Council Launches Tzedakah Drive for Bait Oloth

Channukah Chagiga Described in Verse; At Class Meetings the Poets Rehearse

by Penaim Krumbets

Limerick, couplets, and haiku verse were rated. When at the chagiga where Channukah was celebrated

Seniors, Juniors, Freshmen and Sophomores assembled a hundred strong

And claimed the memory of spirited song. Seniors under Folksie chose to handle The symbolisms of the Channukah modes.

The Sophomores with Ruth and Shapay in the lead

Talk about the Maccabees.

And the story of their famous victories. The Juniors expoused on Channukah symbol

As this led them to verse on lattices and dreidels. While Freshmen under Josie came to boast

About what would be if Judah came back as a ghost.

The judges sat and deliberated. Mrs. Gross and Professors Isaac and Grinberg rated The ode author the best. The poem was second in the test.

To Suze Kuhn and Janet Lefkowitz go the very thanks for running the show.

And to Mrs. Gross to roll the dice of choosing the final score.

In the end everyone was invited to munch

On jelly apples and drink some punch. The guests praised the ingenious creation

Of this poet's Channukah celebration.

Chanukah And the Modern Man; Rabbi Kowalsky Lectures to Assembly

by Naomi Meyer

HALACHIC Seminar was held on December 23rd in the auditorium during Club Hour. Our guest speaker was Rabbi S. Kowalsky of the Young Israel of Hillcrest, who addressed about 100 girls.

The theme of this Seminar was Channukah, and Rabbi Kowalsky delivered his talk in such a manner that he shared the idea of what Channukah means to us in 1965. He visualized and condense it in our social system. This relationship to our practical lives is a very important aspect, one of which we can easily lose sight.

Rabbi Kowalsky began his talk with a reference to Hellenistic times. The Greeks prohibited the observance of Shabbos, Milah and Rosh Chodesh.

If we ask ourselves why the celebration of Rosh Chodesh was prohibited for the Jews, we come upon the concept of time. Shabbos and Milah must take place regardless of the time element, but the time of the Rosh Chodesh is designated by the Bais Din. Therefore, we see that the Greeks tried to nullify this celebration as one means of controlling and mastering time.

The Greek world in general had a completely different philosophy of life as contrasted to the Jewish side of the picture. Hellenism believed that man could enjoy life and sustain a lust of living. The Greek world was there to serve the citizens, and it was their duty and obligation to take advantage of it.

On the other hand we have the Jewish viewpoint. We are entitled to enjoy some of the blessings of life (Continued on page 5, col. 1)

Blazer Director of Dormitory Building Finds Help in Dorm

by Marcia Melbakh

After planning over Yeshiva University's public relations brochures, a slightly confused student at Stern, College should go to see Mr. Jay Blazer. He will present a more realistic picture to the bewildered undergraduate, unsure if she is attending the University as glorified depicted in the circular. Mr. Blazer will reassure her, referring to Stern's recently acquired dormitory and long-range building plans.

Hereafter, dates for all meetings, excursions, or planned extracurricular activities must be cleared and approved by Blazer's office (Prince George 491, Photo Office), and there Cooperation is essential to prevent conflicts.

Mr. Blazer, director of the new dormitory, is in his official capacity as Director of Buildings and Grounds for Yeshiva University. Having been associated with Yeshiva's Executive offices since 1951, he now supervises the University's physical plant at the Macmansion. He did, of course, directly involved with the expansion of Stern College for Women.

Mr. Blazer, a graduate of Brooklyn College, majored in economics and received a B.A. degree in 1961. He also did graduate work in economics and education at Yeshiva University.

Working at Stern the past few months, he has become acquainted with the student body. He finds the girls intelligent and cooperative, although these are a few candid individuals who overshoot their quiet, after students. He met them approximately, however, that during the recent killing the girls were helpful and calm.

