

Rav Dedicates Shiur "The Man Who Came to Dinner"

Thespians Present Moss Hart

By TONI FELTSCHER

On Sunday March 10, capacity crowds flocked to Lamport Auditorium on Yeshiva University's main campus to hear a Yahrzeit Shiur delivered by Rabbi J. B. Soloveitchik in memory of his wife, Tonia, and brother, Dr. Samuel Soloveitchik. The Rav requested that a young crowd be present, and indeed, a great portion of his audience, which overflowed into the nearby Beis Medrash, was composed of college age young men and women.

Topic of Shiur

The topic of the shiur was halachic objectivity and experiential subjectivity. The Rav began by developing the halachic interpretation of the distinction between the archetypal roles of the mother and the father. The mother's role is to be caring and affectionate to the child, whereas it is the father's responsibility to be disciplinarian and to encourage independence and maturity in his offspring. The father has the obligation of Talmud Torah, of teaching his son all the laws and precepts in the Torah, in order to enable him to carry on as an adult in accordance with halacha. The Rav pointed out that because there is an innate difference in the parents' natures and in their respective roles, one cannot say that they are in competition for the love of the child. The father's task commences when the child has begun to outgrow the mother's fondling and playing. Father and mother move in two different directions — father away from the son, the mother toward him. The father's love manifests itself in

withdrawal, while the mother feels an increasing attachment. The mother is also possessed of a different type of memory than the father. Though he remembers events in the child's upbringing, they are part of the dead past, because his major concern is with his son in the present, and in guiding his future behavior. The mother, on the other hand, has a very vivid memory of the past and is capable of actually re-living events dating from her son's infancy. She therefore sees him in a different light and always remains the affectionate mother caring for her child.

These two modes of love, the manifestations of which are incompatible, can be found in G-d's relationship to **Knesset Yisrael**. As father, he is teacher, legislator, master. He chastises his people as a father would chastise his son. As mother, he remembers with fondness the days of the child's innocence, even though the child is now erring and corrupt. "Is Ephraim my dear son? Is he a pleasant child? For whenever I speak of him I will earnestly remember him further . . . (Jer. 32:20)

Free Will Crucial

G-d as teacher, legislator and master, gave us the Torah and the freedom to act independently. The main element in G-d's role as father is free will — **Bechira Chofshis**. But no matter how free man is in the beginning, when he becomes prey to circumstance, he reaches out for G-d's help, thereby forfeiting an element of his

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On Sunday evening, April 7, the Stern College Dramatics Society presented its major spring production of Moss Hart's **The Man Who Came to Dinner** to a capacity audience in Koch Auditorium.

In discussing this play, Mrs. June Tauber Golden, the advisor and production director, noted that **Man** represent a change of pace for Stern College from previous productions like **The World of Sholom Aleichem** (1966), and **The Crucible** (1967). After reading Moss Hart's **Act I**, which she enjoyed "so much," Mrs. Golden decided that the girls would enjoy playing and learning about these "New York-type characters." **Man**, she said, is "snappy, witty, intellectual and well-written."

When auditions for a spring production were held, Mrs. Golden was not even sure what the play would be, but when she found that the girls could play the parts, she firmly decided on **Man**.

A rigorous schedule was set up so that the girls really lived their parts and recreated the spirits of the characters within themselves. The development of character became most important for the ac-

tresses. Much excitement and enthusiasm was generated as this piece of work in the theatre progressed.

The girls have found the production of this play an inspiration from which to learn more about the theatre. Cyndi Reiss and Brauna Eisenberg have actually read books and articles about lighting and what goes into a make-up box in preparation for these aspects of producing the play. Mrs. Golden also had each girl write a sketch of her own character in order to get a physical image — clothes, life, relationship to Whiteside. Who would play the part on Broadway? What kind of books would the character read? After the analyses, Mrs. Golden noticed a change — the girls felt sure of themselves on stage. They learned to move properly on stage and to synthesize all their actions to form a whole.

Mrs. Golden exclaimed that this production has been "ripe with hardship" and beset with problems of a physical nature. The programs were already printed when it was discovered that the cost would be

\$200 which happened to be the entire budget for the complete production! When lights were ordered, again the price of \$200 was quoted. The old curtain had been destroyed but the newly-ordered one had not arrived. The flats were not ready until the last moment. The cast was hit hard by laryngitis and accidents. The rehearsals at first were interrupted by noisy women's groups and inquisitive guards. But, all their hard work was rewarded when the Public Relations Department from Y.U. proclaimed that this play would initiate a "Renaissance of the Arts" at Stern College.

The following girls were involved in producing **The Man Who Came to Dinner**: Phyllis Maza, Carol Jambro, Judy Rosenberg, Debbie Spivak, Rochelle Majer, Susie Frankel, Jeanette Newman, Barbara Ger, Josie Kaplan, Charlotte Biegel, Cyndi Reiss, Yvette Rosenberg, Gita Wakschlag, Arona Zelman, Sylvia Feig, Judy Greenberg, Jenny Krupka, Toni Feltscher, Phyllis Churchak, Varda Katz, Brauna Eisenberg.

The Long View of Rav Kook

By LILA MAGNUS

"Rabbi, how can you submit to having all these **apikorsim** working and building our Holy Land? Is it not an insult to God to condone them?" "My son," answered Rabbi Kook, "the holiest part of our Holy Temple in Jerusalem was the **Kodesh Kaddashim**. You know that no one entered it all year long save for the Day of Atonement, when only the High Priest, after long spiritual and physical preparation, was allowed in. Yet you know as well that during the time the Temple was under construction, carpenters and craftsmen walked in and out of it at will."

This is only one of the many well known and oft recited anecdotes attributed to Rabbi Avraham Yitzchak Hacohen Kook, first Chief Rabbi of Israel, a man who loved his fellow Jews, regardless of how estranged many of them were from traditional Jewish practices.

On Tuesday, April 2, Rabbi Joshua Shmidsman, professor of philosophy at Stern, gave a lecture on the philosophy of Rabbi Kook, sponsored by the Stern chapter of Yavneh. Before delving into Rav Kook's mystical views, Rabbi Shmidsman briefly reviewed

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Vibrance and Vigor Viewed in Volleyball During Y.C.-S.C. Contribution to Fitness

By RUTH LEVINSON and GINA ZWEIG

In the wee hours of March 25, 1968, a phone call instructed a Sternly to spread the word that Yeshiva's senior class would battle Stern College's women in the first annual volleyball game. A volleyball was benevolently donated by one conscientious senior for the occasion.

Promptly at 8:30 P.M. that is at 9:00 P.M. Jewish time, the staunch crew from Yeshiva arrived to transform 34th Street into a volleyball court. Enthusiastically, the girls rose to meet the challenge and the game commenced. The girls and boys rotated in the position of posts, to

support the sheet being used as a net (Raise the Mechitzah boys...).

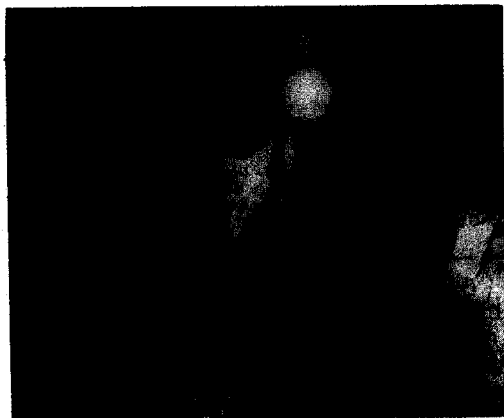
During half-time, two policemen drove up, presumably to join the team. However, the boys would not accept them because they were without yarmulkas.

The game resumed, amid the cheers, bell ringing, and horn-blowing of the fans. The girls remained outside to cheer on Stern College, despite the flying volleyball which beamed many. Not to be outdone, the boys braved the intermittent showers for the glory of Yeshiva College. One senior heroically continued to play although he was drenched in a "jartburst" of rain.

The police, not to be excluded from the year's most exciting sports event, returned in force with five cars, two tow trucks, and one paddy wagon.

As part of the new physical fitness program of Yeshiva University, a softball game is tentatively scheduled to be played on Sunday, April 7, 1968, in Central Park.

Cancer strikes two out of three American families. Contribute through the American Cancer Society. Representative: Jeanne Litvin, 15H.



Vigorous vibrant Stern College students playing volleyball with the enthusiastic Yeshiva athletes.

