

THE OBSERVER

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No. 3

Russia: A Personal Account Delivered By Rabbi Felman

By NAOMI MEYER
Rabbi Dr. Mayer Felman, rabbi of the Judea Center Synagogue of Flatbush, addressed the

student body on Tuesday, November 24, during club hour in the auditorium.



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Rabbi Felman visited Russia this past summer, from July 13 to August 1, as the representative of the Synagogue Council of America. Accompanied by his wife, he visited the cities of Moscow, Leningrad, and Kiev. The main purpose of the visit

was to speak with the chief rabbi of the Soviet Union in reference to the main problems faced by the Soviet Jews. Russians, more subtle in his methods.

Rabbi Felman showed the color slides that he took in Russia; slides that the Russians would not consider good for their public relations, to say the least.

"There is no Jewish life in Russia except the synagogue," said Rabbi Felman. Even this institution has been dramatically cut down. About ten years ago, there were over 300 synagogues in Russia — now there are about 75. There are no Hebrew schools for the Soviet Jewish youth, either.

It is true that the Communists are trying to destroy all religions, but the Jewish religion is especially singled out. The Baptists, Moslems and Greek Orthodox are given the opportunity to print their Bibles and their religious articles, whereas the Jews are not.

There are no kosher butchers in Russia and, furthermore, the slaughter of cattle is strictly forbidden for the Jews. Any that is done is highly clandestine. Chickens may be slaughtered, but it is very difficult to get live chickens. The ones that are used are those bought at a bazaar where live chickens are sold.

Rabbi Felman also pointed out the problem of Jewish cemeteries. For the past two years there has been no Jewish cemetery in Moscow. They will erect in Leningrad and Kiev. The familiar memorial plaques that we see in shuls do not exist in Russia. Individual candles are used. The problem is best witnessed in Kiev, which is in the Ukraine. In the city of Babiyar, over 70,000 Jews were killed. There are no graves or monuments for them, but only heaps and mounds under which some of our modern-day Jewish martyrs lie. "One can really feel 'Kiddush Hashem' there," Rabbi Felman said with much emotion.

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Four Ayalons Spoofof At Chanukah Socials

The Four Ayalons, internationally famed entertainers, sparked the Annual Chanukah Socials last weekend. The original skits presented by the group spoofing such institutions as the Cantor for the High Holidays and cowboys and

Indians were well received by the audience, both Saturday and Sunday nights.

The Israeli group had its beginnings during the Israeli War of Liberation in 1948. Since then they have performed all over the



The Four Ayalons present their skit "2000 Years Ago."

Rabbi Addresses Yavneh Group

By SYLVIA LAUFER

Rabbi Leonard Dickstein, lawyer and active Yavneh member, addressed a group, at Stern College Tuesday evening, November 24, on the topic "Halaaha in time of Crisis."

Dwelling mainly on interpretations given by the Mishnah, Rabbi Dickstein succeeded in elucidating some vital concepts in Judaism that are the groundwork for Jewish law especially as fulfilled by persons in a time of crisis.

Rabbi Dickstein renounced two fallacious theories, accepted by many, and replaced them with Jewish ideals. The first fallacy dealt with the insignificance of man in relation to the Universe and the second, with the preponderance of man over G-d.

"Every human being can say that the world was created for him alone," he said, "thereby emphasizing the significance of each man as a single unit." He surmised from this, man's importance to G-d and to the world as a contributing source. The second fallacy hinged directly on the first. Rabbi Dickstein quoted Maimonides and Buber in making his point about man's definite inferiority to G-d in that he is not capable of deciding which man is less significant to the world than another.

These truths are applied in Halachic works in this manner: In a crisis if men are faced with selecting one man as a sacrifice to

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Correction

The by-line on page 1 of last issue's story about Dr. Krakowski was erroneously printed. Naomi Meyer wrote the story.

CBS Features Stern; Dr. Belkin Interviewed

On WCBS-TV's "Way to Go", Dr. Samuel Belkin, president of Yeshiva University, called Stern College "an evolution" within the chain of tradition, not "a revolution." He spoke with Dr. Ormond Drake, host of the program, on the occasion of Stern's Tenth Anniversary.

During his half-hour discussion with Dr. Drake, Dr. Belkin discussed the academic programs at Stern College and how they lead



to the degrees of Bachelor of Arts, Bachelor of Religious Education, and Bachelor of Hebrew Literature.

Through the introduction of photographs, Dr. Belkin pointed out how all resources at Stern College are designed to serve today's young woman who desires a general liberal arts and sciences education and instruction in traditional Jewish culture. He also discussed how a young woman may pursue academic and religious study programs tailored to her background and abilities.

Dr. Drake seemed puzzled by the fact that "you would have a college for women in a Yeshiva,"

In answering this question Dr. Belkin said Stern was founded to satisfy "a certain longing and search for Jewish knowledge" among girls. He also said, "We do not want to imitate any other undergraduate school." Dr. Belkin also told the television audience that girls come to Stern with an 86-90 high school average.

