

Prime Minister Eshkol Addresses SC-YC

Girls Honored by Aishel Visiting Executive Appeals for Y.U. 'Nefesh'; Eretz Yisroel Needs Student Activities

Evaluation of Stern College: Past and Present was the topic of discussion at the reception for Dean's List students on Wednesday, January 3, 1968. The evening was sponsored by Aishel, the Stern College Scholastic Service Society.

After welcoming speeches by Aishel President, Shulamith Golden '63, Dean Frimer and Dean Auerbach, alumnae as well as current Stern College students participated in a panel discussion comparing their opinions concerning the areas in which they felt need of improvement at Stern. Judy Feder '82 moderated criticisms voiced by Malkie Krumbain '70, Letty Yaged '63, and Elkie Yamer '70. Many comments related dissatisfaction with the lack of enthusiasm in school activities. Also expressed were the particular difficulties of the commuter who despite a desire to take part in school affairs finds most extracurricular schedules "dorm-centered." Aishel members in the audience explained that the membership in their society does not ask for an unfair balance of extra-curricular activities compared to scholastic achievement. How-

ever, the former is as important as the latter. They urged girls not to aim for membership on every committee in existence and then simply give up because of the task's impossibility. If service is complete even in just a minimum of areas, it is always felt. Replies to the commuter's problem suggested that there are many areas such as tutoring or writing which she can do during the day or at home as a contribution to the school.

Other responses from the au- (Continued on Page 6, Col. 5)

More R.S.!

By EVE TURK

Beginning next semester, Stern Student Council will institute a *Mishmar* program, to be held at the dorm every Thursday night. The Religious Studies Department staff has volunteered to set up this two hour program for the girls. The first hour will be the actual learning session and the second hour will be a discussion or question-and-answer period. On Thursday night one traditionally learns *lichvod Shabbat*.

January 9, Israeli Prime Minister Levi Eshkol appealed to Yeshiva youth to immigrate to Israel to build the newly enlarged land.

Addressing more than 2,500 students including both those in Lamport auditorium and those watching on closed circuit TV, Mr. Eshkol said that although he and Israel appreciated the *Mitzvot*, volunteers who came to Israel in the summer to help out, the State could not be built in two and three month shifts, but only by continuous and strenuous work.

Mr. Eshkol was welcomed with "Ode Avinu Chai" by the Ode Yeshama Band of five YU students and rhythmic clapping of the audience. He entered accompanied by Rav Joseph Soloveitchik, shlitza, Rav Samuel Belkin, shlitza, and police escorts. Rabbi Emanuel Rackman, assistant to the President of the University and Rabbi of the Fifth Avenue Synagogue where Mr. Eshkol spent Shabbos, opened the assembly. Referring to Stern's collection of \$40,000, he then remarked that the June war

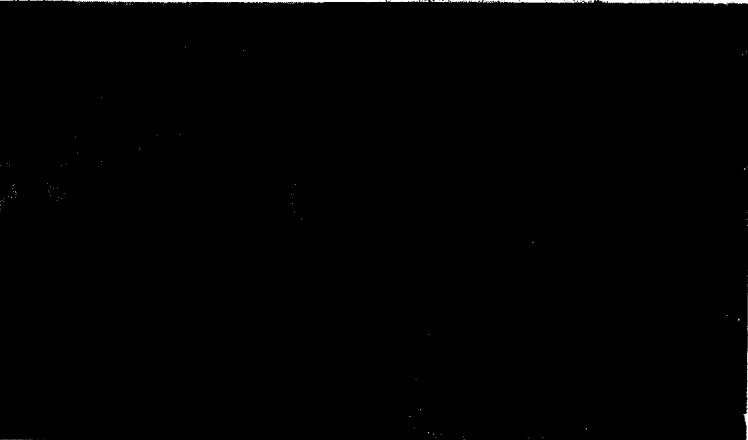


Prime Minister Levi Eshkol, center, with him are Dr. Joseph B. Soloveitchik, and Dr. Emanuel Rackman.

was not only Israel's finest hour, but also Yeshiva's finest hour. Milton Sonnenberg, president of EMSCS welcomed the Prime Minister in Hebrew and wished him success.

President's Message
Rav Belkin, President of the University, welcomed Eshkol at an assembly of Yeshiva having received the honorary Doctor of Humane Letters in 1967. "Using the privileges of the State, we are all alumni of the State and the Jews everywhere should the June victory, for just as Israel needs the Diaspora, the Diaspora needs Israel. But a state cannot function without capable leadership." Drawing an analogy from Moses asking G-d how he could expect Pharaoh to listen to him if his fellow Jews refused to, Dr. Belkin assured Dr. Eshkol that 99% of the Jewish world was staunchly behind him. The students cheered their Boeth Yeshiva as he set down and then quieted as Dr. Eshkol began the main address.

800-Plus Marched Through Bryant Park Whole Nation Hears Soviet Jewry's Cry



Students lead torchlight parade in demonstrating against Soviet oppression of Jews.

By BETH SPIEGELMAN
On December 26, over eight hundred people of conscience braved the freezer-like weather and marched to demonstrate their feelings about the murder of the Jewish community in Russia. The contingents were larger than the previous week's at Columbia University's Soviet Jewry rally—"teach in."

Increased pressure on the Russian government is most important now; since the improvements resulting from previous demonstrations were in the most part obliterated during the Middle East

crisis. Synagogues are still being closed down; yeshivos still do not exist; families are still ununited; matzah is still hard to get on Pesach; chumashim, siddurim, Jewish magazines, are still dreams. Yet, only 800 people gave two hours to demonstrate for three million Jews.

Speeches and U.N.

The procession was led by eight students from various organizations, carrying torches. Their shammos was all of those marching with candles, who were following, for blocks and blocks

behind. Marching followed speeches at the Freedom House, on 40th Street near Fifth Avenue. Moving through Bryant Park, around the center mall, the group proceeded down 41st Street, turned left on Seventh Avenue, finally entering the Brotherhood-in-Action Building for additional speeches. Besides those who could fit into the main auditorium at least two hundred people, mostly students, were led into a room on the fourth floor, where the speeches were piped in. However, either because of the noise of the crowd or the malfunctioning of

the P.A. system, no speeches could be heard.

Instead of going to the fifth floor, where the speeches were more audible, most of the group, led by Israel Winkelman (a student in Yeshiva University and President of North American Betar), decided that they had enough of speeches and began marching to the U.N.

After a short walk of songs and chants, at least fifty marchers approached the U.N. While the others sang and danced the "...youth, wearing a Yomulka,"* who led the little march, asked the guard how close the group could legally get to the U.N. Those involved continued singing, dancing, and chanting. They remained across from the UN with due respect for civil law. A short time later, a moment of silence. The group, in unison, sang "Hatikvah" and "The Star Spangled Banner" and quickly disbanded.

Other Protests

In the past six months, much has been attempted to protest Russia's actions toward its Jewish population. Appropriately, the Student Struggle for Soviet Jewry held a "fast-in" this past Tisha B'Av. There is little more tragic to contemporary Judaism than the plight of Soviet Jews.

On the Saturday night after Simchat Torah, American youth tried to experience the Ruach of the Soviet Jewish youth on their favorite holiday. The Americans were stopped, before reaching their peak, by some police horses. Some of the students found room (Continued on Page 8, Col. 5)

Autopsy Protest
At that moment, however, a member of the American Committee for Safeguarding Human Dignity in Israel burst into the auditorium shouting unintelligibly at the Prime Minister. This committee placed an advertisement in the *New York Times*, Friday, Jan. 5, reprinted it as an Open Letter to Mr. Eshkol on the autopsy situation, and distributed it at the assembly. The protester was immediately removed and Mr. Eshkol continued to speak unhindered by the disturbance.

Mr. Eshkol began by asserting the unity and solidarity of the (Continued on Page 7, Col. 5)

Volunteers are needed by the Board of Jewish Guardians to tutor or escort emotionally disturbed children for their hours a week.
For screening and information contact Mrs. Harbert at JU 3-9100 or Nivkah Landesman, 7G.

Remember
BLOOD DRIVE FEBRUARY 23
SIGN UP NOW!

The Observer

A. C. P. First Class Rating
The Official Newspaper of Stern College for Women, an undergraduate division of Yeshiva University, New York City.
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Hours Ours

In response to student demand as voiced in the Dec. 26th Observer editorial, the library will be open during final week according to the hours listed below:

Mon-Thurs. — Jan. 15-18

Mon.-Wed. — Jan 22-24

(all dates inclusive)

8:30-11 p.m.

Sunday, Jan 14 and Sun. Jan. 21

10 a.m. - 10 p.m.

Belated — But Elated

Congratulations! The student-faculty committee, although conceived years ago will finally arrive next semester totally reevaluated as to purpose. This committee will concentrate on all areas of student life.

Next semester, furthermore, heralds an even more fundamental innovation. Student Council has for the first time been invited to sit jointly with the curriculum committee. To be reviewed and acted upon early on the agenda are the following: a pass-fail system; a more liberal cut system; student court; and curriculum changes. Topics for discussion may be initiated by faculty or by students via those student council representatives attending the committee meetings.

Of Course

Just as other colleges are offering new courses, so is Stern.

This term a course in Modern Jewish Thought is being given by Dr. Levine.

Mr. Grinberg will be teaching a new course on the Modern British Novel, and a Basic Biblio-Methods course will be given as well.