A Discourse on Synthesis

With "enlightened" pride in Yeshiva's achievement, distinguished dignitaries, faculty members, and students were the audience to a symposium on synthesis, held in honor of the 40th anniversary of Yeshiva College. The Assembly was welcomed by the honored chairman, Dr. Siev, who called upon Dean Bacon of Yeshiva College for an opening address. The Dean expounded upon the challenges of a modern society loosely rooted in an eroded system of shifting values, which often perceives life as a "mad joke in a mad world." The Dean stressed the significant role of Yeshiva College in implanting within its students the absolute values of Torah which, he is confident, enables them to withstand the harshness of contemporary living.

Prof. Henkin Expounds

Professor Louis Henkin, the distinguished moderator, plunged into synthesis with a delineation of the various meanings in which

the concept could be clothed. Applying Torah to current world problems, subjecting Torah study to the scientific method, or merely living both a secular and religious life were some of the possibilities offered by Professor Henkin as valid definitions. The desirability and permissibility of synthesis within Orthodox Judaism were further problems with which Prof. Henkin confronted the worthy panelists.

Synthesis Traced

Delivering a scholarly account on the historical precedents to YU, Dr. Siev traced the origin of acceptance of secular study within the fold of Orthodoxy. In the highlights of his address, Dr. Siev referred to HaGaon Rav Elyahu M'Vilna (known as the GRAH), who deemed secular knowledge a respectable pursuit only when viewed as a tool for understanding of the Torah. "He who is deficient in the sciences," maintains

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Making Waves

SPECIAL NEWS BULLETIN:

The Observer proudly announces the broadening of communications media at the Yeshiva University midtown campus.

Since installment of an official WYUR transmitter on the Stern Campus, this week, the main center has become as close as your nearest radio dial (820).

Through WYUR, Yeshiva College has made the initial steps necessary to narrow the communication gap between Stern and YC. Stern students have approved this innovation by closed ballot majority vote. Any further developments depend on whether Stern progresses from a passive to an active role on the radio staff.

The Observer officially welcomes WYUR to Stern and furthermore, The Observer calls on all D.J.'s whose talents have remained repressed behind the walls of Lexington and 85th, to rise!

Prospective News Announcers, D.J.'s, Reporters contact Helene Andrews, Room 7F.

Patio Progress

The patio behind the dormitory has been converted to provide the residents with an additional relaxation area. It will be developed for either recreation or lounging purposes, depending on student preference. The matter will be taken up with the Dorm. Council.

Mrs. Esther Auerbach
Director of Student Services

A Silent World

The New York Times, Fri., March 22, 1968
Ambassador Arthur J. Goldberg, U.S. —

"We oppose acts of terrorism which are in violation of the cease fire resolutions of the Council and we are not blind to the problems they create. We believe further that military counteractions such as that which has just taken place on a scale out of proportion to the acts of violence that preceded it are greatly to be deplored."

If the U.S. government is not blind to the problems Arab terrorist actions create, both it and the U.N. Security Council appear speechless and impotent in their attempts to counteract those actions.

The Arab world will remain content to infiltrate slowly, to creep over borders with a mysterious middle eastern air, to pick off Israeli settlers 5 at a time. There is wisdom in the strategy of sabotage. Who will become terribly upset over a few deaths, over minimal destruction . . . caused by each incident. If Nasser promises to retake the land inch by inch, he means the statement literally.

Quiet means peace in the eyes of the world.
Arabs destroy quietly.

In the night a few shots ring out
And then all is still.

The world voice remains still: There is Peace.

At dawn the sound of an Israeli jet breaks the stillness.

The world awakens — its voice cries war.

The peace is broken and the world deplores.

Then Tokeah of Israel insists,

"I come from people longing desperately for peace."

And El Farr of Jordan cries, peace

for "the area which never enjoyed peace since the zionist invasion."

The U.S. calls for a "just and lasting peace in which every state in the area can live in security."

The world wants peace.
What is peace?

Noting with great distress and sorrow the assassination of Dr. Martin Luther King Jr. we entreat students to exercise the utmost discretion in their interpersonal relationships. Communications which may previously have been strained are now in definite jeopardy. Will the world answer a U.S. call for peace if Americans cannot feel secure?

LETTERS TO THE EDITOR

REGULATIONS: PRO

Dear Editor,

Every privilege involves a responsibility, therefore, the privilege of students residing in the dormitory entails their responsibility of adhering to the rules set up in it. Some of the rules may appear to be inane and futile but most of them attempt to serve the purpose of informing the house-mothers of our general whereabouts so that they can account for each and every girl. When we ignore these rules, not only are we defeating the aim of the entire supervisory system, but we are placing ourselves in a precarious position should an emergency arise.

There is no reason why, we should jeopardize ourselves, especially by not complying with the sign-in regulations. We were made to understand the full meaning of this specific rule after we had signed in, left the dorm and were found out in the morning. We met with the Supervisory Heads, including the Disciplinary Committee, and in our discussions with

them we were made aware that not all rules are antiquated, that not all rules are meant to be broken, that, in fact, some rules are even established for our own benefit. Surely the housemothers would not have been capable of eliciting any magical powers of sorcery or clairvoyance had the need arisen to reach us.

To enable a dormitory to function at its best, the resident student body must realize that our welfare is the key issue at hand. It is not a matter of everyone's being under surveillance, because we have some extent, however minute, of freedom. We are permitted to take extendeds and overnights and we are not coerced to remain in the dormitory every evening. It is a matter of our welfare, of the Dormitory Supervisors' concern for us. We are trying to convey this idea to you because we are now in a position to comprehend it. We sincerely hope you will attempt to understand it without undergoing the mental anguish to which we were subjected while waiting for our penalty to be meted out.

The Observer extends a hearty Mazel Tov to Supplement Editor Donna Sava '68 on her engagement to Morty Taragin.

The Observer

A. C. P. First Class Rating

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It is with great pleasure that The Observer congratulates Esther Spenciner, Associate Editor '66-'67 on her engagement to David Benovitz.

Sternagram by Schott
What they called the
grandma who always
looked for bargains:

① FRONORL ③ SNEAPHIPS

② ETRAMT ④ ABYS

⑤ ERUAZ

Unscramble for answer:

LAST ISSUE'S ANSWER:

① ROSIN ③ CANOPY

② HOWLER ④ MATH

What they called the new
dance for Jewish dogs:

CANINE HORA!

IMPROVEMENT?

Dear Editor,

Weekend sign-in rules are no more liberal than they ever were. Although on weekend evenings we are allowed to sign in and then sit in the lounge until closing hour, on Saturday and Sunday evenings we still suffer the indignity of being herded into the elevator immediately after signing in, even if it is before curfew.

Originally, the new rules read: "The only time a pink slip* is signed is upon returning from an extended or arriving late (i.e. after 10:30). Now, however, every girl entering the dormitory after 8:00 p.m. must sign in on a pink slip before leaving the lobby, while at all times being carefully watched by a housemother. The trust being shown in us is indeed impressive.

Rose Greenwald

* pink slips are now signed downstairs only.

SMART STERN STUDENTS

Dear Editor:

It struck me as very odd that your editorial on "Odd Odds" (Feb. 28) referring to the proportion of students invited to the Honor's Luncheon seemed at odds with a properly oriented view of the situation. I will not refer to your reference to a 4 to 1 ratio in regard to the attendance at this function because, as you admitted yourself, there is a slight difference in the respective populations of the two branches of the university involved. I would like to take issue, however, with (the undistorted part of) your argument that even percentage-wise the system of selection of honor students, at a 2 to 1 ratio, is inequitable. Assuming that this is so, did you in your angelic innocence ever stop to think about just how many students proportionately intend to go on to post-graduate activity? I don't think it would be too presumptuous to assume that at least two YC graduates to every one Stern girl intend to go on to some sort of graduate study, whether in the secular or rabbinic field — or both. Gone are the days when a college diploma alone represented the ultimate in educational sophistication.

I would like to suggest that your "apparent" conclusions aren't as "apparent" as you make them out to be. YC students don't have to be inherently brighter than Sternies. It is the motivation that can make all the difference. Most importantly, the marking standards at the two colleges are not at all necessarily set on diverse scales. Often the very same instructor teaches at both institutions. The grass is no greener up here on the slopes of Laurel Hill. The sooner you learn it, girls, the sooner will you learn to cope realistically with your surroundings and get the just "recognition" you so earnestly crave.

Sincerely yours,
Aaron I. Reichel '71

FINAL IMPROVEMENT NEEDED

Dear Editor:

Last issue's editorial concerning final examinations was quite adequate. However, several additional points can be made.