In a confident manner Mr. Blazer indicated that work is progressing within the dormitory to accommodate the freshmen and sophomore classes. Although he declined to name the names but that under Mr. Blazer's direction, every girl at Stern will soon be able to point to her residence hall with pride.

Sue Koss presents Bowling Trophy to Marsha Kinihibloom at Student Council Meeting

Bowling Trophies Presented At Recent Student Council Meeting

by Miriam Jones

The beginning of the Student Council meeting, the student body enjoyed a surprise visit by Mrs. Brysk, a former speech teacher at Stern. Here to join him, the coordinator, reported that attendance has reached an all time low. Something must be done to remedy the situation. It is unfair to students who do attend the club meetings and to advisors who come to the clubs to lecture or lecture.

Student Council is planning to write an open letter to the student body in order inform them that if attendance at club does not increase, club hour may be eliminated.

The attendance rate at Hebrew Shabbat, the theme of which was Chanukah, was 51 percent. It was reported that many girls ate their Shabbat meals in the dormitory.

Many signs were posted in the school written in Hebrew. Hebrew songs were made and the menu was written in Hebrew. A suggestion

(Continued on page 8, col. 1)

Israel's Girls' Orphanage

Recipient of Term's Drive

by Miriam Jeanovic

It seems almost incredible that any other school could resemble Stern College, but that is the case. Bait Oloth, in Israel, is very similar to our own college. Bait Oloth is a school for girls—girls very close to our own ages. These girls come from various parts of Israel to study and live in the country. Some of the girls have families and homes, many make Bait Oloth their permanent residence.

It is easy to understand Bait Oloth as being a school and home for orphans, but why do girls leave their families and homes to travel across their country, as many do?
Theme from the Apartment

As the second semester nears, plans are being made to move underclassmen out of the Prince George Hotel and to relocate them in the new dormitory. These plans include housing five girls in a single apartment, although Yeshiva University owns an entire nineteen-floor edifice.

Since the hotel was used during the first semester and was found to be unsuitable and inconvenient. It is opposed for the following reasons:

1. A large proportion of the girls found it impossible to study. Invariably, one of the five girls was talking on the phone while quite often, at least one other had a visitor. Thus, a study hall was provided by the middle of the semester, but many girls find it very difficult to concentrate in such a ruckus atmosphere.

2. Such an arrangement practically eliminated the possibility for one to need extra silence and concentration of "rest." For example, let us suppose that one girl has a nine o'clock class on a particular morning. However, her three roommates have no classes until the afternoon. She knows that she must get to sleep at a reasonable hour in order to think clearly the next day; while they want to do homework until 1 or 1:30. One girl must turn off the lights in order to sleep, while three require light in order to do work.

In reality no one should have to determine a winner. At present there is a sufficient number of floors and apartments to demand only 2 and 3, in larger apartments, 3 girls to a room. In addition, no outsiders should be housed until our girls are properly housed. The fact that Yeshiva University purchased the building at 50 East 34th St., they took possession of a 19-story apartment house. Unfortunately, they failed to convert it into a dormitory. Consequently, we are the ones who are, at present, unjustly suffering for this failure.

Battle of the Blige

It is true that Stern College is not the most beautiful of buildings. However, the actions of the girls themselves do not help matters.

One often sees a student unwrapping a piece of candy or a stick of gum and then casually dropping the wrapper on the floor or leaving it on a desk. Many students who smoke consider the carpet or floor as their ashtray. Invariably, they smoke in public and not Jewish History. Religion is all this affects only the part of their lives which takes place within the walls of Stern.

Occasionally, one sees a student throwing gum in an atmosphere conducive to study. This is not to say that the student should remain ignorant of library devices, but that the attendant should be capable of assisting the student in every situation. The attendant must be familiar with the material contained in the library and must be able to relate this to the student's need.