The Physical Education requirements have been changed. Everyone must take at least one term of the three courses offered, but it is possible that students may be allowed to take an exemption in swimming.

Student Power

On college campuses throughout the country, the cry for student power rings through the halls.

One aspect of the undergraduate rebellion is welcomed and encouraged by faculty and administrators — the student demands for new and more relevant course offerings. Not only are students part of many curriculum committees, but their interests are being reflected in countless new courses that carry regular academic credit. Many of those courses deal with current social problems, often combining field experience with theory.

Among fifteen student-initiated areas of study offered last year at the Berkeley Campus of the University of California was a course on poverty, in which students lived in an Oakland Ghetto. Another course was offered on the political and intellectual relationship between universities and the state.

Similar student interest in current mass movement led Vassar to create a course on "collective behavior," which explores crowd psychology and protest drive. Considering the polluted Hudson River flowing near their Longhollow Campus, Vassar girls also sought courses in environmental studies, the first one applies ten disciplines to a case study of the river as an example of man's relationship to his environment.

Pomona College students secured an interdisciplinary seminar on "the urban quarters."

University of Pennsylvania student interest generated a series of sociology seminars on such topics as an "analysis of the Berkeley riots."

Bachelor of Art in Environmental Design is a new program that began Sept. 1967, at Point Park College, Pittsburgh. The emphasis is on industrial/commercial application and parallel of fine arts funda-

mentals. Courses include painting, design, typography and layout, ethics, photography, packaging, illustration, drawing, printmaking, industrial design, advertising art and art history.

Mills College of Education, New York City, has added five new courses in the Behavioral Sciences for the spring semester. The new courses include Ethnic Music, Community Studies, Social Disorganization, Logic, and Religion of the East.

Paralleling student interest in current problems is a new yearning for value — defining courses that help put life in broad perspective. This often takes the form of a demand for religious studies.

At student request, Rutgers will offer a religion major for the first time this year.

At the University of Wisconsin's Milwaukee Campus a student-organized poll led to regent approval of a new Dept of Religious Studies.

Engineering students at Claremont's Harvey Mudd College secured a humanities course on "man, science and society."

There was a great deal of eagerness about new academic programs, many of them being extracurricular.

Ninety undergraduates at the cluster of schools in Central Mass. — Amherst, Mount Holyoke, Smith and the University of Mass. — have started a "free university" (called "The Valley Center"). The students, plus a few faculty members, conducts seminars in everything from Balkan dancing to "The Radical Revolution in Latin America."

Harvard has introduced a program in which undergraduates will be allowed to take writing courses in specialized fields — literary criticism, science history, fact and fiction narratives and autobiography.

At Yale a five year bachelor of arts program began last fall requiring students to spend their third year in an underdeveloped or non-Western country. This year twelve students have left for such places as Zambia and Fiji.

Cornell has started a six year program leading to a Ph.D. for forty-eight exceptional freshmen (college-board scores average 750), who live in a coed unit isolated from the rest of the Class of '70 and who need take only one course a year.

Some seven hundred freshmen at the University of Chicago are also being introduced to a new program. The undergraduate college has been divided into five area colleges, each with its own master and each with a four year program that integrates a general education with fields of concentration.

A new approach to the teaching of psychology is being tried at Oberlin College this semester. Twenty-two senior majors are planning and running their own seminar on Experimental Approaches to Clinical Psychology. It is an effort to show students that problems in clinical psychology can be approached through experimental procedures.

Many colleges are receptive even to the specialized interests of a relatively small number of students.

Wesleyan's psychology department bowed to undergraduate requests for a course on "witchcraft and the occult."

Among some fifteen student-requested courses created at Stanford University were seminars on "Ideology and Utopia" and "Anarchism and Fascism."

The City College of New York is offering two courses on music of the Orient taught by Indian Sitarist Ravi Shanker, and for the first time, an interdepartmental major in Oceanography.

The Political Science Club at Northwestern University secured academic credit for students to work in Springfield as aides to Illinois legislators.

At the Universities of Washington and Illinois, small groups of students successfully lobbied for new courses in Arabic — although there seems to be a greater interest in Hebrew.

Students got Hebrew courses at the Universities of Washington and Minnesota, while Wesleyan students secured a course on Jewish intellectual history.

Stanford University agreed to a request for a course on modern China.

Washington University consented to a new emphasis on Mexico in anthropology.

Wesleyan agreed to teaching Japanese.

Says Neil Warren, dean of the College of Letters, Arts and Sciences at the University of Southern California: "Students pay money to get here, and if they feel they're not getting something they should have, we're ready to listen."

Letters to the Editor

'71 Surprises...

To the Editor,

The class of '71 promises to be a new, better, and more daring class than this young school has ever seen. The "administration" wanted to give it something special, too — an "Orientation Test." Y.U. had had the test for years. (We've had the curfew, they've had the test. Only one is necessary, if that much.) Stern will not have the test, because the Freshmen won't take it. There is no reason for a formal test. On the day originally scheduled six students showed up: 1) the class president stood near the door asking people not to take it, 2) two girls walked out when the proctors starting passing out the test, 3) three students took the exam.

For an underground plan, the results were excellent. There are some really great things the class can do if it keeps the spirit. The whole school should join in on the "festivities."

A Fresh Fresh

The entire staff of The Observer joins in extending a hearty mazel tov to Dvora Minder Editor-in-Chief of the Observer '64-'65 upon her engagement to Melech Singer.

Answer Requested

Dear Supplement Editors:

Could you please clarify statements contained in your December 26 supplement? Is it your opinion that Jews control all propaganda and information media? Or is this statement a quotation lifted either out of context or in? Are you putting this forth as an achievement that the Jews should be proud of, a monopoly that the Jews should correct, or an example of an antisemitic statement? Please explain.

Sincerely,

Edith Lazaros

Editors' Note:

The source of the statement (S-4 12-26-67) "The U.S. presidential election campaign is approaching a situation where the Jews control all propaganda and information media — press, radio, television, and news agencies," is Radio Cairo and was mistakenly omitted.

View Challenged

To the Editor:

In reading your December 26th Supplement of the Observer, I was amazed and shocked by Miss Judith Goldsmith's conception of anti-Semitism.

She was in Paris during this summer and she describes the only instance of anti-Semitism she encountered. In the subway, during the month of July, an Arab sitting in front of her noticed that she was Jewish and "started violently, waving his paper in my face while yelling 'Yah Nasser.'" She terms this as "blatant anti-Semitism." At the end of her article she writes: "I found that anti-Semitism which I came across in Paris was caused by the Arab immigrants in Paris... However these Arabs are not intelligent enough (as most Arabs aren't) to pose any danger to the French Jews."

After reading these two quotations, one wonders who has anti-Semitic views, the Arab or the author of the article. Let me be more specific.

(Continue on Page 4, Col. 4)

Sternagram by Schott
 What the Shah of Zulzan
 said to still his people:
 ① GLEAN ③ ZELADZ
 ② EHAHT ④ ISTUMM
 Unscramble for answer

LAST ISSUE'S ANSWER
 ① COOKIE (11) ③ SNIFF
 ② GREEN ④ BETTER
 What the boss called the
 tzizzis he gave as a
 bonus: FRINGE BENEFITS

Literary Life

Insight Into IB Singer Discusses Life, Aims, Ideas

BELLA SVKA BRYKS

Bella: Can you tell us something of your life before you began writing?

Singer: I was born in Poland in a suburb of Warsaw called Radzymin at the end of 1904. I received a completely pious kind of education. My father was a rabbi and head of a Yeshiva and I learned until I was 15 or 16 or maybe even later only the Talmud and the Bible and such things. The little secular education which I have, I acquired myself against the wishes of my parents. They did not believe in secular education. They believed that whatever truth there is, it is in the Bible or in the Talmud or in the Zohar or in such books.

Bella: That was not uncommon at that time.

Singer: There were many like him and there still are many. Most of my knowledge I got by reading and educating myself.

Bella: What is the general subject matter of your books?

Singer: Well . . . life in Poland. Jewish life in Poland. I write mostly on the Jews . . . sometimes I write about the Poles. Until now I've written many of my things about Jewish life in Poland in the 20th century, in the 19th, in the 17th. I write about the things which I know best. This is my rule: always write about the things where you are completely at home. Never try to venture out into atmospheres where you are only a little acquainted with the conditions and life.

Bella: Therefore I suppose that is why you have not written of America?

Singer: Yes, but I began lately because I have been in this country over 30 years — and I have been here actually a little longer than I was in Poland, and now I feel that I am able to write about the United States. As a matter of fact, I've written a few stories already. Only yesterday I received a story of mine called "The Seance" which takes place here in New York City and it is being translated into nine lan-

guages. Naturally, even when I write about the U.S., I write about Jewish people in the U.S. not those who are born here but about immigrants so that, I can be sure I know something about them.

Bella: But you avoid writing about the holocaust period?

Singer: I would never write these things because I wasn't there. I wrote once of a man who came back from there and he is here. I mean I have a notion of what went on there but I certainly would not write a book about the holocaust; never. This should be done by people who lived through it, and even they can't really do it because the distance is not enough. I'm afraid that novels like these will never be written or will be written in a later period.



Isaac Bashevis Singer

Bella: When was your first work printed?

Singer: A story of mine was published in Warsaw in 1926. This was the first story of mine ever printed.

Bella: You have had a long, fruitful career!

Singer: Yes, that was the very beginning and my first novel *Satan and Goray* came in 1935, the same year I emigrated to America.