It is assumed that the proper function of a proctor is to enforce order and prevent cheating. In the last final examination session, proctors either sat on the podium totally disregarding their duties, or were found clustered in cozy gossip sessions usually conducted in loud and penetrating voices. Some students waving hands were studiously avoided, even though the questions were generally in-

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S.C. Greets Rabbi Mann Hebrew Dept. Addition

By DVORA WEINRIB

In Hebrew interspersed with "elch omrim" I attempted to explain my assignment to Rabbi Yitzchak Mann, Stern's newest addition to its Hebrew department. Although a newcomer to this college's faculty, this is his second trip to America since 1962. With a wry smile, he noted that he was here again for only two years and hastened to add, "I place emphasis on the words 'only two'."

One might assume that instructing courses in Hebrew literature and language at both Stern College and Teacher's Institute for Women and pursuing a Master's degree at Bernard Revel would constitute more than a full time position for any individual. But Rabbi Mann is in America fulfilling numerous other responsibilities as well.

Sent a "schaliach" (representative) from Israel, Rabbi Mann is here essentially as an educational advisor for the Torah education department of the Jewish Agency.

Again one might be tempted to say "dayenu" (it is sufficient), but to the aforementioned, we would have to include his position with the Jewish Education Committee. In this capacity Rabbi Mann is involved in the preparation of curriculum planning for teachers. During the interview, he mentioned that he would be flying to Cleveland on the following day to observe several Yeshivot in the area. Rabbi Mann had been in Chicago the previous week to interview applicants for Yeshivat Kerem B'Yavne in Israel. The vitality and dynamism of the man began to amaze me.

During his last trip to America, Rabbi Mann taught at Flatbush High School and conducted an Upan at Brooklyn Talmudical Academy and a summer Upan at Ferkauf Graduate School.

His experience in the field of education dates back to years spent as a supervisor of Beit Ya'akov in Tel Aviv and as a worker for the Israeli Ministry of Education.

A fervent Zionist, Rabbi Mann sees Stern College as a stepping stone to Aliya. So that student can develop closer ties with their



Rabbi Yitzchak Mann

homeland, he emphasized adequate Hebrew courses, reading of Israeli newspapers and magazines, and a determined effort to cultivate a love for Israel. A holiday such as Yom Ha'atzmaut should be duly noted and celebrated at Stern.

He also feels that Stern can be the instrument through which girls will not only be brought closer to Judaism but through which parents too will be drawn to a greater commitment.

A recruiter for the Peace Corps will speak Tues., April 9 at 1 p.m.

Rings 'n Things

ENGAGED

Florence Engel '69 to David Weinberg
Toby Engel '67 to Dr. Mark Shlissel
Marlene Friedman '69 to Stephen Atkins
Candy Gellman '71 to Ivan Schaeffer
Carol Noble '68 to Amos Alter
Sherry Nunberg '68 to Fred Hirsch
Rhona Leskowitz '69 to Michael Eserner
Sharon Parker '69 to William Brustein
Renee Rosen '69 to Burton Zaitschek
Regina Soch '69 to Bruce Ettinger
Carol Tunis '66 to Rabbi Arie Pinski
BIRTHS:
Myrna Schreiber Friedberg '65 — girl

Was it just last year that I stood there and questioned? Or was it centuries ago? For how long did I stand there and search for an answer? . . . I have been standing here for the long, dark centuries of galut, for I am as old as the Jewish people . . . and in every generation they rise up against us to put an end to our existence. What matter, if it be in a crude or sophisticated manner. Our enemies have refined their methods after so many years of increasing effort. Yes, they have come a long way from the barbarism of twenty-five years ago.

Now, the death blow is dealt slowly, with gloved hands and blunted swords . . . first, kill the soul, then the body will of itself merge into the rest of inhumanity—without identity, without individuality, without roots, clay lumped with more clay.

In the center of Kiev, stands a statue to the hero of the Ukraine—Cherniavichuk rides proudly on his steed. Three hundred and forty years ago, this hero won his fame, by leading these people, his fellow Ukrainians, in a joyful massacre of the Jew. The hatred grew, for the Jew did not disappear.

Wave after wave of pogroms, yet the Jew remained. Twenty-eight years ago, at the sound of the approaching Nazi army, the Ukrainians shot the Jew. They then obediently handed the Jew over to the Nazis; they walked by here, by Babi Yar—silently. Now, twenty-old years later, the slow slaughter of the Jew continues.

Why, I asked myself? What reason have they to hate so deeply the lone, innocent, rootless Jew? More than 100,000 lie buried in these pits, in this overgrown ravine. How many are left? Why?

What they do not understand, I now understand; I have learned the answer from the Jew of Russia, be he in Odessa, Moscow, Kiev, and from the rustling of the trees overhanging these mass graves at my feet, the answer of the dead and of the living. They cannot kill the Jew for there is only the Jew . . . If they kill him in Babi Yar, he will appear in Podol ever stronger; if they burn him in Podol, he will appear in Moscow. The strength and immortality of the Jew, no matter how many are murdered . . . this they cannot fathom, and for this they hate him. How much can he suffer, and still rise again, ever straighter? There is but one body, the Jew, each part regenerates, each limb helps the other.

But, now, they are suffocating the soul, the *neeshama*, trying to extinguish it. What will be of the body then, of the Jew, of the nation?

But, you, they, still do not comprehend. Mortality cannot obscure immortality, the finite cannot destroy the eternal. In each and every generation, they rise up against us, to destroy us, but the Holy One, Blessed Be He, saves us from their hands. The soul's source is in the Holy One, from Him it derives its eternity . . . that they cannot touch, they cannot touch, they cannot destroy, for the soul is as eternal as its Source.

They have filled these pits; they may fill many more; but the Jew will live on, for the soul they cannot destroy, nor the body, the nation that house it.

Letters to The Editor

(Continued from Page 2, col. 5) nicious. For example, "May I have another exam booklet?"

All this seems to indicate that the faculty understandably enough, resent the time they must spend proctoring. May I suggest that students would probably do a better job supervising the exams, since they are actually protecting their own interests.

The purpose of such a set up was ostensibly to prevent cheating. The result, one can only say, was a total failure. If anything, such conditions promoted and facilitated cheating. In those subjects notorious for cheating, few proctors were present and answers were literally screamed out. If such conditions prevail, cheating methods will become more and more refined.

The deleterious effect on the overall academic standing of the school is obvious. Why should high grade level be sacrificed for the handful that abuse their personal integrity?

We hope the administration will recognize the gravity of the situation and take definite steps to reform conditions before the summer finals. If not, this situation will be ludicrously repeated.

HELEN KASNER

The Long View of Rav Kook

(Continued from Page 1, col. 5)

his life. Born in 1865, he was recognized as a genius even in his early years, and was famous by the time he was nineteen. He was twenty years old when he met the Chafetz Chaim, who was tremendously impressed with the young man. Both scholars were *Kohanim* (priests) and deeply concerned with *Shivat Tzion*, the return of the Jewish people to Zion, since as priests they would be called upon to perform special services when the Redemption came. They collaborated on collecting all the laws concerning priestly obligations in the Holy Temple. Rabbi Kook had intended to continue to devote his life to literary pursuits, writing on *halacha* and religious Zionism, but the Chafetz Chaim insisted that he become a practicing rabbi, noting his excellent capacity for leadership. When the community of Jaffa requested in 1904 that he become its rabbi, Rav Kook accepted gladly, though many European communities begged him not to leave. Upon assuming the position of Chief Rabbi of Jaffa (a community which included Rishon LeTzion, Petach Tikvah and many other settlements in the surrounding area) he became devoted to his task, taking time to visit every settlement, including those of Mamp and Hashomer Hatzair. He continued this practice as Chief Rabbi of Israel.

Rav Kook endeavored to aid Israel materially as well as spiritually. After declaring that all *etrogim* grown outside of Israel were *pasul* due to crossbreeding, he urged *kibbutzim* to plant *etrogim* and the communities in Europe import only Israeli *etrogim*. He also tackled the problem of *shmita*, the halacha obliging every Jew farming on Israeli soil to let his fields lie fallow every seventh year. Strict observance of this law would have had disastrous

economic effects in the new *Yishuv*, so Rav Kook tried to work out a compromise solution. Though he encountered opposition from both orthodox and free-thinking quarters, he arranged a workable solution and was consequently held in awe for approaching a problem that, as Rabbi Shmidman commented, "others would not touch with a ten foot pole." One has only to mention Rav Kook's name to non-orthodox Israelis even today to understand in what high esteem he was held. He regarded the *Yishuv* as a step in the direction of the coming of the Messiah, and was therefore determined to do all he could to smooth the way and perhaps hasten the day of his arrival.