The student, for whom the library operates, is not to be regarded as an inquiring child and consequently treated as an inferior being: she is the object around which and for which the library revolves. If the personnel would perhaps readjust their attitude and react to the demands of the students as a challenge, not as a chore, then the Stern College library might begin to function properly.

In addition to books and services the library must provide an atmosphere conducive to learning. It might be foolishly idealistic to expect the Stern College student to be avid to silence in the presence of the library scholars whose work lines the walls. At the same time it is most disheartening when the student cannot sense an impropriety in her superfluous noise. A minimum of respect among those working in the library should be sufficient to completely silence the student.

Once this detriment is rectified, the student body can begin to create the spirit necessary for an operating library. This is not an accomplished and an intellectually-conducive air of silence prevails, this point will be realized.

The Stern College library must strive to fulfill the basic requirements for serviceability. Once its primitive foundations are laid, the student must direct her efforts to its perfection.

Anatomy of a Library

It would be primitive to define a library only as a room which houses books. A functioning library must offer material and services in an atmosphere conducive to study.

The Stern College library must then, by definition, be less than primitive for it fails to fulfill each of these three requirements:

1. That its resources are limited is one unfortunate truth but perhaps not a completely valid attack for efforts appear to have been made to improve upon the acquisition of books and periodicals. This does not signify.

Library personnel are expected to be professionals in their field. It is their duty to make the library serviceable to the student. This is not to say that the student should remain ignorant of library devices, but that the attendant should be capable of assisting the student in every situation. The attendant must be familiar with the material contained in the library and must be able to relate this to the student's need.

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Religion Without Hashkafa

It is no wonder that Stern students feel that the college is trying to dominate their lives in areas where there is no religious obligation. They are exposed to religious studies in every course, R. S. (Religious Studies), and confining religion to two hours a week results in misunderstandings. As a result is that students feel that Judaism is limited and restrictive. They have to outdo the student-unanimous declaration that Judaism is limited and restrictive.

It is unfair to expect the R. S. staff to shoulder the whole burden of education. It is not R. S. and not Bible and not Jewish History. Religion is all this is.
Chanukah Begins With March For Soviet Jewry; Throng of 1,000 Crowds Downtown Rally

by Leonard Waxman

SUNDAY, December 19, the first day of Chanukah was a success both in the streets and on the panel to protest the Russian government's refusal to live up to its promises which it made to Russian Jewry this past summer.

Rabbi Martin Fastel, a member of the executive board of the New York Board of Rabbis, who was among a group of rabbis who travelled to Russia, voiced his concern over the failure of the Russians to bring to reality their promise to published prayerbooks and seven printed Yiddish books.

He pointed to the connection of the Chanukah story to the present situation of the Russian Jews. Both are times of denial of the spiritual freedom of the Jews to lead a complete religious and cultural life.

Even the younger generation of Russian Jews, he said, wants to lead a Jewish life. This is demonstrated by the fact that 36,000 Russian Jews and women gathered outside the synagogue in Moscow for Simchat Torah to sing and dance to Hebrew songs.

Rabbi Sholem Kowalsky, addresses the gathering on the spiritual freedom of the Jew to lead a complete religious and cultural life. Even the younger generation of Russian Jews, he said, wants to lead a Jewish life. This is demonstrated by the fact that 36,000 Russian Jews and women gathered outside the synagogue in Moscow for Simchat Torah to sing and dance to Hebrew songs.

Sons of freedom sang at 5:30 PM rally. (Photo by J. Binkin)

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The Jews have the largest percentage of economic crimes charged to their name. In addition, the Jews in Russia have no legal protection. The services are desecrated and the Jews are not permitted proper Jewish burial grounds or cemeteries.

Professor Yitzhak Greenberg from Yeshiva University named a series of severe challenges he faced the consequences of American life at this time of peace and good will not be a complement. He challenged the sensitivity of the Soviet government. Most important, he challenged the consequences of American Jewish life who can not afford to fail their Russian brethren.