Bella: What gave you inspiration to write?

Singer: I was always, from my childhood, very much impressed with the supernatural, or call it parapsychology. I have always felt that there are powers which
(Continued on Page 5, Col. 2)

Dr. Appel — Assumes New Position

By MALKA KRUMBEIN

After six years of teaching at Stern on a part-time basis, Rabbi Dr. Gershon Appel has given up the rabbinic practice to assume an Associate Professorship in Jewish Philosophy. Dr. Appel served as Rabbi of the Kew Gardens-Synagogue Adath Yeshurun for almost ten years, but regards his new endeavor as "both a challenge and an opportunity to devote myself to Torah education which was my prime interest even in the rabbinate." While serving as rabbi, Dr. Appel held shulturn in Mishna, Talmud, Chumash and Meforshim, Shulchan Aruch, and Tanach, as well as classes in Jewish Philosophy, Jewish Ethics, Hebrew Language and Literature, with special classes for young people in Dinin and Hashkafah.

Attended Y.C.

Dr. Appel's affiliation with Yeshiva University is not a new one. He attended Yeshiva College and received his *smicha* in RIETS. He later received his DHL from Bernard Revel Graduate School of YU in Jewish Law and Rabbinic Literature.

While an undergraduate in Yeshiva College, Dr. Appel served as an editor of the *Commentator* and as President of Student Council. These were trying times in the history of the college. As Dr. Appel put it, "Yeshiva was then in a period of ferment — the major question on campus was the developing character of the school and the attainment of synthesis between the secular and religious studies. Some of us were enabled to experience a meaningful synthesis on the direct personal level. We attended Dr. Belkin's shulturn in Talmud as well as his classes in Greek and in Philo."

Previous to his Kew Gardens position, Dr. Appel served as rabbi of the eCongregation Bikur Cholim in Seattle, Washington, "one of the largest and most influential orthodox synagogues on the West Coast." In his description of the Seattle community Dr. Appel said that it was "like an oasis of Torah." The people in Seattle are very Torah-minded. The best proof of this lies in the fact that Seattle has among the largest number of students coming to yeshivot — particularly to YU and Stern.

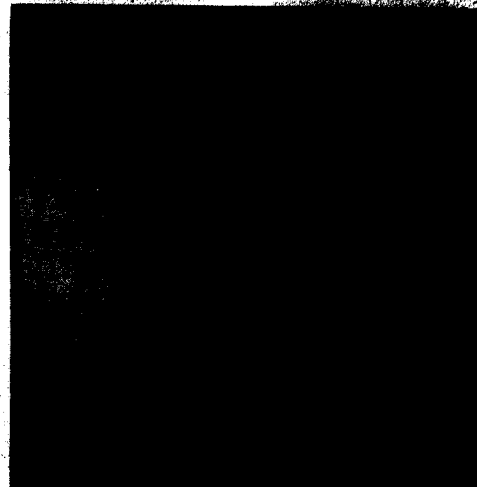
It was under Dr. Appel's guidance that Congregation Bikur Cho-

lim received the award of honor from the Union of Orthodox Jewish Congregations of America for "outstanding achievement in behalf of traditional Judaism."

Dr. Appel returned to further his own education when he received a fellowship from Harvard. There, he studied under Professor Wolfson and earned his PhD in Religious Philosophy.

Philo Major

Dr. Appel said that he "would welcome the development of a major in philosophy with a varied and intensive program of study in
(Continued on Page 5, Col. 1)



Judy Greenberg is seen in her role as co-M.C. at the Y.U. Comedy Show. The "make-shift" auditorium was filled with YU and Stern students anxious to see their friends and teachers exhibit their talents.

Spend a Night at the Movies — It's Worth the Price

Stanley Donen's "Bedazzled" is no more than a collection of night-club skits (with its high spots and low ones) in which most of the humor is misplaced and contrived. It's a dated picture and Faust is a pretty hard act to follow in any case.

In this film, you have a con-

temporary view of Lucifer, alias George Siggett (Peter Cook), as the owner of a sleazy Soho strip joint. The personification of the seven deadly sins leave one with nothing more than an eye-appealing endocrine picture of Raquel Welch's busty lust. Stanley Moon (Dudley Moore), the harried mortal, hasn't got the guts to give up religion or the devil, at that, and somehow manages in the end to escape the depths of Hell. The *L'rd* is portrayed, with use of all the anthropomorphisms available, as some jovial and cynical fellow who bellows laughter in bassonic peals from high above.

All in all the devil puts forth a strong and lucid case. It's too bad the director didn't do the same for his film. But remember, Peter Cook and Dudley Moore of "Beyond the Fringe" fame, are not playing in a New York night-club, so you could do worse than miss this film.

Recommendations

After spending great amounts of money on evenings on the town, most boys are on the look-out for some inexpensive mode of entertainment. Unfortunately, the city of New York has made things quite difficult for the "poor" student.

But, if you have some "loose change" there are a few films which could be recommended.

"Guess Who's Coming to Dinner," is a must for Sidney Poitier fans and those people who believe in integration to the fullest degree. It is an open-minded, optimistic and perhaps idealistic view of

Negro-white relations. There are many lighter moments which seem to relieve any tension that might have built up. "Guess Who's Coming to Dinner" is a human situation which could easily take place — but in the next 50 years. The actors are well cast, the story is topical, and it will assuredly hold your interest.

Morbid Movie

Another movie I'd like to mention is one that is anything but humorous unless you're a person with a morbid sense of humor. It is a movie that requires strong stomachs and an awareness that "these things do happen!" The movie is "In Cold Blood," based on Truman Capote's best seller. Although a black and white film, "In Cold Blood" is nonetheless a gory and realistic representation of a totally uncalled for mass murder. Some people have said that the two actors that portray the murderers looked amazingly like the actual men.

There is no room for the weak-hearted or the queasy, but for those of you who can take it you should make it a point to see "In Cold Blood."

Finally, for those movie addicts who can't afford to see a movie in the \$3.00 range, there can occasionally be found a good movie at the Bimboes. For less than a dollar a student can sit for hours undisturbed by anyone asking him to leave. Of course, it may take some searching to find a film worth viewing, but if you can find one to see why not spend — a night at the movies?

Dr. Sanua Speaks on Intermarriage

By SHOSHANA BACON

In a recent interview, Dr. Victor Sanua, author of a study on intermarriage, stressed with some concern the threat of intermarriage both to the existence of the Jewish people and to the individual happiness of the children of such marriages. Referring to his studies, Dr. Sanua quoted several figures, which, though shocking, bring one to the realization of the threat and awaken the necessity for immediate action. For example, in an Iowa study, the rate of intermarriage was found to be as high as 42%.

While many may feel that dating a non-Jew is not the same as marrying one, they should not forget that one can lead to the other. Thus it is quite surprising to see that in Dr. Sanua's study of college youth, 10% of the religious girls said that they would date non-Jews.

Although many do not advocate intermarriage for themselves, only 75% of the religious Jews and 48% of the secular Jews would object if a brother or sister mar-

ried outside the faith. Perhaps it should not surprise us, therefore, that 40% of those with at least five years of religious education have relatives who have inter-married.

Among explanations for the alarming rate of intermarriage is the fact that the longer Jews are in this land, the more they tend to assimilate, as education, religious values, and family ties keep less of a hold on subsequent generations. Thus, while the rate of intermarriage was only 1% for foreign-born Jews who came to this country, this rate rose to 12% for their children and 17% for their grandchildren.

The biggest threat to Jewish existence rises from the increasing rate of intermarriage coupled with another factor: the low birth rate among Jews. Whereas among other religious and ethnic groups the birth rate is often related to the social or economic class, the Jewish birth rate has been found to be 2.1 children — with practically no distinction as to which social class the parents belong. Dr. Sanua mentioned, by way of anecdote, that once, when talking

to a group of Jewish professionals, he asked how many have more than two children. Only four people stood up.

When asked how to combat this problem, Dr. Sanua suggested, among other things, a need for more religious education for our young people. In addition, he felt that more lectures on the subject should be delivered on college campuses. However, since 80% of the Jewish college-age youth do attend colleges — most of them secular schools — intermarriage cannot be fully prevented.

Dr. Sanua concluded his interview with a warning that the children of mixed marriages are often the most hurt. He quoted Rabbi Albert Gordon: "For that reason, if for no other, such mixed marriages are to be discouraged. They are unfair to children, the innocent victims of often well-intentioned parents."

He emphasized that such children are often confused, since they cannot identify with a religion, and they need some sort of identification. "Each one of us needs to belong," Dr. Sanua said.

President Speaks

President Decries Stern's Facade, Demands Presentable Building; Change of Perspectives Needed

Zelda Radner

Student Council is responsible to the student body insofar as presenting recommendations and effecting changes for the students' benefit. Very often these changes are obtained by slow, steady means and methods which are understandable in view of protocol. Yet, a very basic problem now facing Stern College can not be remedied by Student Council; it demands a change of perspective on the part of the upper hierarchical level. The problem is the degrading and ugly appearance of our school building.

One evening while sitting in Koch Auditorium during a lecture, I could not help noticing the ugly stage, the dingy curtains, the cracked chairs and the filthy Stern College banner. On the way out of the building, the sad appearance of the

student lounge stuck out oppressively. The furniture is old and worn. The lighting is dim. The walls are grimy. This list can continue endlessly from bathroom facilities to cafeteria to classroom facilities. The present facade is horrifying.