The dominant theme in Rav Kook's outlook is his emphasis on taking the "long view". Though secularism and scientific advances were regarded as corrupt by many of the rabbis, Rabbi Kook had great regard for progress, insisting that it led the world in the right direction regardless of the field in which it was achieved. Advances, he asserted, move in non-religious rather than anti-religious spheres. It is for us to infuse these advances with a religious attitude. In his opinion, there are three main elements in the crisis of faith in our age, a social factor, a scientific factor, and the ideal of progress. Modern man rejects parochialism, wishing to seek wider social horizons. Since he associates faith with a circumscribed community, he does not see Judaism's relevance to his point of view. Both in space and time, scientific vision in this century was greatly expanded, while Judaism was and is conceived of as relating to a fixed condition of man. Finally, Jewish youth not deeply grounded in traditional precepts, cannot relate Judaism to a dynamic and progressive world view. (Con't. on Page 6, col. 1)

A Prayer

We Jews have eaten Maror and have remembered the bitter for countless generation. Indeed, the wonder is that we have not yet become Maror.

As we sit at this Seder table, we sit in the presence of thousands of our brethren who risk all they have for a bit of Matzah and a hurried Seder this evening; of tens of thousands who long for a Seder but are too afraid; of hundreds of thousands who would want to spend Pesach together, but who no longer know the words "Pesach" or "Seder."

This Seder is a three thousand year witness: We are a people who remember our Egypt. We have not forgotten our brothers in Russia; there is room at our Seder for three million Eliyahs.

The Jews of Russia, who went for years without Matzah on Pesach, have themselves become Matzah: low, humble to rise, ever guarded.

We must speak for them now, do for them now—lest we become Maror.

HEAR THE CRY



OF THE OPPRESSED

SECHER

New Faculty-Student Committee Strives to Solve Old Deficiencies

By ZELDA BADNER

College students on campus across the country are clamoring for recognition as adults. Students are demanding increased involvement (new in some cases) in administrative policy-making and decision-making. They are insisting on more liberalized regulations (if any remain at all) and greater faculty-student interaction. Student leaders at long established institutions must fight to change tradition, while those at younger ones must work to formulate new and advantageous policies.

At Stern College, our comparatively young institution, we are confronted by many problems in the process of policy-making. We must consider the difficulties involved in a dual curriculum. We must tactfully handle the professors who think they understand us, as well as those who cannot comprehend our situation. Faculty and students must learn to work together in a mutually beneficial way. Until now such a relationship has developed slowly.

However, a new air is filtering through our college. Students are realizing the importance of achieving a productive educational experience. Faculty members seem more aware of the students' dissatisfaction resulting from over intensified supervision. Very im-

portant measures have recently been taken to direct faculty-student discourse.

A faculty-student committee has been formed to deal with curriculum and academic problems. This is the first time in the history of Stern College that the administration has recognized the importance of student responsibility and has given it constructive direction. This committee of representative faculty members and students has no bounds. It will discuss problems of mutual concern ranging from pass-fail system to an evaluation of the purpose of exams. Most important of all, it serves as a liaison between faculty and students.

The first issue that the committee discussed was the urgent student demand for an unlimited cut system. The committee studied the results of a poll held at a recent student meeting. At this meeting a questionnaire was distributed asking for the unlimited cut system desired and the reasons for such a system. The returns supplied the student committee with the attitudes and the thinking of two-thirds of the student body. While most students acknowledged the importance of student-teacher classroom confrontation, they also pointed out the right of the student in good standing to balance

independent study with classroom interaction. Most felt that the students would not take advantage of the liberty granted by an unlimited cut system. Rather they felt that the majority would appreciate the resulting freedom and would use it effectively.

The overprotection inherent in a restricted cut policy stifles intellectual activity. After a certain point the student must learn because she realizes the necessity of an intellectual experience. She must assume the responsibilities involved in academic pursuits.

When the final proposal is presented before the faculty, we feel certain they will agree with the need for a change in the present overbearing cut system.

The formation of this faculty student committee opened the way for continued faculty student interaction. Once both sides recognize the strength and importance of this committee, constant progress will be forthcoming.

Dr. Siev Traces History of Torah U'mada in Discourse

(Continued from Page 1, Col. 5)

the G'RAH, "will be one hundred fold deficient in Torah study." Dr. Siev further proceeded to discuss the acknowledgement given by Rabbi Yehuda Libah (of Prague) to secular knowledge for its own sake, providing it excluded all metaphysical speculations on the origin and validity of Torah.

The distinguished chairman proceeded to deliver a thorough review of the traditional Rabbis in the last century who established Yeshivot based on the philosophy of Dat V'daat despite the vehement antagonism of their opponents. Men of stature such as Rabbi Joseph Ettlinger and Rabbi Yaakov Yitzschok Reines shouldered the burden of nurturing a generation of "Torah Laity" able to function adequately in a secular role without abandoning the mayim chayim of the Torah. To the questioning cries of "From whence will come the Gedolai Torah?" these innovators defiantly replied that a shepherd without a flock is a greater tragedy than a herd with a less qualified shepherd.

It is today an established fact

that one can be a successful professional and simultaneously a full-fledged Torah Jew; Yeshiva College, Dr. Siev feels, has played no minor role in realizing this phenomenon. Let us not, however, sink comfortably into complacency. Now that there is a synthesized Torah Laity from whence will come the Gedolai Torah? Now that there is a "Faithful" flock, where will we get the shepherds?

MU 6-5900

By MARTY SOLONCHE

This year the Junior Class exercised its leap-year right, and invited sixty-three guys out for an evening of cultural entertainment, excitement and fun. The three Sadie Hawkins were Edith Schwartz, Regina Soch, and Debbie Steinberg who chaired the event capably and efficiently. The couples, who were introduced by official hostesses, enjoyed an evening of dramatic presentations at the Carnegie Hall Dramatic Workshop.

Soloveitchik Discusses Man and Talmud Torah

(Continued from Page 1, col. 2)

freedom. Man, therefore, is in need not only of divine law, but of divine help in implementing that law. He needs, in the Rav's words, "a mother to take him across the street." The mother, hearing her son's plea, comes down to help him. Nothing can serve the bond uniting mother and child. The more the child grows, the more the mother thinks he needs her. The *Shechinah* is the manifestation of G-d as mother. It is a constant presence. To use Hegelian terms, the thesis is that man is an adult, free and independent, and responsible for his acts. The antithesis is that man is a child, weak and helpless, constantly in need of his mother's help to decide and act.

The father accepts the thesis, but if it were not for the *Shechinah's* acceptance of the antithesis there would be no forgiveness for man.

Finally, the Rav cited the Rambam in *Hilchos Talmud Torah*. Maimonides speaks about the significance of Talmud Torah for seven consecutive paragraphs and then in the 8th paragraph, makes the point that every Jew is obligated to learn Torah, and enumerates classes of Jews who must learn. Why is this paragraph necessary? Apparently the Rambam speaks of two distinctive duties of Talmud Torah. In the first seven paragraphs he speaks of the acquisition of knowledge; his concern is not with how one learns, but what one learns. In the eighth he speaks of the obligation to set aside a definite schedule for study, to be adhered to through all conditions of life. His concern in this paragraph is the "how" of learning.

The Rav sees here two different levels of Talmud Torah. First there is the intellectual performance of learning, in which the relationship between the Jew and the Torah can be equated with a subject-object encounter. At the second level the setting aside of a specific time for Talmud Torah becomes a total, not just intellectual, encounter. It is, in Buber's language, an I-Thou confrontation. One might ask why this sort of confrontation is necessary. The Rambam's emphasis on this rendezvous and the importance of not disappointing the other party indicates that the rendezvous is not so much with the Torah itself, but rather with the living essence behind it — the *Shechinah*. Though great intellectual accomplishment is not within the capability of every Jew, the meeting with the *Shechinah* is esoteric, (Continued on Page 8, Col. 1)

Art Forum Presents Clurman

By DVORA WEINRIB

Koch Auditorium was filled to capacity March 20 for Stern College's second Forum of the Arts. Guest lecturer, Harold Clurman, theater critic of *The Nation* and visiting professor at Hunter College, spoke on the topic "How to be a Good Audience." Co-founder of the Group Theater in 1931 and film producer and director for 20th Century Fox, Paramount Studios, and RKO, Mr. Clurman has had a wide range of experience in the theater arts. Added to a long list of achievements which include the writing of three books and the direction of more than 50 plays, the notable critic was recently awarded the Sang Prize for Critics of the Fine Arts.

Mr. Clurman began his lecture with three hints for being a good audience. "Don't cough, don't walk in late, and don't follow the New York Times as a final guide."