Rabbi Stephen Boklin, the introducer speaker, gave his support to the Jewish forces in Moscow. He also presented a leading humanist, voiced his concern for the cause of Soviet Jews. Another public meeting of Moscow for attendance was Senator Paul J. Hart. Aator Sherwood Griffin and Rabbi Shlomo Carlebach led the gathering in singing songs of protest.

Kosnic Comments

The appearance of students was an indication of their concern for the cause of Soviet Jews. This is demonstrated by the fact that 36,000 Russian Jews and women gathered outside the synagogue in Moscow for Simchat Torah to sing and dance to Hebrew songs.

A Plea for Participation

Student Council is a representative organization. It members must explain to the student body that there are problems that are not followed in this manner. The Student Council President is not known to the majority of Stern College students.

The Student Council will be held at the start of the new term. Students who are interested in working on the publicity committee are urged to contact either Miriam Greenfield or Arlene Malman, Room 6E.

The Throdes Drive Committee will begin its campaign at the start of the new term. Students who are interested in working on the publicity committee are urged to contact either Miriam Greenfield or Arlene Malman, Room 6E.

Those most outstanding classes and some of these in which lie a lie of sleep, a paper was written, will remain.

But on feelings of belonging to a group, of working for your class, you will experience the frustration of being at Stern.

So, in the absence of directly contacting the Stern College students, of making great strides in the student body, there is no great hope that much will be accomplished in the future.

It is always too late to start to collect these documents in which there are great plans for next semester and beyond. We must make our plans.

The Act of Faith which blends in with the Russian government's refusal to live up to its promises which it made to Russian Jews this past summer.

We're always looking for people who are interested in participating in this activity. Join us.

Rebkah Bialik to Judy Mehlman: We are all so grateful for the students who participated in this recent accident.
Instructor Demonstrates Art, Husband is Choreographer

By Miriam Juanita

The year 1949 saw the beginning of a new era in the Israelite world. The State of Israel was established, and a new nation was born from the ashes of destruction.

The story of the first minyan (prayer service) in Israel is a symbol of the rebirth of a nation. It took place on the morning of May 14, 1948, in a small room in the basement of the Jewish Agency building in Jerusalem.

The minyan was led by Rabbi Mordechai Shlomo, who had arrived in Israel from Germany just days before the establishment of the State. He had been一个问题 of 24 years and had been a pillar of the Jewish community in his hometown.

As the service began, a group of men gathered to pray. Some were immigrants from Europe, others were native-born Israeli Jews. They were united in their faith and their love for their new country.

Rabbi Shlomo's words were powerful and inspiring. He spoke of the importance of prayer and the need for the people of Israel to come together to build a new nation.

The crowd was moved by his words, and the service ended with a sense of hope and determination.

Thus, the establishment of the State of Israel marked a new beginning for the Jewish people. It was a time of great change and uncertainty, but the people of Israel were determined to build a new future for themselves.

The following year, the first Jewish State was formally recognized by the United Nations, and the world watched in wonder as the State of Israel grew and prospered.

Today, Israel is a vibrant and modern country, with a rich cultural heritage and a strong commitment to democracy and human rights.

In conclusion, the story of the first minyan in Israel serves as a reminder of the importance of faith and community in times of change and uncertainty. It is a symbol of the resilience and determination of the Jewish people, and a testament to the strength of their spirit.

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Letters To The Editor

From Ullbricht With Love
by Sara F.setEditable

CONFESS I have not read John le Carre's debunking Spy
novel, but I have no doubt that there is a grain
of truth in his portrayal of Steng College and its
students. I would like to arrange a set
of lectures for the students. This
is my attempt to define a Jewish
education—and to the kind of education
that this Is how we live. Rather
than the drab role.