The half-hour television program went on the air at 9:30 on Sunday morning November 22. It was produced with the cooperation of the New York Board of Rabbis.

Max Stern Is Special Guest At 10th Anniversary Dinner

A dinner honoring Board Vice Chairman Max Stern and a reception for faculty members are this month's highlights of Stern College's Tenth Anniversary celebration. The Chanukah dinner for Mr. Stern will take place December 13 at the Waldorf Astoria Hotel. Chairman of the event is Trustee Ludwig Jesselson.

At a reception at Stern on December 27 will be members of the faculty and administration who were on the original staff of Stern College. Special guest will be Prof. Rachel Wischnitzer, visiting professor of fine arts, on the occasion of the publication of her book *The Architecture of the European Synagogue*.

Prof. Wischnitzer, who has been at Stern since 1956, is an authority on Jewish art and architecture. A former curator of the

Jewish Museum in Berlin, her book *Synagogue Architecture in the U.S.* was published in 1955.

Faculty and administration who will be honored are: Dr. Dora M. Bell, professor of French; Dr. Shlomo Eidelberg, professor of Jewish history; Dr. Morris Epstein, assistant professor of English; Dr. Beatrice L. Friedland, professor of biology; Mrs. Elizabeth K. Isaacs, dean of students; and Dr. Moses L. Isaacs, professor of chemistry.

Also, Dr. Howard I. Levine, associate professor of religious studies; Mrs. Miriam Mostow, recorder and secretary to the dean; Dr. Noah H. Rosenbloom, associate professor of Hebrew language and literature; Dr. Eli Sar, College physician and assistant professor of hygiene; and Mrs. Nathalie L. Schaefer, instructor in sociology.

United States and Canada as well as in Israel. When asked if they enjoyed the performance at Stern, one of the Ayalons answered, "it's wonderful to perform for an audience that gets everything."

For the first time, the annual fete was held on two nights and at the Hotel Martinique.

Chairmen for the Freshman Social were Over-all coordinators — Melody Renov, Elaine Levy; Program — Miriam Krimaky, Susie Krantman; Invitations — Chaya Ramras, Fruma Fohok; Refreshments — Donna Sava, Rita Meyers; Decorations — Sharon Mausopf, Nancy Cohn; Door — Arlene Walker, Laura Treitel; Checking — Erika Wetzel.

Chairmen for the Sophomore, Junior, Senior Social were Over-all Coordinators — Donna Zakai, Susie Kuhr; Program — Devra Cohen, Miriam Funk; Invitations — Diane Hourwitz, Fran Levitt; Refreshments — Margaret Frand, Elaine Weiss; Decorations — Sheila Monson, Celeste Targum; Door — Pearl Marcus, Barbara Weisburger; Checking — Annette Kagan, Reda Ruth Newman.

Y.U. History Reprinted

On a first come, first served basis, the Public Relations department is making available reprints of an article "Yeshiva University: Seventy-Five Years in Prospect," written by Dr. Gilbert Klaperman, for the September issue of *American Jewish Historical Quarterly*.

Incidentally, Dr. Klaperman, whose doctoral dissertation at Bernard Revel Graduate School dealt with Yeshiva University's early history, is seeking information about students and graduates of RIETS during 1896-1926 for an expanded study of his dissertation. All information should be sent to Dr. Klaperman, Cong. Beth Cholim, 390 Broadway, Lawrence, New York. Materials will be returned to the sender.

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Letters to the Editor...



NISIM

December Theme

By Rabbi Raphael S. Weinberg

The Maccabean War represented a turning point in world history. From a purely military point of view, it was a contest between highly skilled armies, trained in the tactics which won an empire for Alexander the Great, and the embattled farmers and shepherds of Judea, poor in numbers and poorer still in war experience. Out of this struggle there emerged the personage of a Judas Maccabeus, regarded now as one of the great military strategists of all times. The miraculous victory of the few over the many, the weak over the strong gives point to the lovely legend of the cruse of oil which sufficed to illumine the Temple in Jerusalem during the eight days of the Victory celebration.

The political fortunes of Judea were not the only consideration at stake in this struggle. The Maccabean War and its outcome challenged the Greek way of life and thought. It kept alive the voice of Israel and pointed the course of civilization destined to bring enlightenment and happiness to mankind.

Greek Influence

The extent of the workings of the Greek heresy within the confines of Judea may be measured by a number of phenomena, some of them quite harmless in themselves, and by no means restricted to that one period of Jewish history. American Jews need not be overly shocked by the fact that the Aarons, the Moses', the Jacobos of that day became Alexander, Menelaus, Jason. Nor by that fact that Judean maidens beautified themselves in Greek beauty parlor before their appearance at that newly erected stadiums, to observe those games which exacted skill, prowess and artistic expression. The danger to Israel, and through Israel to that "world of tomorrow," did not proceed from these comparatively harmless foibles. However, the Hellenic heresy went much further than the introduction of the arts and contests of Hellas. It sought to substitute for the Torah and the moral law, the Epicurean and hedonistic philosophies of Greece. It sought to blot out the legacy of Israel, the ethics of the Prophets, in short, the religion of the Jew.

