulverize Minnie Mice Despite Heroics

By ESTHER LEVENBERG

That Yeshiva's basketball team is an integral part of American Jewry is an undisputed fact. That Stern's basketball team is an elemental part of school spirit has not been sufficiently realized. Not realized, that is, until the night of Feb. 20, when the faculty-student basketball game was played, at the Julia Richmond gym to an unprecedented crowd of over 70 students.

The Minni Mice, shuddering bravely, faced their opponents, the students. "Do you know the name of the game?" In the first half the ball came to Miss Isaac. With Victorian delicacy she closed her eyes.

The Minni Mice, trying desperately to score against the all-powerful offense of the Blues and Pinks shifted to a full-court dress. "Why are you so elegant?" asked Miss Isaac. "I would have been really elegant," answered Prof. Ross. "I should have worn my pale blue Barnard sweat shirt."

The Blues and Pinks then switched to a new tactic. Mrs. Cook, playing ball the way Charles the Hammer fought his battles, was calling the Minni Mice into a huddle. Someone on the court had the queasiest feeling that the name of the game was football. Nevertheless the Blues and Pinks deliberately fouled the Mice, trading a possible point in the hope of 27.

Bev Moskowitz, spraining her ankle while playing for the strategy-minded faculty, scored the only point the Minni Mice were able to get. But no matter. The rest of



FORGOTTEN TUNES, unknown tactics, and nervous exhaustion characterize the noble efforts of the Minni Mice to score against their student opponents.

the game was marvelous mayhem.

The Blues and Pinks had hoopsters, like Hinda Friedman who scored 12 points and Phyllis Curchak, the captain, who scored 8 points, but the Minni Mice got an education. Like Miss Tauber, who for the good of the team didn't show up until the second half, and

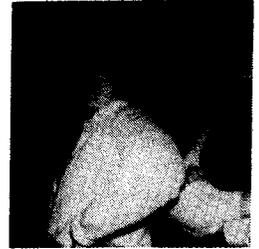
realized that the ball was easy to get in — 21" away from the basket during a practice shot. Like Mrs. Cook who realized the kids were not as bad as she thought and Miss Isaac who found dribbling more fun than she thought it could be.

The second half opened with

some pretty fancy playing. Miss Siomivitz was an extremely effective guard. But that meant somebody had to play the offense. "Get back here," shouted Mrs. Cook. And then stepped in to take her free shot. Somebody cheated and raised the basket. How else could she have missed?

The last five minutes found the Minni Mice suffering from nervous exhaustion. After all the Blues and Pinks had nine players (and that's basketball) and were comfortably rotating.

Miss Isaac began bouncing the ball to the long forgotten tune of "A my name is . . ." Mrs. Cook began to arabesque in the way of the referee. Mrs. Altman look paralyzed. "I can't move!" Mr. Altman was in tears. Prof. Ross was kicking the ball to the wrong end of the field. "Malkie help her," he screamed. But it was no use. The



Pleased onlookers cheer defeat of faculty as students prove that physical fitness does come in handy.

Minni Mice never dented the 26 point bulge. The battle was over. The Minni Mice promised that the next match would be volleyball. It's much less complicated. Just keep your eye on the birdie.

Louis Henkin Addresses Fourth Dean's List Fete

"The Jews and the Changing American Constitution" was the subject of the Fourth Annual Honors Lecture delivered by Professor Louis Henkin, Hamilton Fish Professor of International Law and Diplomacy at Columbia University Law School, at a reception for Yeshiva University's Dean's List students, Sunday, February 19.

The reception was held at 1:15 p.m. in the Cafeteria of the Rubin Residence Hall on Yeshiva University's Main Center Campus in Washington Heights. The reception honored 124 men and 30 women for their academic achievements during the 1965-66 academic year. All maintained at least a 3.4 (B+) average.