Speaking of the definitions of theater and entertainment in relation to the audience, he emphasized that the theater is more than an escape form. The theater is a form of communication which speaks to the individual out of his experiences. The theatergoer must be aware of what is being said, and Mr. Clurman wryly noted that the place for the tired businessman was home in bed and not at the theater. "One should live as an artist, an expressive receptive being. He must see the world as a stage and himself as an actor on life's stage."

Mr. Clurman proceeded to discuss several plays and the techniques and theme expressed in them. Every play, he contended, though it had no underlying political meaning, was in some way representative of the society it portrayed. Cited were "The Merchant of Venice," Ionesco's "Exit

the King, and Arthur Miller's new play "The Price."

The real star of the theater is the audience and the knowledge of the audience makes the play. Referring to the critic, the guest lecturer stated that "everything is exaggerated in our theatergoing. Emphasis is placed on opinion rather than experience." In a very animated and dynamic fashion, he illustrated the importance of de-



Harold Clurman

scribing a play not merely by spouting adjectives like "great" or "thrilling." One must rather describe what features of the production were positive or negative. "As you see a play, you are being creative. You must articulate, if even in hatred."

The evening was concluded with a brief question and answer period.

In view of recent developments in the U.N. and around the world all are strongly urged to participate in the salute to Israel Parade, Sunday April 28th, 11:00 a.m. Barbara Ger will post details concerning the Stern-YC contingent. If interested in being a Parade Assistant, contact Faye Butler, 5H.

Riots at Dorm

By Mindy Kurland

The Torah Activities Committee of the Stern Student Council has recently instituted a weekly class in Gemorrah, led by Mr. Aaron Kahn, a third year student at Riets. Under the sponsorship of Mrs. Tovah Lichtenstein, who officially approved the idea and offered to help find a teacher, the class was organized and has been held on Monday nights at 7:30 p.m. in the Orange lounge of the dorm.

For many of the girls, this class marked their first encounter with the study of Talmud, and the experience turned out to be spiritually gratifying as well as intellectually stimulating. At the first session, Mr. Kahn gave an introduction to the study of Gemorrah, explaining the terminology of "Gemorrah Lashon," and some of the methods of learning Gemorrah. The group then delved into the text of Gemorrah Brachot. Although not as much material was covered as has been hoped, the discussion was lively and many interesting questions were brought up. Mr. Kahn taught the group the first important lesson in Gemorrah — that often the "Kasha" (question) is more important than the "Teretz" (explanation).

Interested students are welcome to join the class.



Volleyball Served Riot Squad Called Volleyball Is Over

By HELENE ANDREWS

Stern College for Women definitely requires set facilities for recreation. So urgent is this need that certain Y.C. seniors assumed sole responsibility for challenging all Stern College to a volleyball game the evening of Monday, March 25.

While we laud this noble effort aimed, we realize, at the beautification and improved health of the Stern students, two disturbing aspects of the incident should be brought to your attention.

1. Had the boys approached the proper channels for authorization, it is reasonable to assume that the back court would have been organized as a playing field. (Note Dean's announcement concerning court, p. 1)

(Suggestion of the Good Neigh-

bor Policy, signed by the Friends of All Apartment dwellers on 34th Street). No such authorization was sought. Why?

2. The volleyball game, we note, came to a premature conclusion due to official intervention of the New York City Riot Squad. Responsible college students using a volleyball as an energy outlet does not constitute a riot, even in the middle of 34th street. But does dropping water (and objects harder than water) indicate that movements toward greater dormitory responsibility for the Stern student are also premature. As water dripped onto the sidewalk below the Stern Dorm that night, the reservoir of trust so carefully cultivated between administration and students slowly found itself emptied.

Literary Life

B. Z. Goldberg Examines Future Of Soviet and American Jews

BELLA SVEA BRYKS

Russia born and American educated, Ben-Zion Goldberg has been writing a daily column in Yiddish in "The Day" for 45 years. Despite preparation for a career as a psychologist, B.Z. Goldberg turned to journalism because of his interest in writing. His free-wheeling approach to the world has made him internationally famous. In his "In Gang Fun Tag," Goldberg writes on everything from politics, to economics, to literature. To stay informed, he travels extensively and is an insatiable reader. His room is neatly shelved from floor to ceiling with books. Furthermore, Goldberg's career as an author, has not been confined solely to journalism. In 1930, he wrote "The Sacred Fire," a psychological analysis of the erotic motive in religion. Reflections Goldberg derived after several trips to Russia (1934, 1946, and 1959) form the background for serious non-fiction in a work entitled "The Jewish Problem of the Soviet Union." The author's most recent trip to Russia was in 1966.

Bella: What is the attitude of the Russian government toward religion?

B.Z.G.: Russia is an atheistic state. It is therefore against all religion. There is a law there called "Freedom of Conscience." But it is one-way freedom. One may agitate against religion, but not for it. There are several religious groups in Russia: Jews, Catholics, Greek Orthodox, Baptists and Moslems, too. There are various forms of oppression against all religion in Russia. However, the propaganda against the Jewish religion is far more vicious and the Jews are exposed to discrimination that does not apply to the others.

Bella: Can you give us examples?

B.Z.G.: The Jews are being discriminated against in three ways: religion, culture, and economics. In Russia, I was shown a Koran and a primer "An Introduction to the Moslem Religion" — both in Arabic and recently published in Russia. But the Jews have not had a Chumash published since the revolution. There was only one edition of a prayerbook in the entire half-century of Soviet rule — 300 prayer books were published in 1952 — but now they are all torn or lost. Jews in the synagogue beg every Jewish tourist for a siddur. They are forced to pray without Siddurim or three read from one book.

Bella: If citizens of other countries sent Siddurim and other religious articles to Russian Jews, would they let it go through to them?

B.Z.G.: Officially they would, but in practice I'm afraid not. As a matter of fact, before you enter Russia, they ask at the border: "Are you carrying any drugs,

any ammunition or any religious material?" What's more, a man would be afraid to receive a religious book by mail. That would show he's a religious man, which is not good for his reputation. Personal connections with religious people abroad would make him suspect.

Bella: What is the Russian attitude towards religious education?

B.Z.G.: The law is that the father may teach the child his own religion — but not a professional teacher.

Bella: Is the Jewish father in Russia qualified to teach his son properly?

B.Z.G.: Very few fathers know what to teach their children. Hebrew schools were closed 48



Ben-Zion Goldberg

years ago. The parents can teach only what they remember being taught by their parents. So there can be little education from the home.

Bella: Is there any secret Jewish education going on?

B.Z.G.: There may be, but to a very minor extent. I heard a rumor of young children living like Marranos. They belong to the Komsomol — Communist Youth Organization — the equivalent of the American Scouts. They are taught anti-religion, yet they come home, daven and actually practice their religion.

Bella: Did you ever see young Jews practicing religion openly?

B.Z.G.: Well, generally, it's the older generation in the synagogues, but on certain occasions there are young people.

Bella: Would the Simchat Torah celebration be openly practicing religion?

B.Z.G.: On this day there is a demonstration of Jewishness, not so much for religion as for the identity of being a Jew. There may be 15,000 young people in the streets singing and dancing, with musical instruments around the synagogue. They rejoice with the Torah about which they know nothing. But it is an expression of identification and a

protest against the discrimination.

Bella: How are Soviet Jews kept informed of the news of other Jews around the world?

B.Z.G.: They listen to international short wave broadcasts; some follow Kol Yisroel Lagola from Israel. At one time, the Russians jammed foreign broadcasts to Russia but now they permit it to come through. The Russian government itself only gives one kind of Jewish news — Antisemitic outbreaks against Jews.

Bella: What is the reaction of Soviet Jewry to the many demonstrations abroad protesting their oppression?

B.Z.G.: There is a division among them as there was among Jews here. Some say we should remain silent so as not to antagonize them, while others say protest! It's the only thing that can help us. In Russia I asked a Jew this question. He answered (Continued on Page 7, col. 3)

U.S. Jews Unify in Wake of June War

Last June's Six-Day War is a major cause of defections from the "New Left" movement of American Jews opposed to the Vietnam War and active in the fight for Negro equality.

The view was offered in the second in a special series of Spring Invitational Lectures sponsored by the Department of Religious Education at Yeshiva University's Ferkauf Graduate School of Humanities and Social Sciences.

The lecturer was Mrs. Lucy Dawidowicz of Elmhurst, N.Y., author and research analyst for the American Jewish Committee.

Mrs. Dawidowicz said anti-war, pro-civil rights American Jews became disenchanted with the "New Left" in general and militant Negro organizations such as the Student Non-Violent Coordinating Committee (SNICK) in particular when they supported the Arabs against Israel during the Jewish State's successful struggle for survival.