Perhaps until now we have been pacified by the promises of a new building. With the now certain realization that a new building is not nearly ready to be started, immediate alterations to make Stern College presentable are necessary. It is shameful that conditions continually worsen. It may be impractical to invest time and money now when soon we will have a new building, but the future plans for that addition are fairly distant. The present situation is important to current students as well as pro-

spective ones. It is certainly unrealistic to think that all the dissatisfaction will be forgotten once we have a new building. The degrading physical appearance only breeds feelings of inferiority and disgust on the part of the present student body, not to mention the impression on the future students! A new building will not appease them. Investments must be made at present to make our building satisfactory in appearance.

An underdog is always forgotten. But we are neither an underdog nor a stepchild in the Yeshiva complex. We want—rather, we DEMAND—a presentable building now. A little paint, a little elbow grease, and a cleaning bill are not much to ask to pacify one of the most important parts of our University!

Stage Artists Sell Tickets

Tickets are now on sale for the STAGE ARTISTS, INC. production of Shakespeare's "The Merchant of Venice" at off-Broadway's Provincetown Playhouse (133 MacDougal Street).

Presented by America's first, independent, secular, Shomer Shabbos theatre group, the controversial drama features many Stern girls in the cast and crew.

Associate producer Becki Fromm (ZEI) has tickets for both the Thursday night (February 22) and Sunday night (February 25) performances of the show. Both nights will have a 7:30 p.m. curtain in order to permit Stern girls to see the show and still make curfews.

In addition, advance purchase of the tickets from Miss Fromm or any other members of the company will entitle purchasers to discounts of almost 25% off the regular admission price.

Cast and Crew

Included in the cast (in addition to Miss Fromm, who also portrays Nerissa) are Edie Lazaros, starring as Portia, and Diane Schloss, featured as Jessica.

Crew members include technical directors Gail Landgarten and Barbara Friedman, publicity writers Barbara Licht and Ruth Gottlieb, scenic assistant Beth Spiegelman, costume assistant Faye Applebaum, and advertising director Helen Weiss.

The play deals with the loan of money by a Venetian merchant (Antonio) from a Jewish moneylender (Shylock), in order to finance the merchant's friend's (Bassanio) expedition to woo a rich heiress (Portia).

Though the venture in courtship is successful, the merchant's means of repaying the moneylender has failed. The merchant, having agreed to forfeit a pound of his own flesh in lieu of a prompt repayment of his debt, is in danger of his life until the cunning heiress, disguised as a male lawyer, uses a legal technicality to overwhelm the moneylender.

The Stage Artists version, faithful to the original text, employs a new and deep interpretation, though presenting the show in a straight, traditional style.



Light for Soviet Jewry: Menora-Stern Dormitory, January 2, Chanuka 5728.

Dr. Goodman Does Anti-Cancer Research; Studies Deoxyribonucleic Acid in Mini-Lab

By LEA FRIDMAN

To reach Dr. Goodman's fifth floor office, one must pass through a small lab. Here, encircled by test tubes, the biologist conducts research. The results of these studies have staggering implications to human life and those very ordinary looking test tubes hold in them some answers to the mystery of life that has perplexed man since the day he first desired immortality and the fountain of youth.

DNA, or Deoxyribonucleic Acid has become the magic word today. It hit the newspapers only a few weeks ago with a study of the reproduction of viral components outside the cell by the Stanford Team. Dr. Goodman's association with this vital area dates back many years. In 1958, he completed his Doctoral Thesis exploring the effects of radiations on microorganisms and has continued his research since with studies analyzing the role of DNA and RNA in virus replication.

Dr. Goodman's current studies indicate that reproduction requirements vary among different bacterial viruses. He is trying to isolate these differences to find a common denominator in vital reproduction. At least as stimulating as the possibilities of this study, are its implications upon a related field of investigation: cancer. In the course of his research,

Dr. Goodman experiments with various new inhibitory drugs incidentally related to anti-cancer drugs.

Dr. Goodman, a native of Brooklyn, received his early education at Etz-Chaim grammar school and New Utrecht High School. He graduated Herzliah, where he was granted his Hebrew Teaching diploma. After earning both his B.A. in biology and M.S. in genetics at Brooklyn College, he served as a member of the faculty from 1949 to 1952. Dr. Goodman then went on to receive his Ph.D. from the department of Zoology at Columbia University and taught there before coming to Stern.

Dr. Goodman is a member of the American Society for Microbiology, the AAAS and Sigma XI. He has written for such scholarly publications as the *Journal of Bacteriology*, the *Archives of Biochemistry and Biophysics*, *Virology*, *Zeitsch rift für Vererbungslehre*, and *Biochemica et Biophysica Acta*. The government has supported the bulk of Dr. Goodman's research through Research Grants awarded to him by the National Institute of Health. Dr. Goodman is now planning a book on the development of the concept of the gene geared towards the intelligent layman.

In 1956 Dr. Goodman came to Stern as a part time assistant while a predoctoral fellow of the National Institute of Health at

Letters to the Editor

(Continued from Page 2, Col. 5)

The Arab, naturally is nationalistic, and expressed in somewhat a rough way his loyalty to Nasser. Does Miss Goldsmith think that his being against the State of Israel makes him anti-Semitic?

It is true that most Arab countries have added to their anti-Israel propaganda many anti-Semitic features, but it doesn't imply anything about the feelings of the particular Arab Miss Goldsmith met in the Metro.

Intelligence

Now let us consider the second quotation which is taken from the article's conclusion. Not content to state that the French Arab immigrants are not intelligent enough, Miss Goldsmith feels it necessary to add parenthetically that most Arabs aren't. How would she have qualified such a statement if it were directed toward Jews instead of Arabs.

Intelligence is basically an innate feature. It can be developed through education. Since most of the Arab immigrants in France find their origins in the North African proletariat, it is true that the majority of them did not have the opportunity to receive a high education, and thus be permitted

to develop and sharpen enough their intelligence, in order, if such is their goal, "to pose any danger to the French Jews." If this is what Miss Goldsmith meant, then she has been very unclear and confusing, and has terribly misused the word "intelligent." When she further states, in a very general way, that most Arabs (even those who are not immigrants to France) are not intelligent, she is clearly making a judgment of the Arabs' biological constitution.

Now, maybe by "intelligent," Miss Goldsmith meant "clever" in the sense of "showing adroitness or ingenuity." But she could not have meant this because the statement in parenthesis would become: "most Arabs are not clever enough," and would have no object: they are not clever enough to do what?

Anti-Semitism

Let me stop this tedious word analysis. I may add that I do have certain knowledge about the general Arab attitude and about anti-Semitic features in Switzerland and in France, for I am an Iraqi Jew who lived many years in the French speaking part of Switzerland before coming to the United States to study at Columbia University.

Anti-Semitism is a very complex subject. Many books and articles have been written and unfortunately will still have to be written on it. I would like to emphasize two points.

First, one can never understand anti-Semitism if the following fact is ignored: **major features of anti-Semitism can be found in the attitude of many defined groups towards other defined groups.** By defined group I mean, a group of persons who can be characterized by certain common features. For instance, Whites, Negroes, Arabs, Jews, Aryans, Gypsies are defined groups. Miss Goldsmith, if she really meant what her article implies, illustrates well the above fact.

Secondly, I believe the war against anti-Semitism will never lead us to complete victory. There are many reasons for this, but I would like to point out one which is inherent to the psychology of individuals and nations.

Diaspora anti-Semitism is almost 2000 years old. Shlomo Russ, in one of the best articles of the Supplement, notes that anti-Jewish feelings existed "even before the question of Christ killing" (Continued on Page 6, Col. 1)

Macrocosm YU Microcosm SC

Monday, January 15, 8:20 p.m.: FGS Seminar in Contemporary Jewish Education; lecturer, Dr. Joseph H. Lookstein, professor of sociology, honorary trustee of Y.U., chairman, World Council for Jewish Education, "World Jewish Education, lecturer, Dr. Ferkauf Graduate School.

Tuesday, January 30, 8:30 p.m.: Lecture; "Jewish Continuity in a Changing World"; speaker, Dr. Jerry Hochbaum, assistant professor of sociology, YC.

Sunday, February 18: Dean's List Luncheon.

Columbia. He began to teach here full time in 1960 after two years of research at Columbia Medical School. At that time, Dr. Goodman set up the lab outside his office to continue his research on the virus and DNA, long before all the newspaper headlines.



Dorm Pres. Andrews Burns; Few Attend Talk on Fire Safety

By HELENE ANDREWS

In November, the dormitory council had a representative from the fire department speak on precautions in case of fire. For all of those who were worried about demerits as punishment, in case of absences, they were informed that the honor system would be invoked and to "let your conscience be your guide." What was the response to the use of the much talked about honor system? Forty-three girls attended — that is 10% of the registered dorm students — 90% of those in attendance were upper classmen who had heard the lecture at least once before. Where was the other 90% of the

freshmen class? You are the class that will benefit most from reforms in dormitory regulations.

Administration, dormitory council and the student body work intandem. Just as in a machine all parts must interrelate, in this case — dorm council and the administration did. The student body failed to recognize its assigned role and so failed to function. Hopefully, we will be able to innovate regulations for residence's satisfactory dorm life. Mechanics for this will be hindered if the student body does not share the responsibility.

Dr. Appel Publishes Sefer Haneyar Code

(Continued from Page 3, Col. 5) Jewish and general philosophy." He is also in favor of the institution of a seminar in which students would be allowed to pursue their own interests in a particular area.