News Nuts, Arise

(Continued from page 5)

21. After a six-year boom, the U.S. economy overheated and slowed down, as signalled by all but one of these indicators:
 - A. A slump in auto production and sales.
 - B. A 20-year low in home building.
 - C. More voting-age Americas under 25.
 - D. Heightened pressure for an increase in income taxes.
22. Civil rights entered a new phase with the emergence of black power, a concept debated and defined publicly by:
 - A. James Farmer
 - C. Martin Luther King
 - B. Stokely Carmichael
 - D. All of the above.
23. In a final flurry, the 89th Congress concluded an unparalleled legislative record, enacting all but one of the following:
 - A. A near-record \$58 billion defense appropriation.
 - B. A new civil rights bill with the controversial open-housing clause.
 - C. A \$4 billion federal college-aid measure.
 - D. A \$3.7 billion anti-water pollution bill.
24. The Administration set a record of sorts by establishing two Cabinet-level departments in one 12-month period, dealing with Housing and Urban Development and:
 - A. Space
 - C. Television
 - B. Transportation
 - D. Advertising
25. In a series of landmark rulings, the U.S. Supreme Court handed down decisions on all but one of the following:
 - A. Rights of arrested suspects.
 - B. Civil rights demonstrations.
 - C. Obscene literature.
 - D. Treatment of prisoners of war.

Answer Key to Time Current Affairs Test

Q152

- | | |
|------|------|
| Q112 | C121 |
| Q113 | A111 |
| Q122 | L001 |
| Q112 | L6 |
| Q112 | L8 |
| Q111 | L1 |
| H111 | L9 |
| V111 | L5 |
| F111 | L9 |
| F111 | L1 |
| OY1 | L2 |
| T11 | L1 |

Parenthetically Speaking

(Continued from page 5)
instructor. Because the class was a large one, it would have been difficult for an instructor to pick out a specific person.

An instructor who catches a student cheating at Kansas State may overlook the violation or punish the student. If he chooses the latter, he has several alternatives, including failing the student for that particular test or paper or for the entire course.

The instructor in this case plans to recommend that the two students be dismissed from the university, and under Kansas State rules he has the right to do so. The students, however, have a channel of appeal: they may appeal to a department head, the dean, vice president for academic affairs, tribunal, the president, or even the courts.

Students who are caught cheating deserve punishment. But to end their education is a harsh penalty, particularly when other students caught cheating may not have to face the same penalty.

In a court system, different judges preside over cases, but they are all bound by a rigid set of law procedural rules.

No one would suggest that because many students cheat and are not caught, those who are caught should go unpunished. But these students and others deserve to be treated by a standardized set of rules that would apply to any student caught cheating.

(AC)—It wasn't so long ago that administrators and students of southern white colleges fought

tooth and nail to keep out Negroes, notes the *Minnesota Daily*. But while most southern colleges and universities are still reluctant about admitting Negroes, a new trend toward integration is emerging.

The university paper continued: All over the South, according to the *New York Times*, "Negro valedictorians, salutatorians, and finalists in such nationally-known scholarship competitions as the National Merit and National Achievement awards are being offered scholarships worth up to \$15,000 over four years to go to predominant white colleges." Some Negro high school seniors report getting scholarship offers from 20 to 40 white schools.

Partially responsible for this trend is the Rockefeller Foundation, which three years ago donated \$250,000 each to four southern universities for the specific purpose of aiding "economically-deprived" students—and especially Negroes. These awards were recently renewed for another three years.

This is all very good, of course, but still is not enough. The fact is, as one Negro educator points out, that "if you're Negro you still have

to be better than the best to be admitted to the white schools. And that leaves the Negro schools with all the risk students—all those who need some type of remedial work."

Before one can really speak of an integrated system of higher education in the South, the predominant white colleges must be willing to accept not only the brightest Negroes but also those with the same ability as the average white students. In addition, these colleges should be willing to develop special remedial programs for those Negroes who have the ability to succeed in college but do not have the preparation white students get at superior and largely white elementary and secondary schools.

Until this has been done, the present situation must be labeled token integration. Nevertheless, it is a step in the right direction.

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