Discussing the impact of the Six-Day War on the Jewish community, Mrs. Dawidowicz attributed the overwhelming emotional

response to feelings of "guilt" among American Jews because they are safe and prospering while six million fellow Jews were wiped out in the Nazi holocaust.

She noted that a recent American Jewish Committee study had indicated that in acculturated Mid-west suburban communities American Jews felt only a minimal attachment to Israel. But even among people with these attitudes, she added, the Six-Day War generated a profound sense of solidarity with all Jews. "Latent Jewish feelings emerged from within Jews of every bent," she said, "including those who had perished at one time or other tried to hide their Jewish origins."

Mrs. Dawidowicz compared Jewish reaction to the New Left to the split of the second Socialist International which occurred at the beginning of World War I. During that period, many dissident elements split the entire organization down the middle because of their views toward the war in general and the involvement in it of the United States.

(Continued on Page 6, Col. 6)

Help Beautify the Army, Navy, Air Force — Draft Women for A Co-ed Selective Service

BY SHARON NULMAN

Quite conceivably, my fellow females, incensed with righteous indignation at what I am about to say, may take up the sword, march to my door, and treat me in a manner reserved for all the Benedict Arnolds of the world. Nevertheless, the die is cast, and I remain one of those people who believe that any system of draft which prevents the female population from serving their country is unjust.

Let us view the situation objectively. As far as I am able to discover, there seem to be two

possible arguments for not drafting women. First, that the feminine constitution cannot endure the rigors of an army life. And second, that the army has traditionally existed and flourished without female assistance and should continue to do so.

The first objection is totally unfounded. An obvious example of how a system where women are draftable is workable in Israel. Israel has a compulsory draft for everyone between the ages of 18 and 26. Women serve for 20 months, men for 26.

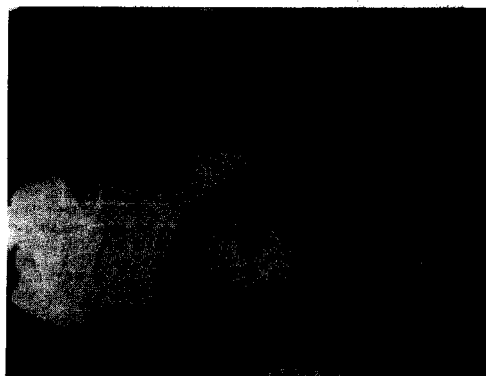
Furthermore, to be perfectly candid, I see no reason why women should have the right to elect statesmen who will ultimately decide if the country shall enter a war, when they may never play an active part in upholding the results of this decision.

Allow me to attack the second stand from the point of absurdity. The new draft law, i.e. which abolishes deferments for graduate students (except pre-med students) was obviously enacted because of a lack of soldiers. It seems obvious then that women could be of help in alleviating this situation. Although our society, entrenched in tradition, views with horror the idea of a woman on a battlefield, surely no objection can be found for her serving as secretary, cook, technician, teacher, nurse, or any of the countless other jobs that help run the army but are not directly concerned with fighting.

Quite obviously, if Israel and other countries can draft women, there is no reason why the United States cannot. In fact there are many positive reasons for undertaking the enactment of a new draft system—one where every person in the country would be required to register for service at a certain age. As Defense Secretary Robert McNamara says, "Our present Selective Service System draws on only a minority of eligible young men. It seems to me that we could move toward remedying that inequity by asking every young person in the United States to give two years of service to his country—whether in the Peace Corps or in some volunteer developmental work . . ." And Sargent Shriver, Director of the Office of Economic Opportunity agrees saying, "I favor the registration of all young Americans at age 16—females as well as males. The Peace Corps and Vista and the Job Corps have all proven, once again, that women are just as courageous and patriotic and hardworking as men. Thousands, possibly millions, of young women

(Continued on Page 8, Col. 1)

Stern Wins By A Dribble



Judi Wider, Rocky Ciment, Coach Sue Stamm, Becky Tausing, Gloria Epstein, Phillis Curchak, Oscar Osakow, Nina Katz.

The second year of the Stern College Basketball season has come to an end. This year proved to be more successful than last. This year the team was fortunate to have the coaching talents of Sue Stamm, phys. ed. teacher at Hunter College. It took a lot of work on both sides to get the team organized and ready to play. A great improvement has taken place over last year.

The team played the faculty, who due to the great teacher spirit

had only three members represented. Special thanks to Mrs. Auerbach, faculty expert dribbler, Miss Slomowitz, expert foul shooter, and Mrs. Orlan, expert all around. It was a game worth watching. The student body that showed with true school spirit, (fifteen to be exact) found the game worth watching. The Stern team beat the faculty 38-14. (Faculty scored with the help of three students.)

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February 25:

The question of whether the Federal government should guarantee a minimum annual cash income to all its citizens was debated by teams from eleven Eastern colleges and universities at the 12th annual Yeshiva College Debate Tournament. In addition to Yeshiva College and Stern College For Women, schools represented included Pace College, which won the tournament, and the following: Villanova, West Point, Iona, Hofstra, City College, Bridgeport, Long Island University and Rensselaer Polytechnic Institute.

March 20:

Israeli song writer Naomi Shemer, whose "Jerusalem of Gold" (Yerushala'im Shel Zahav) served as a stirring symbol of Israel's spirit and determination during the Six Day War in June, was a special guest at the Annual Donor Luncheon of Yeshiva University Women's Organization at the Waldorf-Astoria Hotel in Manhattan.

The event marks the organization's 40th anniversary. Among those honored was Mrs. Samuel H. L. Goldman, mother of Stern College student, Simone Goldman of Hartford, Conn.

March 19-April 23:

A Youth Leaders Institute, designed to help train young men and women in directing synagogue youth groups, will be held at the Great Neck Synagogue, 26 Old Mill Road, Great Neck. The Institute is being sponsored by the

Youth Bureau at Yeshiva University.

Under the direction of Rabbi Norman Tokayer, Institute leader and associate director of the Youth Bureau, sessions will take place on Tuesdays from 8 to 10 p.m. and will include workshops in group organization, arts and crafts, group games, programming, Israeli music, dramatics and discussion methods.

Rabbi Tokayer said the Institute will "try to integrate the tools and techniques of the group process with Jewish content programming. Emphasis will be placed on doing rather than listening, with participants creating and experiencing a variety of program techniques." Skills acquired, Rabbi Tokayer added, would also be helpful in camp and recreational settings as well as within the synagogue.

As the unprecedented turn of events of the past week was largely influenced by shifts in American public opinion, certain authorities believe that polls have attained a new level of importance. Acknowledging the fact that college youth have become a significant voice on the American political scene, the OBSERVER wishes to assess YU's voting preference in this crucial campaign year. Please submit the following questionnaire to Marlene Glassman (Room 3F).

- 1) Note whether student or faculty member.
- 2) Note yes or no whether you will be of legal age to vote in November?
- 3) Are you presently active on a candidate's campaign? Whose?
- 4) Do you plan to become active on a campaign? Whose?
- 5) Note whether you are pro-McCarthy, Kennedy, or Nixon.
- 6) Would you advocate a write-in draft in preference to candidates already actively running? State whom?

Rav Kook. Mysticism—Strive for Unity

(Continued from Page 3, col. 4)

It was Rabbi Kook's object to show that Torah and its concepts are intimately related to an expanding society. He was one of the great mystics of modern time and his aims were grounded in his understanding of Kabbalah. According to Lurianic Kabbalah, God's purpose in creating the world was to devise a recipient for the expression of his infinite goodness. He "contracted himself" (Tzimtzum) in order to "leave room" for the world to be created. After its creation an infinite influx of good poured into it, overwhelming it in its finiteness and causing it to burst, scattering sparks of divinity in every frag-

ment of the universe. These sparks need to be reunited and it is man's task to bring them together, thus repairing the vessel. Man yearns to return to infinite sources. Having tasted of the infinite, he wishes to become a creator himself. This innate creative force leads to dynamic life. All of reality consists of longing for higher and better forms of existence. Consequently, progress is the expression of the human spirit. So worldly progress observed from Rav Kook's 'long view' is a profound religious advance. It was his greatest hope that the unconscious drive to strive for unity with the Creator would eventually become conscious.

Vote Choice '68

On April 24th Stern will be represented in a nationwide survey of college student reaction to all prospective presidential candidates. Voting will take place under the direction of Debbie Shanker — Student Coordinator, Debbie Schreibman — Publicity Chairman, Judy Greenberg — Public Relations Chairman, and Leah Segal — Polling Chairman.

John Q. Public asks the Four Questions.

Nixon?

Johnson?

Kennedy?