Richard Burton
the British intelligence chief with
appropriate twaddledalooshes.
Claire Bloom as Leah's sibyl
of Scripture, and the ability
to be God's agent. We
had a total
of interest in the novel.
I would like to say that Miss Burton's letter is
perhaps the most important one in this
issue's "Truths," Steng College has not stated
its reason, and it is important
to the students that this is
the way they live.
 Perhaps the statement in
the column is that we have facilities
which are the observance of
religious education, and that in Steng College
we engage in the Jewish studies. It is
perhaps the most important one in this
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Stern’s Manifest Destiny: College Purchases New Site; Reveals New Plot to Build
by Sheryl Ashenberg

(Continued from page 5)

If this individual in a Stern College student body has already failed to live up to an entrance requirement, she might be doing herself and her fellow students a greater disservice by staying in Stern.

Stern is not a “super-seminar” school where the uncommitted flock for “inspiration.” Stern is not merely a place to pick up Jewish culture. Stern is certainly not the school for those who are merely in “sympathy” or even in sympathy with its ideals. Kanush and a civil rights march are not quite the same thing. Students cannot convincingly attend Stern College and “act like Jews” only if they like pray wherever they like and to whomever they like, etc.

It is indeed unfortunate if a Stern College student finds halacha observance an intellectual abstract concept. Perhaps they have not had enough exposure to observe a Jew before each meal.”

Theory Without Practice
To The Editor:
Contrary to what many people may think, the religious atmosphere of Stern College is seriously in danger. Theory without practice in Jewish Halacha can only mean disaster for Yiddishkeit.

In regard to the last article entitled “Stern Exodus Limited” which appeared in the last issue of The Observer, I would like to say: Stern does not go far enough.

As a student of Stern College I am very disappointed with some of the carefree attitudes prevalent among several girls. The problem of maintaining kashrut in the Stern Dora is a grave one. Upon finding the sandwich machine empty I realized that the girls do not go to a drug store and buy trefh sandwiches. (The fact that it is a tuna fish sandwich does not make it kosher) I don’t know what one could do to improve this situation. It seems that future verbal judgment.

How can anyone argue to kashrut with such a “permissive” attitude? For the author’s information, kashrut is a mitzva in our Torah, and is therefore mandatory for all Jews, be you in grammar school or college.

Although young women between the ages of 18 and 21 are known to refuse authority when it conflicts with their personal preferences, this does not include the authority of G-d. I’m still a student and concerned about why certain girls come to Stern College; however, I feel it safe to assume that all those who do attend do so in a manner that they must up hold its principles. Of course one should make a college offering Jewish studies; it’s a religious institution. It is designed to mold the religious character of young Jewish women. Can one imagine gaining a secular education within a Yiddish environment?

If you sit in your R.S. and B.B. Lit classes just to listen to our laws, and then disregard them by violating their precepts, you’re not only hurting yourself but you also show that you don’t belong here.

If you want to pray to whom ever you like, rather than accept God as our Creator—which happens to be the foundation of our religion—just why are you here? This school is not a public college; it is only for Jewish girls interested in religion.

How can anyone be positively influenced by Stern’s teachings if they are forgotten outside the classroom? Why should life outside of the college be different from within it? Stern’s education must be broad, and not just confined, but rather to impart to you religious heritage hoping that you take it with you.

How can they succeed in this if students forget the mitzvot as soon as they leave the dorm? Of course Stern cannot succeed as a mashakhet, for example, but your families did not apply for Stern College. YOU DID and it’s about time you remembered it.

It’s really the writer’s article entitled the carefree attitudes prevalent among several girls. The problem of maintaining kashrut in the Stern Dora is a grave one. Upon finding the sandwich machine empty I realized that the girls do not go to a drug store and buy trefh sandwiches. (The fact that it is a tuna fish sandwich does not make it kosher) I don’t know what one could do to improve this situation. It seems that future verbal judgment.

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Objective Observation
Dear Editor:
I would like to attempt to analyze a situation which I believe is one of the most crucial problems involving the issue of Stern College and its students. I feel that it is important to these students to be aware of the issue and to understand the problems involved.