Among Dr. Appel's achievements was his publication of *Sefer Haneyar*, a code of Jewish Law written at the end of the 13th century. This work was published for the first time by Dr. Appel in a critical edition with introduction and notes, and is a compendium of *halachot* covering the entire range of Jewish law applicable today.

Appearing at the end of the Tosafist period, the *Sefer Haneyar* code represents an integration of the *halachot* of the Tosafist and Spanish schools. In addition to the basic halachic material of the Talmudic, Gaonic, and post-Gaonic periods, there are included in the work numerous response case decisions and oral teachings from the Gaonim, Alfasi, Rambam, Rashi and the Tosafists, as well as valuable historical and geographical data about many noted scholars and treaties.

For six hundred years this important code has remained in obscurity, a veil of anonymity enveloping both the author and the work. With its publication, there

is revealed a new, significant figure in the realm of Jewish Law.

Throughout his career Dr. Appel has had occasion to meet many different types of people and he finds that "Stern girls are by and large serious-minded and idealistic. They have a great desire to deepen and broaden their knowledge of Torah." He goes on to say that "those who come from non-religious backgrounds are extremely anxious to make up for lost time and have an avid desire to learn more and more."

Dr. Appel's oldest son is engaged to marry a student at Stern, which is, as Dr. Appel puts it, "indicative of my estimation of Stern girls."

Singer & Mystical Stories

(Continued from Page 3, Col. 2)

we don't know but they are still existing in us and around us. These powers always interested me. I would say my first novel is full of episodes of telepathy, clairvoyance. Until today I always return to these topics.

Bella: In "The Gentleman from Krakow" and "The Mirror" and in others, I found that supernatural powers were quite preva-

lent in the stories. Do you actually believe in these powers?

Singer: Yes, I believe in them. It is true that a great part of it is folklore and folklore never contains the whole truth — only grains of truth. But I consider these grains of truth of highest importance. It is my deepest conviction that from these grains one day a great science may be built up.

Bella: Did the Zohar and other religious works inspire you?

Singer: It is true that I was inspired by Chasidism and Kabala — no question about it because when I say Jewish life in Poland, I mean the kind of life, which my father lived and my grandfather and so on. Those were people deeply connected with Jewishness. I was not, for example, connected with the Labor movement or the Zionist movement or other aspects of Jewish life. Jewish religion was for many years the air which I breathed.

Bella: If you would still be in a shtetl and had not come to America, do you think you'd have arrived at the same social reform as Sholom Aleichem?

Singer: It is not in my nature at all, I don't really believe that the artist is by nature a social reformer... a man who teaches the people how to improve their conditions, although I believe the conditions should be improved. But I don't think this is the writer's duty or his real spirit to be the catalyst of reform. I think what he is by his very nature is a story teller and the more his story is connected with folklore, with the roots of the people, the better the story will be.

Bella: Do the cities you mention in your stories: Bilgoray and others exist today?

Singer: They are still on the Polish map but are not the same because there are no Jews there. To me, a village without Jews is not a village; a city without Jews is not a city — this is the way I feel about it, especially

Chabad vs. Flower Power; Haight-Ashbury Invaded

Three ultra-orthodox Hasidic Jews drove into the Haight-Ashbury yesterday, not to proselytize but to get Jewish hippies to take part in an ancient rite a "Jewish pledge of allegiance."

"We're not interested in converts at all," said Stephen Joseph, 25, a Stanford medical student with a beard of Biblical proportions.

"We're interested in having Jews be more Jewish."

Joseph was standing beside a big rented truck he and his friends had parked on Haight street and were using as an impromptu chapel. A loud-speaker inside blared Israeli folk music, and the truck was plastered with signs like these:

"Jews. Turn On. Tune In. Put on Teffilin." And, "Jewish boys! Help your people in Russia and Israel. Jut on Teffilin."

The back of the truck zipped up suddenly and out jumped two men, both wearing skullcaps.

One of the men was Joseph Kornblum, a young astronomer at the NASA/Ames space research center on the Peninsula. He had been showing a bearded hippie — who declined to give his name — how to say his prayers in Hebrew and assisting him in the tying of the phylacteries.

Kornblum and his friend picked yesterday for their experiment because it was the last day of Hanukkah, and during the day perhaps a dozen young men took part in the rite.

Kornblum, his wife Sophia, 21, and Joseph said they were members of the Lubavitch branch of the Hasidic sect.

Their spiritual leader, Menachem Schneerson of Brooklyn, N.Y., the "Lubavitcher Rebbe," recently sent an urgent plea to Jews around the world warning of the grave danger now facing Jews, both in the Soviet Union and in Israel. That was why the three of them were in the Haight-Ashbury.

"I was born in Russia," said the attractive Mrs. Kornblum, who was wearing boots and a headscarf. "Any Jew there nowadays who identifies with Israel is treated as someone who is against the government — because the government's official policy is anti-Israel and pro-Arab."

Kornblum, who is in his mid-20s and has a small moustache and bright blue eyes, said he had turned to the ultra-orthodox Lubavitch sect about three years ago.

His faith is the center of his life, said the young scientist, and the morning ritual of tying on the phylacteries and saying the "Shema Yisrael" prayer is like a "Jewish pledge of allegiance."

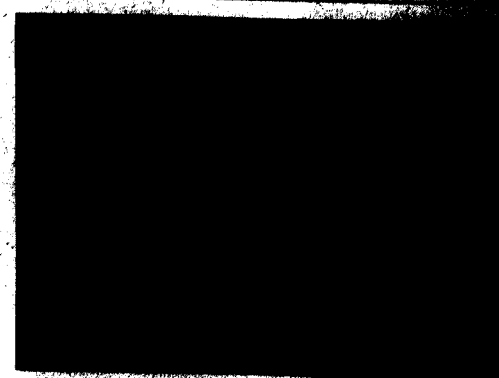
He and his friends will be back in San Francisco on Sunday and on future weekends, touring Jewish neighborhoods, and trying to get Jews to reaffirm their faith and declare their solidarity with the beleaguered Jews in Israel and Russia.

(Article by MatLand Zane of the San Francisco Chronicle)

Israeli Mode

Stern College Students Model Israeli Fashions: Students at Stern College for Women served as models at an "Israeli Fashion Show" held Tuesday, Jan. 9, 8:30 p.m., at the College's Koch Auditorium. Supervisor of the show was Miss Yurika Mann, director of the Jerusalem Art Center. Miss Mann said the students were attired in authentic native costumes of such ethnological groups as the Persian, Bucharian, Yemenite and Bedouin, as well as modern fashions representing the "Woman of Today." All costumes shown were designed and manufactured in Israel.

The Stern models were: Bella Svea Bryks, sophomore; Sandy Mayer, senior; Penny Grossman, junior; Phyllis Maza, junior; Carole Jambro, junior; and Rena Orlanski, sophomore.



Farwell Welfare? Joan Gail Soboczer and Masha... of the SCW Debating team suspiciously eye Albert... whose proposal for welfare doesn't fare well with their suggested national program.

Past Protests

(Continued from Page 1, Col. 4)

in the Park East Synagogue for the program planned, and others kept up with the Ruach at Kunitz.

On Election Day, in celebration of the 50th Anniversary of the Russian Revolution, a protest was held to symbolize how Soviet Jewry was in chains.

Columbia University's Soviet Jewry Committee ran a rally — "Teach-in" on December 30. Elie Weisel spoke in Columbia's huge auditorium after a torch light procession. He asked all there, and all not, why only a few thousand Jews ever show up at a Soviet Jewry rally while there were over a hundred thousand for Israel last spring.

Anyone wishing to help Soviet Jewry (Student Struggle For Soviet Jewry) may call: Committee for Russian Jewry, 1260 W. 57th St., LI 1-4322, between 2-5 p.m.

Plans are presently being made for a Pesach rally. In Stern, contact Faye Appelbaum, 4D, for information. *New York Times, December 27, 1967

TIME

The longest word in the language?

By letter count, the longest word may be pneumonoultramicroscopicsilicoventriculopulmonopneumonia, a rare lung disease. You won't find it in Webster's New World Dictionary, College Edition. But you will find more useful information about words than in any other desk dictionary.

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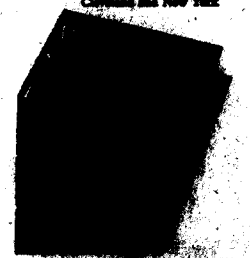
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Letters to the Editor

(Continued from Page 4, Col. 5) entered the Western world as may be seen by notorious anti-Jewish writers as Apion and Cleo-ro."

There exists therefore a very old tradition of anti-Semitism. Because of this old tradition, even if anti-Semitic feelings disappear among men, they will nevertheless still exist in books, in revered or respected writings of many nations. They will also exist in certain forms of old and deeply national traditions. And one day, any day, all this may burst out again. What happened not very long ago in Germany is a good illustration of this sad phenomenon.

Governments too, for political reasons, will always have the possibility of drawing the main features of the anti-Semitic propaganda policies from this terrible Western historical heritage. The Russian and some Arab governments are acting like this today. De Gaulle seems to have begun to follow a similar pattern.

Sisyphus Myth

It seems to me that the fight against anti-Semitism, although absolutely necessary, is then not very different from the myth of Sisyphus with which it shares the tragic absurdity of the situation. Recall that Sisyphus was condemned to pull a huge and heavy stone to the top of a mountain, and once it reached the top, it fell down and Sisyphus had to begin the whole thing again, and this forever.