McCarthy?



Schott

To Cut Or Not to Cut

By Elaine Einhorn

Zelda Badner, Martel Gauerin and Ahuva Eckstein, student representatives on a faculty committee, lead an open discussion and took a poll on the issue of unlimited cuts at a special meeting of the student body on February 28. Student opinions expressed at this meeting were recorded, tallied, and discussed by the Student Council and presented to a faculty committee. Eventually the entire faculty will vote on this issue.

The predominant view in favor of unlimited cuts for Juniors and Seniors. The opinions were di-

vided as to whether freshmen and sophomores should be granted an increase in permitted cuts or whether they too deserve unlimited cuts.

Repeatedly students voiced the right of a college student, a mature individual, to evaluate whether a class is worth attending. It was also suggested that teachers might be encouraged to upgrade their lecture content if they know that students will only attend if the lecture proves to be interesting and valuable.

Dr. Lamm Deals With Problem of Sacrifices

The practical and theological issues concerning "The Renewal of Sacrifices in Our Time" were discussed Tuesday night, March 26, by Dr. Norman Lamm.

A major problem is the rebuilding of the Temple. Dr. Lamm explained that according to the Rambam, the geographic location of Har Habait is in itself kadosh and that certain sacrifices would be permitted without the Temple.

A second problem of ritual uncleanness (Tumat met) was answered by Rabbi Ashtari Hapirchai in the thirteenth century. He said that tumat met does not apply to community sacrifices when the whole community is in that state. He said also that the genealogy of a Kohane need not be traced in order to ascertain whether or not he is a genuine Kohane. This tracing is, in fact, a stringency and not a necessity.

Rabbi Lamm attempted to invalidate contemporary arguments against sacrificing, e.g. it is paganistic, aesthetically unpleasant and cruel. He noted that animals have no preference to being slaughtered for our stomachs or our souls — aesthetic reactions

change with style. In the Bet Hamikdash, the aroma of the burning incense, the singing of the Levites and the people reverently reciting Psalms blended with the sacrifices to create an atmosphere of holiness.

Inherent in the sacrificial service is spiritual elevation. A man puts his hands on the animal, reminding himself of his evil act. The burning of the animal represents the burning of the thought of an evil act, and there is verbal confession and repentance. Man is thankful that the Almighty permits him to transfer his punishment to a lower form of life. Also, by expiating his sins, man avoids the accumulation of unexpressed guilt.

Dr. Lamm is Associate Rabbi of the Jewish Center and Erna Michael Professor of Jewish Philosophy.

Columbia Advisor Condones Free Love, Draft Dodgers—Berzon Speaks in Opposition

Comments by a rabbi at Columbia University condoning draft evasion and "meaningful" extramarital relations among students was characterized today as reflective of "neither the Halachah (Jewish Rabbinic Law) nor the attitude of the Jewish community," in a statement by Rabbi Bernard Berzon, president of the Rabbinic Alumni of the Rabbi Elchanan Theological Seminary at Yeshiva University.

Responding to arguments by Rabbi A. Bruce Goldman, counselor of Jewish students at Columbia, Rabbi Berzon said that "whatever difference of opinion there may be about the Vietnam war within the American Jewish community as within the rest of the American community, Jewish law requires obedience to the law of the land and is opposed to defiance of duly constituted governmental authority such as advocated by Rabbi Goldman when he said

Jewish young men should refuse to serve if called up."

Citing Rabbi Goldman's contention that male and female college students should not be condemned for living together "if the relationship is meaningful," Rabbi Berzon said "this is clearly contrary to Jewish law."

SNCC and Jews

(Continued from Page 5, col. 5)

"Similarly," she said, "the beginning of the Six-Day War brought forth a wave of support from New Left Jewish people who oppose the Vietnam War, uniting them behind Israel. When other elements of the New Left sided with the Arabs, the movement lost many of its Jewish members."

"And when SNCC termed Israel the 'aggressor' in an 'imperialist, Zionist war,' many Jews defected from that militant organization," she added.

Gateway to East Side

By ELAINE EINHORN

Portal to America: The Lower East Side 1870-1925—a portrait in pictures, words and music from the book by Allan Schoener was presented by the Stern College Dramatic Society on Saturday evening, March 9, in the Koch Auditorium. The dramatic readings were performed by Chaya Spatz, narrator, Bella Bryks, Mimi Fischer, Helen Kleinman, Ben Rosenberg and Ivan Schoeffler. The readings were accompanied and enhanced by the background music of Ardith Bondi on the flute and by appropriate slides.

Through descriptive readings and very colorful and often amusing letters to the editor the problems and joys of the poor European immigrants trying to adjust to America were amplified. The readings fell under the topics of "Immigration," "The New World," "Work Wages," "Poverty," "The More Things Change," and "The More They Remain the Same."

Following the intermission, the director, Mrs. Golden, commented briefly on the excellent performance and the very moving quality of these immigrants and their reactions to their surroundings.

Contributions to the next Observer Supplement, "Jewish Education" are being solicited. Please send them to: Observer Supplement: 235 Lexington Avenue, New York.

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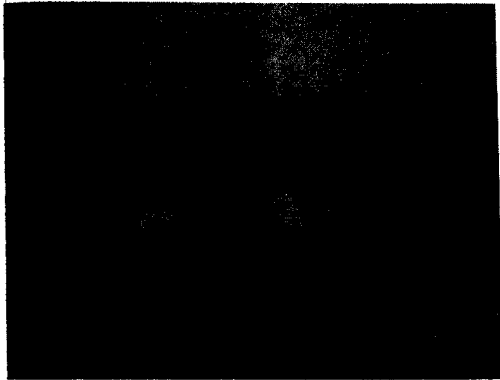
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Classes Compete at Purim Singathon



Stern students performing at the Annual Girls' Purim Sing.

Stern held its Annual Girls' Purim Sing Monday night, March 11. Presiding judges were Rabbi and Mrs. Joshua Shmidman, Mr. Henry Grinberg, Mrs. Laurel Hatvary, and Mr. Stephen Golden. Each class presented skits and songs into which they incorporated various parts of the Purim story. The skits ranged from the Juniors', of several T.V. game shows — in which Sam Acha-schlaros from Persia, Texas succeeded in divorcing his wife on "Get Your Get," and finding a replacement on "Meet Your Basher!" — to the Freshmen's presentation of a Purim-style musical comedy. The freshmen were followed by the sophomores whose Maxwell Stern, a typical Yeshiva student disguised as a spy, saves the day by rescuing Esther Panim from the clutches of apathy. The senior skit devoted itself to answering the question of what would have happened had Purim taken place in Spain.

After the completion of the skits each class presented their songs. First on the agenda were the Freshmen with their honey-sounding "Oy Gevalt We're Sternleys." Next, Alicia Wald, representing the sophomores, and accompanied by her guitar, sang "The Sea of Darkness," a commentary on the indifference towards intellectuality at Stern. The Juniors offered a medley of songs in which the prevailing theme was that of a quick departure from Stern in the form of graduation. The seniors followed by singing a series of tunes in which they lauded four years of exposure to such things as the modern facilities at Stern, the spacious cafeteria, the social life, unlimited cuts, the 7:30 sign-in, etc.

The Purim Sing concluded with

each class singing their alma maters after which the judges began voting. Meanwhile, the girls exhibited their Purim spirit by singing and dancing. Finally, Mr. Grinberg announced, after considerable deliberations, that the winners of The Purim Sing had been chosen — the Juniors. Refreshments were served afterwards.

Ethics vs. Medical Progress Theme for '68 Symposium at Annual Robbins Meet

The Annual Rabbinic Alumni Mid-year Conference, expounding on the theme "Halakhah Views New Medical Progress," took place at Yeshiva College on March 21, 1968.

Draft Women

(Continued from Page 5, col. 5) would like a chance to help their country by performing recognized national service and such service should not be restricted to combatant military service. It is an archaic sentimentalism, I believe, which excludes young women from Selective Service.

Now especially, when the new generation to emerge is more cognizant of the mistakes of their elders, and more willing to undertake the task of correcting them, now is the time when the resources of each and every eligible person should be utilized. As William James writes, "If now there were, instead of military conscription, a conscription of the whole youthful population to form for a certain number of years a part of the army enlistment . . . the injustice would tend to be evened out and numerous other goods to the commonwealth would follow."

(Continued from Page 5, Col. 3) swered, "I was opposed to demonstrations at first, but now I'm all for it. By now it cannot hurt and may possibly help."

Bella: In your opinion, do the protests help or hinder Soviet Jews?