The situation is as follows: a large number of students at Stern College have been found to be failing to meet certain standards of observance. These students are being asked to leave the college if they do not improve their observance. The situation has become so severe that the college has been forced to take drastic measures in order to maintain its standards of observance.

I feel that this situation is of great importance to all students at Stern College and to the Jewish community as a whole. It is important that we understand the reasons for this situation and what steps can be taken to remedy it. I feel that it is important to consider the long-term implications of this situation and to develop strategies to prevent it from occurring in the future.

I would like to suggest that Stern College establish a task force to investigate the situation and to develop a plan of action to address it. This plan should include steps to improve observance among students, as well as steps to prevent similar situations from occurring in the future.

I feel that it is important that we all take an active role in addressing this situation. It is important that we not only understand the issues involved, but also take steps to address them. I believe that we can all work together to develop strategies to address this situation and to prevent it from occurring in the future.
There has Finally Come a Time...

(Continued from page 5) You don't ask me to spend too much, or give up smoking, or, you know, nothin'... If I'm truly in search, that searching must be essential, not incidental, to his existence. Perhaps the best known expression of the mechanics of this search is the current of Mahavir: "And then shall the Lord Thy God with all the heart, with all the soul, and with all thy might." If this is true, it is not obvious that sympathy has no relevance here. To those who are still in doubt as to this question: read the above expression "and that shall be the same search with the Lord...

We, at Stern, do not dispute ourselves that the search is not only a matter of Miltonian's being and all-embracing commitment leading to The Eminence. It is the search to achieve. And it is particularly difficult at this time of the year when beginning to search, who does not as yet know where her search will lead and whether or not she will like what she finds. To her the Torah and Midrash may be burdensome, the injunction re- strictive, the signs declaring that this is His path unchangeable.

But by immersion in a dedicated homogamous community, by giving her mind to the study of the Torah, she may find not only the refreshing but also the sustaining. It can be done: it is not only compatible with modern living, it complements it. And all the while the search is intensified, the boundaries are set, and the observances are dissolving. Order and understanding begin to fill in. And the process of Creation, this new order, is being created. And the period of consolation can not be hurried but the carrier of these. These first hesitant steps do not yet have the firm stamp of complete devotion. It would be unrealistic to expect our seeker's resolve to turn as brightly as this, but it is not in the nature of this homogenous community, at home, for example, as a family, as a world. Never, perhaps, but a "mashal" will not have a "mishpach" for the time, so far, alive, in two worlds—"Yehud Erev Yehud Bekul" enacting itself.

At Stern we welcome the unbound, the absurdist, believing that she is truly uncommitted—either directly or indirectly seeking, that she who has come but to taste, never meaning to persevere. We are searching for her and in conscience, she who never, never, never, will not answer the urgent call of "The Jewish Value"—she can find no hand, her way is single, and respected. It will never, ever, have that...

Rabbi Joshua Baba

Professor Contributes to Judaism Series: Illuminates Philosophy of David Luzzatto

Dr. Rossumblum's scholarly achievements were founded on a brilliant career as a scholar of the Jewish faith. He received a Hebrew Teachers Diploma and two degrees from Stern College, where he also received a Doctorate in Religious Education in 1964, and a Doctor of Hebrew Literature degree in 1964. He received his Hebrew Teachers Diploma in 1939 upon graduating Magna Cum Laude from the University's Teachers Institute for Men. He also holds a Master of Arts degree from Columbia University and a Ph.D. degree from New York University.

Dr. Rossumblum joined Stern College in 1927. He became Associate Professor of Jewish History and Literature in 1963. He is a member of the Rabbinical Council of America and the South Board of Rabbis and the East Flatbush Rabbinate Board. He is a recipient of the HOREA Award given by Stern College University for Scholarship and Literature.