So we, Sisyphus of the Diaspora, with great pain, fight against anti-Semitism but because of the reasons given above, invariably, even when we think we almost won, some day we will find the stone hurrying down the mountain, causing tragedies and deaths. And then, stubborn, we will start again to carry up the stone.

We fight anti-Semitism in order to protract the duration of our Sisyphus cycle. Note that the cycle's duration is very irregular since it may depend on a given political situation. It is also hard to say how effective our efforts are, but in particular one thing is certain: lack of honesty and social justice toward non-Jews does help

anti-Semitism to grow. We have to condemn slumlords and slum liquor dealers, many of whom are Jewish. We have to fight against those of us who think that any means available for earning money, for achieving this misunderstood notion of success is good.

But, though fighting, we must know that we are only protracting the duration of our Sisyphus cycle. Therefore, any Jew has to come to the conclusions that anti-Semitism may only end with the end of Diaspora, and if then, it has not already lost its tragic consequences and be limited to vain speeches. There may be wars against the State of Israel. But these wars are and will be principally caused by political and anti-Semitic reasons.

Murad Taqqa

Praises Supplement To the Editor.

The doubt with which I approached the December 26 Supplement — could so potentially inexhaustible a subject as anti-Semitism be adequately treated within the confines of an eight-page special section? — was dispelled by what I found. This result of an ambitious attempt by the *Observer* staff to explore the most critical problem facing us as Jews was well written and excellently edited, proving that brevity need not exclude completeness. My attention was centered upon the group of articles relating American anti-Semitism to the State of Israel, and it is on a recurring notion in this section that I wish to comment.

The personal notes from diverse areas and segments of the American Jewish community complement the attempts to analyze the causes of anti-Semitism and testify to its continued manifestation in our time. We swallow hard in admitting it, but we are not loved here, in a land that flaunts its preoccupation with brotherly love. We are not any more accepted and appreciated, as Messrs. Russ and Kaplan point out, for having realized the goal of a homeland and defending it superbly three times in a manner so unexpected

of Jews, or for having emerged before the Gentile world as a rich gold-mine of culture. The very fact that anti-Jewish feeling persists, despite our translation into American terms of the successes of the larger-than-life Sabra now emerging in Israel, should tell us something. The aftermath of our initial shock at the lack of positive response by our non-Jewish neighbors to the victory in June should set us thinking: Is there really any solution at all?

Singer: Yiddish Language Everlasting

(Continued from Page 5, Col. 4) years from now and even if it will be I don't think that as many people will speak Yiddish as they speak now.

Bella: Will it die?

Singer: I'm sure Yiddish will not perish for many reasons. One of the reasons is that Yiddish is connected with 600 years of Jewish history and those who will want to study this history will have to know Yiddish. The second reason is that many good books were created in Yiddish and a language which has created works of art will never completely die. People will return to it, study it, Yiddish, even though it will not be a spoken language, will be a language of study and great interest for Jewish people and Gentile people who are interested in literature and Jewish History.

Bella: Jewish youth who do not know Yiddish, do they lose much?

Singer: Yes, and I think it is a great pity. Gemara which is not translated into Yiddish is not really Gemara — when you say "Schnaim Oehzin B'talit" and you don't say "Tzvai Halten a Klaid" you lose the tone, the sentiment, the feeling. The Talmud was studied in Poland (and East Europe) more than in any other country and always with Yiddish interpretation. Yiddish has the soul of the Polish Jew which cannot be denied.

Bella: How can you relate our

Allyah Not All

I think the idea expressed by both Mr. Kaplan and Mr. Russ that total allyah is the answer to anti-Semitism is fallacious. If their idea of a solution to the problem of overt hatred is escape (and I am not deriding the concept of allyah, firmly believing myself in the need for every Jew to return to Israel), so that the hatred will die from malnutrition, lacking a victim to feed upon, then perhaps they are right. But if, in a stricter

sense, a solution to anti-Semitism means elimination at its roots, while the potential for its manifestation continues unabated, then allyah is not a combative measure — not at all comparable to the capabilities for battle with which our Gentile friends have been credited us of late. Perhaps Rabbi Shmidman alluded to a more practicable, though formidable, solution in calling for "more faith, more Torah." Anti-Semitism is, (Continued on Page 7, Col. 1)

modern Jew with Yiddish? Singer: The modern Orthodox Jew, if he can be called modern, is a product of Yiddish. The Sepharim of the Rabbam were written in Hebrew but a Hebrew full of Yiddish idioms and ways of thinking. Actually there is more Yiddishism in Jewish religion than there is Hebrewism in a way.

Bella: Can you explain that?

Singer: The Jewishness of today is not the Jewishness of the Bible — it's rooted in the Bible but it has developed and bloomed in the last 500 years. The Jew who reads a Chasidic book, who puts on a Shtetl, etc. is completely a product of Yiddish. Take away Yiddish from him and he becomes a misunderstanding altogether. In other words, those orthodox who think that you can develop an orthodoxy here in this country in English, or in Israel only in Hebrew — are missing the point — the "taam" of the Jewish religion as it developed since the time of the Ari and other such great men.

Bella: Does the American Jew miss much when he does not feel the mystical forces you mentioned before?

Singer: Certainly he is missing a lot but I wouldn't say that all are missing. Many of them are studying the Kabbalah and there are more and more today American Jews who go back to the old Jewish lore. Hitler succeeded in destroying people but he did not succeed in destroying Jewish Literature. All our books are here to study and to stay.

Bella: Is the literary worth of Hebrew and Yiddish equal?

Singer: Hebrew is important since it is an old language and our State language. Although it is less important, better books have been created in Yiddish than in Hebrew in the last 500 years. The classic writers, Mendele, Sholom Aleichem, Peretz — all three wrote both in Hebrew and in Yiddish and I would say their best works are those written in Yiddish.

Bella: Do you consider yourself a Yiddish or a Jewish writer?

Rings 'n' Things

Engaged: Maxine Zisquit '71 to Jay Poupko
Randy Goodman '68 to Norman Binder
Penny Tuttle '70 to Shira Metal
Married: Carol Fisch to Burt Miller
Births: Carol Fink Leifer, '67 a boy

Singer: I call myself a Yiddish writer because I know exactly what it means: a writer who writes in Yiddish. While the expression Jewish writer is not clear. It cannot be defined, because one can be a Jewish writer also in other languages.

Bella: Do you have any message for our readers?

Singer: I'm not going to preach to them because they know they have to remember what happened. It's a part of the Bible "Zachor Et Asher Oso Lecha Amalek." The only message which I wish to send to them is that they should not belittle Yiddish. They should not think it is a dying language and it is going to be forgotten. They themselves are deeply rooted in Yiddish and when they neglect Yiddish, they create a kind of amnesia in themselves although they are not conscious of it. I think that Yiddish should be taught in all Yeshivos. Let them go back to Yiddish in one way or another or they will miss what is a great and important part of Jewishness. For those who say Yiddish is a dying language you can say you too are a dying person. You are not going to live forever and because you will die 60 years from now you should already be considered a corpse which is sick. Yiddish is still alive. Four million people still speak it. We don't know when it will die, or even if it will die, it may revive as it happened to Hebrew. For 2,000 years, Hebrew was considered a dead language and in fifty years it has revived. In our history, there is no such thing as death. We always go back to our past. So, although Yiddish is considered moribund, it will outlive many dialects and languages which consider themselves very healthy. In general, dying is not an argument against a language or a culture. Latin and Old Greek in a way are dead languages but no one can deny their great importance. A language does not have to be spoken by hundreds of millions of people to be considered a living language.

Open to Ideas

(Continued from Page 1, Col. 2) dience and panelists revealed discontent with the religious studies program. Many girls expressed that in the past they were not given the challenges they desired or were confronted with repetition from the previous year. Dean Primer commented that definite revisions in many aspects of the religious studies program are being considered. He stated that the administration is thoroughly aware of the shortcomings in the present system. Thus, he would now welcome any positive suggestions for improvements from the students.

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Letters to the Editor

(Continued from Page 6, Col. 5) indeed, "strange" and irrational." But history bears out the inexorable fact that no reaction save possibly a dedicated effort to educate the non-Jew about heritage and goals has in any way lessened the impact of anti-Semitism. If a degree of anti-Jewish feeling is truly intrinsic to all religious systems, then no effort of ours will succeed in eliminating it — not even an active educational campaign. But certainly escape will not do much good. I believe this last point to be true, and that we will never see the final solution to anti-Semitism. But to say, as Messrs. Russ and Kaplan did, that "anti-Jewish feeling . . . will only be eliminated with the complete removal of Jews from the diaspora" and that "the most obvious solution . . . is aliyah," arouses false hopes. Though aliyah may truly obviate the incidence of open hatred for the Jew, it cannot destroy the latent causes that engender it.

William C. Berkowitz

Historical Summary Omitted To the Editor:

I very much enjoyed your Observer supplement of December 26, dealing with anti-Semitism. You covered most aspects of the topic quite well, but you did leave out an historical summary of anti-Semitism, which forms the basis for part of our heritage, whether we like it or not.

Debby Shanker, in her article "Russian Logic: Judaism Must Die," made passing reference to "early Spain when Jews were money lenders, and later in Europe when banking became the main Jewish occupation. Besides the human concern and an affinity for money, the Jews were not allowed to assimilate thereby creating an air of suspicion."