B.Z.G.: From my own experiences, I feel we should have them as a kind of political pressure but we must keep it out of any cold war propaganda. The Soviet authorities see religion and culture as the influences to the survival of the Jewish people and they want to eliminate these influences. Their motivation is the physical and cultural assimilation of the Jewish population in Russia.

Bella: Did the Six Day War of June 1967 have any profound effect on the Soviet Jew's attitudes?

B.Z.G.: The Jew in Russia feels strongly for Israel. Since he is deprived of his opportunity to live as a Jew, it gives him pride and hope to know there is a Jewish country. His attitude has always been positive. The Soviet Jew may disagree with certain of the Israeli policies, but on the whole he supports Israel.

Bella: What about the Russian people's attitude toward Israel?

B.Z.G.: Many Russians feel a Pro-Israel sentiment for they see a small persecuted nation that has

built up a country. They cannot, however, express this sentiment as it is against government policy. No one in Russia today, not even Yevtushenko, will come out explicitly against a Soviet foreign policy. There is no way for the Soviet Jew to express opposition to government policy. On the other hand, only 13 of the 150 Jewish writers in the Soviet Union issued a statement endorsing Soviet policy in Israel. This was ambiguously written — they "condemned aggression in the Middle East."

Bella: As an observer of the American Jewish scene for 50 years, do you think there is a bright future for the American Jew?

B.Z.G.: I am more optimistic than some other observers. No Jewish community in modern times can disappear completely. One cannot transplant East European Jewish life in America. It must be adapted to the situation. The European Jews did not live exactly as the Jews in Judea lived in Biblical times! The Judaism of East Europe is a product of the Jewish tradition adapting itself to the American climate. Certain elements have been greatly emphasized. For example, the Bar Mitzvah became a very important rite here although it didn't count very much in Europe. American Jewish life is changing so the Jewish reli-

gion will change. Of the 3 divisions of our religion — Reform, Conservative, or Orthodox — the one that will best accommodate itself to the American scene and will be closest to Jewish tradition and to Israel, will survive.

Bella: As the son-in-law of the classic humorist Sholom Aleichem, is there anything you particularly remember about him and wish to share with our readers?

B.Z.G.: Well, I knew Sholom Aleichem from his arrival in America in 1916. I was engaged to his daughter when he died. What may interest your readers is that on a holiday or a special Shabbos, Sholom Aleichem would dress up in a cutaway with a silk hat, right here in America and go to a synagogue. He was not what we might call today a strictly practicing Jew, but he was traditional. He lived in Harlem, on 116th Street and Lenox Avenue which was then "West End Avenue." Famous Jewish intellectuals lived there. On 116th Street, there was a shule at which Yossie Rosenblatt was the cantor. He loved to hear him sing. I would call up Yossie and say in Yiddish, "Tomorrow Sholom Aleichem will come to shule." When the Jews saw Sholom Aleichem come to shule, they were doubly happy — first to have him as their guest and second because the cantor would then deliver the prayers extra beautifully.

Bella: Have you any message for our readers?

B.Z.G.: First I want to see in American Jewish youth, proper preparation for Jewish leadership in America. They should obtain a thorough knowledge of Jewishness and the classic Jewish philosophers. They should read Maimonides, Sadya Gaon, Yehuda Halevi, Rav Kook. There should be a re-emphasis of the content of the Jewish faith and the philosophy of Judaism. Second, there are Jews all over the world. They must keep in touch with Jewish life everywhere, not only where Judaism is oppressed. We must build Jewish life here and keep in touch with Israel for our own sake and their sake.

TEFILLIN CAMPAIGN IN FULL SWING

More than 200 teenage delegates to the B'nai B'rith Youth Organization's regional convention in Minnesota observing the Mitzvah of Tefillin. Rabbi Moshe Feller, District Representative of the Lubavitcher Mesoras L'Inyonel Chasidim, keynote speaker, stressed the Tefillin and instructions. This is part of the ongoing world wide Tefillin Campaign organized by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, on the eve of the Six Day War, that as many Jews as possible observe Tefillin. The Campaign has since reached hundreds of thousands of Jews and is gaining momentum.

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Students Clobber Faculty; Hunter Hands Down Defeat

(Continued from Page 5, col. 4)

Next on the schedule was the First Professional Game. Stern College for Women Basketball Team versus Hunter College Varsity. Here the Stern team, average height 5'4" waited anxiously for their opponents when in walked Hunter, average height 5'7", ready for the kill. Well, needless to say, the Stern team gave

its all, but somehow all their training didn't quite compare with Hunter's, who are all phys. ed. majors who practice three hours a day. The team tried its best.

Looking ahead to next year, the team is hoping to be on a regular league schedule. Tryouts will be held at the beginning of next year and uniforms will be purchased.

This year the team consisted of: Phyllis Curchack, Captain; Nina Katz, Rocky Clement, Gloria Epstein, Becky Tausig, Judi Wider, Cyndi Reiss, Marlene Ravitz, Shelly Siebziger, Nancy Bretsky, Oscar Osakow.

Dr. Levin Speaks of Moral Obligation

Dr. Leo Levin raised the question. Years ago the challenge of synthesis was the challenge of the Natural Sciences. Today the challenge involves the Social and Behavioral sciences. The question to be considered is, how does a person's knowledge of Halacha enrich the understanding of Social Sciences. Dr. Levin went on by stressing that even more important to be considered is the question, does an observer of the Mitzvos react differently than one who doesn't observe, an *am ha'aretz*, in social issues like the Rights of Labor, Civil Rights, and the War in Vietnam. These issues are very relevant to Halacha. Halacha sets forth a philosophy of life and attitudes that are extremely possible to apply to the world and its problems.

The Torah states that everyone has a moral obligation towards his fellowman. If a man is not allowed to sit in the front of a bus because of his color, the Jew must involve himself with this problem of civil rights because of his moral obligation.

Dr. Levin stressed the need to embrace those who say that going into the Secular World was enriched by Torah study. He expressed the hope that the next decade will prove to be an extension of what Yeshiva University has experienced for the past 40 years.

Rabinowitz Discusses Synthesis

The last speaker of the Symposium was Dr. Jacob Rabinowitz, dean of students at Yeshiva and Stern Colleges. Synthesis here he said, is not meant in its chemical

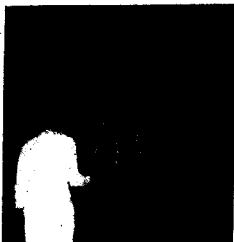
sense by which the resulting compound differs from its components. Dean Rabinowitz defined synthesis rather as a climate free from fear, one which develops

the individual both in a personal and in a philosophical area. Ramban pointed out that B'nai Adam differ not only physically but also ideologically. We must foster in each person in his individual manner the idea that Torah is relevant. This has been done in Yeshiva University first by personalized guidance and involvement in student activities. Second, pragmatically, by having a fully professional school in all areas where the student has real choice in his studies. Proof of its success are the high scores of Yeshiva University students on the Graduate Record Examinations and the high percentage of their acceptance at graduate schools.

Dr. Rabinowitz concluded with suggestions for the future. First, that the five years honor program for those students with a 3.0 index be open to students in the Jewish Studies division. Second, the publicizing of the cultural value of a full level program should be emphasized — not its particulars but its reasons for existence. He reiterated the difficulties involved but he is confident that Yeshiva University is capable of this challenge.

In discussion after the symposium, Rabbi Rabinowitz was asked, "Has there been great practical success of the four year synthesis program? How many of the undergraduate from a non-orthodox background were influenced to change their life?" Rabbi Rabinowitz assured the audience that better than 50% up to even 80% of the graduates of Yeshiva and Stern Colleges who came from non-orthodox homes, after a four year undergraduate program at Yeshiva University became practicing traditional Jews.

Esther, How Does Your Garden Grow?



Faculty Team: Miss Slomowitz and Mrs. Averbach with referee.

Love, Faith Is Required

(Continued from Page 4, col. 5)

completely democratic, and accessible to all. While the intellectual gesture of Talmud Torah is measured by content, the experiential is measured by *lefoam tza'ara*, the sacrifice one makes in order to keep his rendezvous with *Shechinah* at any cost. There are two Mitzvos involved here according to Rav Soloveitchik. One is *Eminah Hashem*. The Torah requires not only compliance with, but an actual questing for G-d. We must find him with our five senses, not just intellectually. The *Shechinah* is a never absent mother who expects to be recognized. The father wants to be respected. The mother is mortally afraid of being forgotten. The *Ribono Shel Olam* wants respect and compliance with His will. As our mother, He wants recognition. The father focuses on the objective aspect of faith, — *mitzvot umaasim tovim*, the mother on love — *ubikasha es Chasidim*.

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