Tzedakah Drive, Blood Drive Discussed at Meeting

(Continued from page 5) Elliot, the tzedakah chairman for the beginning of the semester, has been approved. The co-chairmen for the Tzenev Drive are Arlene Malman and Miriam Mazer. A Publicity Committee and Mitzvah Committee are being formed. The committee chairmen were all those students interested in working on any of these committees to contact them.

All dates for a function must be cleared with Dave Hirshman at least two weeks in advance. All signs to be posted on the bulletin board must be approved and stamped by Esther Sperling or Nancy Cohn.

Susan Harris and and Gale Niederm, co-chairman of the Blood Drive, announced that the drive will take place on Monday, February 11. Co-chairmen are not asked to schedule dates on that day. A dramatic presentation entitled The World of Shalom Aleichem will be performed by the Drama Society in the beginning of March. To prevent those girls who are not students at Stern from attending the presentation, those who do not will be requested to show their identification to see what they are.
Posthumous Articles Reveal Camus' Hope for the Absurd

At the completion of the second volume of the complete French writer and philosopher Albert Camus, three previously unknown articles by him were published which shed light upon his relationship with Jean-Paul Sartre, the great French proponent of existentialism, and upon his philosophy of the absurd.

In one article he defends this philosophy and tries to explain its difficulties. He shows the inherent contradiction in the philosophy of the absurd because there is a necessity which is only known through silence. But he admits that certain things are worth the pain of being so, their value and purity are reduced.

Camus also reveals to us another contradiction in his philosophy. Absurdity implies the necessity of living without forming value judgments, which is impossible because one is forced to accept everything that is imposed by those difficulties without trying to resolve them to show us that he is aware of these difficulties or that only by taking part in the act of living can they be resolved.

He feels that nothing is given but everything must be apportioned. The world, which is the environment, is given, but the real drama must be the conquest of man and of values.

This shows that his philosophy of absurdity does not entail lack of faith in humanity because of metaphysical pessimism. On the contrary, his philosophy can be reconciled with a political doctrine: hope of human progress and placing its optimum in the relative.

He ends by saying that the absurd

Albert Camus

is compatible with good sense and clear thinking and is possible, specifically because there is a need for it.

In another article, Camus explains his own role in a second stage of his philosophy of the absurd. This book was the second one, published with Sartre with whom he had been on good terms, and to whom he gave most of the famous Quai d’Orsay 1938 when he reviewed “La Nausée” for an Algerian newspaper.

In this article, he shows how during the war years his views, once created in him by the crime, basically remained the same. He even searched for a new moral which would reflect the absurdity and the dehumanization of humanity which had been brought about by a war of horror.

“This is what the war officer has to do: not to remove money from their pockets, but to permit them to pass through the issue, and thus to give meaning to their life which a donn student is excused?”

Good Luck On Finals!

Stern Launches Blood Drive

On February 21, 1956, Stern College will sponsor a blood drive in conjunction with the American Red Cross.

Anyone over 18 in good health is invited to donate a pint of blood on this date. Students aged 18-21 who have not yet given must first submit a parent's permission slip.

Chairman S. Harris and D. Niedel

Chairsman Susan Harris, Dena Niedel, and soon-to-be choleres representatives of each class, will arrange appointments for prospective blood donors and distribute all class class cards for the coming blood drive within the coming weeks.

Because of the limited time allotted for the blood drive, teachers have been asked to schedule students from class to class so that students scheduled for donating blood. This blood drive is of great importance and its success is dependent entirely upon everyone's cooperation.

Good Luck On Finals!

Notes

1. MAM plain and peanut chocolate candies as well as MAM chocolate wafer bars are kind.
2. Do not contain animal products.
3. The emulifier is used as a vegetable derivative.
4. The salt used is lecithin.
5. The sucrose is made from a sucrose vegetable extract.
6. Carpel products and ice creams receive hechtner (organic approval) from the U.S. laboratory in New York.