My theatre group, STAGE ARTISTS, INC., will soon present Shakespeare's "The Merchant of Venice."

The question has often come up why a Shomer Shabbos organization, of all things, should produce this "anti-Semitic" play. Many persons take for granted that Shylock, the Jewish moneylender, was the villain, and that Shakespeare, in creating his central character as a "despicable" Jew was an anti-Semite.

If you analyze the play properly, Shakespeare has not drawn a black-hearted villain as his central character. Shylock, though certainly no hero, has much reason to feel as he does toward the Christians. The intolerable burden of their collective prejudice over the centuries has weighed heavily upon his shoulders, and has a direct bearing on his livelihood and personal dignity. In addition, virtually all of the major characters with whom he must deal during the course of the play are hypocritical bigots who preach kindness or "the quality of mercy" and then don't practice it when they are presented with the opportunity.

Shakespeare must have understood the Jews pretty well to see things from this point of view, and to write Shylock's two fantastic speeches in which he defends his actions in light of how the Jew has been victimized over the centuries.

But the historian of this period in England knows perfectly well that the Jew had been exiled from England for a few hundred years at the time of the writing of Shakespeare's plays (around 1600), and that he was not permitted to return until the reign of Charles II in the 1680s.

The only problem here is that this historical "fact" is incorrect. Actually, Queen Elizabeth I, who ruled England during most of Shakespeare's life, permitted Jews to dwell in Britain. She was interested in making England a leading commercial state, and she had the insight to realize that the best way to achieve this goal was to make use of the talents of the men who were commercial and financial experts — namely, the Jews. She privately protected a small colony of Jews though the English law forbade it. Shakespeare, as a famous court playwright, had access to these people and drew his conclusions about Jews from them. Thus his "The Merchant of Venice" was based on an understanding of their plight and irrational discrimination against what he believed to be a race of superior people.

This is a little known example from English history that "to relieve the feeling of inferiority which had been drummed into them through the years of persecution and contempt, the Jews were forced to over-achieve"; to quote Edie Lazarus' article on compensation in your recent supplement.

Ira Axelrod
Director,
STAGE ARTISTS, INC.

Arab Intelligence Defended To the Editor:

It is ironic that in a supplement devoted to the elimination of bigotry, bigotry itself is perpetuated. I am referring to the statement made by Judith Goldsmith in which she says Arabs (in France) are not intelligent enough as most Arabs aren't (to pose any threat to the French Jews).

I must confess my ignorance of French Jewry, and therefore cannot speak of their intelligence. However, I have seen retarded Jews walking the streets in Jerusalem, Tel Aviv or New York. Certainly they were not intelligent (of course, they might not have come from France).

However, I admit that a Jewish writer who traveled to two countries (France and Israel) for a meager summer and has become an authority on three peoples, French, French Jews, and Arabs, is indeed a genius. It seems that in the course of a short summer she has become intimate enough with the French to know they do not have anti-Jewish feelings, she has studied the Arabs intently to know most are not intelligent compared with French Jews although she has never been to an Arab country. (Maybe De Gaulle is right when he claimed Jews are elite)

I have lived in Israel much longer than a summer and have spoken to enough Arabs both in Israel and in Jordan and Egypt to convince me that there are many who are indeed superior in intelligence than I. (Of course, then, I am not French.)

In order to justify their hate,

bigots have the tendency to generalize the short-comings or transgressions of individuals and to attribute them to the entire group. This repeatedly has been done about the Jews. Now it seems the Jews are doing it to the Arabs. How can she condemn Arab bigotry if she is a bigot herself? I challenge her to prove her statement! Has she ever spoken to an Arab at length? If she fears those in Paris; has she taken the time to speak to Arabs in Israel? Because Jews take Arabs for fools they were shocked when Arabs could sink the Israeli destroyer Eilat. Let us not underestimate Arabs and in condemning their bigotry, let us not turn into bigots ourselves.

Shlomo Amichai

The Supplement Editors apologize to Joseph Telushkin for the accidental omission of his name from his article, "Jews Not Silent — Protest Russian Anti-Semitism" in the December Supplement.

Eshkol Stresses Student Aliyah

(Continued from Page 1, Col. 5) nation of Israel, the Torah and the State of Israel. Speaking of **Mitnadivim** he mentioned that some of them derived little satisfaction from their trip because of late arrival. He thanked them but encouraged increased efforts instead of resting on laurels. Unlike a factory, a land cannot be built in short shifts. He urged the blending of Torah and Avodah and explained that workers are needed in two categories: first and foremost, the jobs within the state — technological, scientific, agricultural, religious, cultural, professional, etc.; Second, people to build bridges to the Diaspora and to secure ties between the Jews in Israel and those in Golah.

The Prime Minister admitted tension between European and Sephardic Jews, but only before the war. He stressed the unity of the nation during and since the war.

Achari

After covering some of the spiritual and psychological aspects of immigration, Mr. Eshkol related the problem of leadership in aliyah to the Six Day War. He introduced it by saying that the Kibbutzim in northern Israel overshadowed by the Syrian Heights could not exist as the targets of Syrian guns. As an aside, he mentioned that once the Israeli army captured the Heights they were "mitpaleh, mitpalleh u'mivarech. (i.e. In awe, they prayed that they could succeed, and blessed G-d that they had.) Had each individual realized the danger, they don't know if they could have. So it is with aliyah, now more imperative in order to integrate the necessarily enlarged borders, each person must plunge ahead and like officers of the Tzava (army) call to those behind, "Achari! (after me!)" Every man must have a "Hargashat shlichoot (feeling of social responsibility)."

Mr. Eshkol ended by emphasizing the importance of youth initiative and leadership, and assuring the students that Yisroel Levetch Yishkon, Israel shall in security dwell.

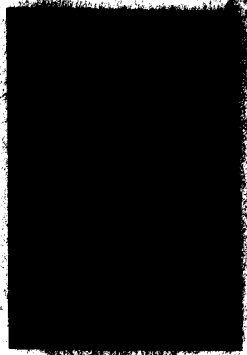
The students received the Israeli Prime Minister enthusiastically, with a rousing standing ovation. For the benefit of those who were unable to understand the Prime Minister's 45 minute address, Dr. Rackman commented that Mr. Esh-

Guest Lecturer Stresses Extension of Nazi Statute

By LILA MAGNUS

Tuviah Friedman, director of the Institute for the Documentation of Nazi War Crimes in Haifa, was the guest lecturer at a joint Stern-YU lecture held at Koch Auditorium on Sunday, January 6, 1968. Mr. Friedman, a survivor of the Radom ghetto served four years in a concentration camp before escaping and joining the resistance. When the war ended he took upon himself the bitter mission of avenging his family and his nation for the unspeakable atrocities committed against them. As a result of his unceasing efforts, many Nazi murderers and leaders of slave labor brigades have been brought before the bar of justice. The Israeli Security Force is indebted to Mr. Friedman for the capture of the notorious Adolph Eichmann.

Mr. Friedman focused his talk in the impending expiration of the German Statute of Limitations. After December 31, 1968, the German law will protect all Nazi



Tuvia Friedman

murderers. Because 80% of these people are still free, Mr. Friedman has been campaigning urgently for an extension or repeal of the Statute.

He addressed a special request to the young college students in his audience to volunteer their aid in canvassing New York, obtaining testimony from eyewitnesses of the holocaust. Many important witnesses have been found by this method over the years. Mr. Friedman emphasized that there are many people with great stores of useful information and that with the passing of time these people will die, and their stories will die with them. A number of students volunteered their help.

There will be a one day exhibit entitled "From The Days Of The Holocaust In Europe To The Israeli Victory In June, 1967" to be held on Sunday, January 21, in the ballroom of the Empire Hotel at 63rd Street and Broadway (opposite Lincoln Center) from 10:00 A.M. to 10:00 P.M.

kol wants jets from the United States but **nefesh**, soul, from the students. In closing, Barbara Schriber, '68, expressed the appreciation of the student body. The afternoon's events were covered widely by press as well as taped by the official University radio station WYUR. At a press conference immediately following, Observer correspondents Faye Butler and Donna Sava translated the lecture for UPI and AP agents.

Comments Observed

Eavesdropping on an incidental repartee —

Reporter: "Didn't understand it; anything newsworthy?"

Aide: "Everything in Israel is newsworthy."

SCW Chanukah Chagiga Sophomores Victorious

Interclass dramatic competitions highlighted the program of this year's Girls' Channukah Chagiga, held on Dec. 26th. Under the sponsorship of Student Council and the Stern College Dramatics Society, his year's presentation inaugurated what Cindi Reiss, president of the society, hopes will become an annual function of the dramatics group. Judy Weiss, stage manager of the dramatics club coordinated the dramatic presentations. Debbie Shanker and Martelle Gavarin co-chaired Student Council participation in the evening's activities. The plays presented included William Saroyan's "Hello Out There" "A Man Who Married a Dumb Wife" by Anatole France, and "The Boor" by Anton Chekhov.

The judges, Miss June Tauber and Mr. Mottel of the speech department and Mr. Grinberg of the English department commented that the plays were well chosen, considering the requirement of a time limit and that the classes presented performances which showed both understanding of the authors' themes and sympathy for the characters.

After a hushed silence, enthusiastic applause greeted the refreshment offering, "Hello Out There." Under the direction of Elaine Wallace, Linda Potashnik and Jenny Krupka gave fine performances which well expressed the play's poignancy. They were supported by

Shelly Garfinkel and Josie Kaplan. The Juniors presented "A Man who . . ." in riotous style under the direction of Carol Esterman. The play sarred "a cast of thousands of juniors" including Phyllis Maza, Carol Jambro, Oscar Oskow, Mardy Solonche, Randy Goodman, Arlynn Katz, Debbie Steinberg, Naomi Schwartz, Lilly Winaver, Jenny Gluck, Meryl Swinken, Regina Soch, Sally Schachter, and Phyllis Kurshak, who filled the stage with color and Keystone Cops antics.

In the sophomore class production, "The Boor," played by Chaya Spatz, succeeds in winning the hand of Mrs. Upov, played by Mindi Kurland, despite her resistance and the protective meddling of her maid, Luka, played by Brenda Lindenberg. Both Miss Spatz and Kurland talentedly portrayed the fine touches of Chagigah's satire of romanticism. The sophomore class, this year's winner will have their names inscribed on the Student Council activities shield.

Chanukah spirit sang out through the voices of the Stern College Choir, led by Ariva Schlossberg and Mindi Kurland, who also benched Chanukah Kaba. Those who chanted over refreshments after the program agreed that the innovation of a dramatic competition should encourage even more creative attitudes for future annual events of the future.

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Student Reaction Solicited for Major Evaluation

The Observer has repeatedly pointed out how students in various colleges and universities have influenced administrative action. [See editorial page.] Throughout the country student opinion is being sought on administrative issues — opinion which may help to cast light on shortcomings in present policy.

Stern College is now going through its adolescent period. As with many adolescents its physical growth has exceeded its maturity. While students have often complained about prevailing conditions, they are the only ones aware of inadequacies. The faculty is presently discussing several issues to ascertain in what manner present conditions may be ameliorated. The Observer staff has several suggestions of its own to offer.

New is the opportune time for the student body to voice opinions which will exert a positive influence on administrative decisions.

The Observer at this time voices specific problems. Student influence on their subsequent solution will depend on student response to our questionnaire.

I — PHYSICAL FACILITIES

One of the major problems facing Stern is its size. More and more students are being admitted while physical facilities remain at a stand-still.

What the University doesn't realize is that it may very well doom itself by unchecked growth. It may very well place itself in a non-competitive position if the housing and classroom facilities are significantly poorer than those of other American education institutions. Even the most idealistic and dedicated student will be affected by her surroundings. A decent, dignified, attractive physical environment not only creates an atmosphere more conducive to a positive attitude toward learning in general, but is also more likely to produce a dignified, attractive individual who values the life of study as dignified and attractive.

We all agree that our present quarters are inadequate and can only hope that the new facility planned will suffice. It is of the greatest necessity that planning for expansion should not be conducted in terms of the student body envisaged in the near future, but rather for the next ten to twenty years.

The suggestion was made that student enrollment be limited to under 600 until the second year in the new building facility. This would prevent the current situation from becoming impossible and would ease the trials of settling into the new building.

Among those things considered an absolute necessity in the new building are: adequate library space with room for at least 100,000 volumes and an atmosphere conducive to library work and individual study, lounges, typing rooms with typewriters supplied by the school, a newspaper room, music rooms for practicing and listening to records, a visitors' lounge for dates and parents, and dining room facilities large enough to accommodate Stern students, TIW students, and guests.

It has been pointed out that while we must make do with our current facilities, building should provide as pleasant an atmosphere as possible. This would necessitate a new over-all paint job and maintenance of general cleanliness (including the back stairway).

II — ADMISSIONS

Based on the above suggestion to keep enrollment below 600, Stern College could be highly selective in the admission of new students. This in turn could result in the up-grading of course offerings.

It has been suggested that several full scholarships be awarded based on academic and extracurricular excellence on the high school level without regard to ability to pay. This would attract some of the better students, especially those from the New York City area who now attend the free city schools.

The question has also been raised whether background should serve as an influencing factor in admissions. The object in this case would be to establish a balance between Yeshiva and non-Yeshiva graduates, and between New Yorkers and out-of-town students.

III — PROGRAM AND COURSE OFFERINGS

The possibility of maximal achievement under a dual curriculum has been questioned. While it is totally undesirable for Stern to drop the dual curriculum, it is believed that the smaller the number of individual courses carried during a semester, the greater would be the student's efficiency.

It has therefore been suggested that students should be limited to a given number of courses (not credits), that the courses be treated as units and that requirements for graduation be based on these units, and that these course units be intensive and cover greater area than the courses currently being offered.

In order to ease the work load it has further been suggested that students be encouraged (rather than discouraged) to take courses during the summer. This might encourage more students to pursue the BRE and BHL. It is also felt that the limitation on the number of credits held by a lower senior (110 credits) should be lifted.

Under our current system there is a definite need for specific guidance programs to be set up with a counselor in each area of study to guide students toward educational goals. These counselors could help undecided students to choose a major, as well as help in selection of electives which would help prepare the students for employment and/or graduate school.

IV — INTELLECTUAL OFFERINGS

In spite of the complexities of the dual program Stern's curriculum has three academic components: the liberal arts distribution, the major, and the Jewish Studies Program.

Liberal Arts: While the catalog listing of courses seem favorable, the course offering is, in fact, inadequate, particularly in philosophy and the arts. Students have been agitating for a Philo major for years, but thus far to no avail. Moreover, there is no real way for a student to develop or cultivate a strong secondary academic interest.

The Major: The major sequence should offer the experience of working within a disciplined intellectual framework, and at the same time prepare the student for later study or a job related to the major.

It has been suggested that a non-major course of study be de-

veloped for those who do not wish to concentrate in any particular field. It is felt that these students take advanced courses because they want to and thus weaken the major. A specific recommendation for distribution of courses between the arts and sciences would be made to such students, and they would be advised that graduate study would be impossible.

Getting back to the major, it has been questioned whether the major requirements at Stern are adequate, or whether too superficial an acquaintance with the subject is permitted. As things stand now it is impossible for a student to "back up" her major. The general impression is that many departments do not offer enough, in material or challenge, to their good students.

Another difficulty lies in the fact that the Religious Studies courses often conflict with the major. It has therefore been suggested that certain hours be devoted only to the Jewish Studies to obviate possible conflicts.

The Jewish Studies Program:

This program should afford the student the opportunity to learn about Judaism in an historical context as well as in one relevant to contemporary life. In this area in particular it is most important for the instructor to fit the needs of his students. All too often the students on the A-B level are treated as illiterates. It must be remembered that the courses given are college courses, and must be taught on a college level.

One of the difficulties met specifically in the Religious Studies classes is that the division of the students is based mostly on their knowledge of the Hebrew language and not on their familiarity with Jewish laws and customs. This diverse range in background can make the teaching of such a course very difficult.

Another complaint raised is that students on the A-B level are not afforded the opportunity to take electives in the Jewish Studies. It is felt that through electives these students might find added incentive to raise their Hebrew level.

Several suggestions have been made for all three components of the curriculum. The first and foremost of these is that more courses should be offered, giving students a greater choice of electives, particularly in her major field of study. Secondly, courses should be up-graded in terms of content, requirement of individual thought on the part of the student, and integration with other courses. Seminars and individual research projects should be offered on the junior and senior level to students with outstanding ability and interest in a particular field.

It is also felt that Dean's List students should be rewarded in some way so as to increase the incentive to join this group. At present, this group's distinction consists of being allowed to take unlimited cuts [of which they are least likely to take advantage], and being invited to the Dean's List luncheon. There should, however, be some program for the enrichment of these students' academic life through seminars, lectures, and field trips.

It has also been requested that seniors running an A in a course be exempt from a final exam in that course, and that exemption test be given in basic and prerequisite courses.

Please fill out and return the following questionnaire to The Observer box in the office. Your opinion may help to affect necessary changes in Stern College.

Responses will appear in the following issue of The Observer.

Name (optional) Major

Class Date

- Would you say that physical facilities
 - have a grave effect on students
 - have a mild influence on students
 - are unimportant
- Which facilities would you consider most important in a new building? [Number from 1-8 with 1 being your first preference]
 - adequate library facilities
 - adequate dining facilities
 - lounges [specify type]
 - music rooms
 - typing rooms
 - language labs
 - Observer room
 - other [specify]
- What can be done to make our present building a more pleasant place in which to study?
- If Stern College were to adopt a strict admissions program which qualifications should be most important? [Number from 1-6]
 - scholastic achievement in high school
 - college board scores
 - character reference
 - extracurricular activity in high school
 - background
 - other [specify]
- Do you advocate a change from the present credit system to a course unit system?
 - yes no
- Should the restriction of the number of credits held by a lower senior be lifted?
 - yes no
- Do you feel the need for a Philo major at Stern?
 - yes no
- What other major would you like to see instituted?
- What is your Hebrew level?
 - A B C D
- Are your Hebrew & Jewish study courses on high enough level?
 - yes no too high
- What electives would you suggest for the Jewish Studies department? Specify course and Hebrew level.
- Do you find the courses in your major field adequate?
 - yes no
 What new courses would you like to see instituted?
- Would you be interested in a seminar geared toward your major?
 - yes no
- Would you be
 - willing to
 - interested in
 - uninterested in working on an independent research project?
- Are you satisfied with the present cut-system?
 - yes no
 What kind of cut-system would you advocate?
- What kind of exemption tests would you like to see offered?
- Other comments or suggestions:

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