In addition, there was within the walls of Jerusalem a powerful "fifth column" ready to admit the enemy into the gates" of the city, to welcome Apollo in the sacred precincts of the Temple, to scrap the statues of the Torah and to put an end to Jewish life and Jewish thought. Fortunately, this fifth column was only recruited from the aristocracy, the city dwellers. The bulk of the people, on the farms the Jewish embattled farmers rallied to the Maccabees and to the cause of Jewish survival.

Miracle of the Spirit

As one examines the centuries of Jewish history since the Maccabean struggle; as we consider the miraculous will to survive through these many generations; as we consider the hopefulness which has continued to abide in Jewish life, one realizes that the Rabbis who minimized the war valours of the Maccabees and

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R.S. — Hebrew Placement Inadequate

Students entering Stern College are required to take an examination testing their knowledge of Hebrew. Presently, results of this test and an oral interview by a member of the Jewish Studies department are the criteria for placement in one of the four levels of Jewish studies. The degree of familiarity with the subject matter taught in R.S. courses, e.g. laws and customs, are barely taken into account. As a result, in numerous instances students whose Hebrew is good because they studied Hebrew as a language in public school or participated in a summer Upan-type course are placed in an advanced Jewish Studies level, although they know little in the areas of halacha, dinim, and Jewish customs. And vice versa, a girl with a poor background in Hebrew may be placed in a Religious Studies course far below her level.

It seems that currently a girl can find her appropriate Hebrew level due to the scrutiny of students by their respective Hebrew professors. Yet, a girl's Religious Study level is not given equal attention. Students in the A level should have their own Religious Studies class, open to students with a very limited background in Judaism. The present situation where girls in Groups A and B are combined crushes the attempt of Stern to reach each girl at her own Jewish level. When such a mixture of girls exists, the needs of the "B girls" will be unfulfilled and the "A girls" will suffer likewise. Since an initial difference was made between the A and B groups, why lump these girls back together?

In addition to the placement dilemma in the Jewish Studies department, another problem exists. That is the size of classes.

Stern boasts a small student body—yielding smaller classes than other schools. We see small classes — in Mathematics, in English, in Political Science, but not too often in Religious Studies.

At Stern, the only college of its kind, the most intimate classes must be in its unique field—Jewish studies. Especially during her freshman year, a Stern girl requires more attention and individual guidance in Religious Studies than in any other academic subject. We hope the classes will decrease in size as the school increases in enrollment. This adjustment also will expedite placement of girls in the proper level of Jewish Studies. Since there will be more classes, a girl will hopefully be placed in the one most closely suiting her needs.

Rav Chaim Mordechai Katz, Z.T.L.

With the passing of Rav Chaim Mordechai Katz, Z.T.L., Rosh Yeshiva of Telshe in Cleveland a few weeks ago, the American Jewish community mourns the loss of an outstanding Torah scholar and leader of our day. Twenty three years ago, after the destruction of the Telshe Yeshiva in Lithuania by the Nazis, Rav Katz, together with his brother-in-law, Rav Elyahu Meir Block, Z.T.L., fled to the United States where they re-established the Torah center of Telshe in the City of Cleveland, Ohio. There, the Yeshiva has grown and flourished during the past eight years under the guidance and direction of Rav Katz, Z.T.L.

While the loss of Rav Katz is most keenly felt by his family and students, all of Klall Yisrael is affected by his departure. "Mah parah aduma michaperes, af misas tzadikim michaperes." Just as the Red Heifer is an atonement, so too, the death of the righteous is an atonement for the sins of Israel. If the passing of one of the great sages of our people is viewed as an atonement for our sins, it is then also to be taken as an indication that we are in need of introspection and rededication to the fulfillment of the mitzvot and commitment to the philosophies of Judaism. It is fitting and proper that we take to heart his message shortly after Chanukah, the festival of Rededication, and in the renewal of our dedication to Yahadut, establish a monument to the life of a great Tzadik who has departed from our midst.

A Call For Unification

Dear Editor:

Girls, en masse, come from the four corners of the earth to further their education in a small building located on 35th & Lexington. The building has remained the same over the past 10 years, often adding gallons of paint, but the modern Stern girl who busily rushes through the corridors has lost her identity, her warmth, and her sincerity. No longer do we feel the closely knit atmosphere upon entering into the realm of Stern College. One experiences a cold and apathetic environment. We are not living together as one unit, but we have been divided into cliques, sororities, so to speak, no longer named after Greek letters, but after cities. No longer do the girls work hand in hand to improve our school, but we have independent groups working and conspiring against one another. To ask a girl to devote some of her time to Student Council is to ask approval of her "round table" before she accepts. A likely excuse is "I have no time" — but these girls certainly have time to cover the cake with various complaints. Frankly speaking, if a girl decides to further her education at Stern she realizes it is a Torah and Madah education. Re-

Confrontation, an article by Rav Joseph B. Soloveitchik reprinted in the current issue of The Commentator from Tradition, literary magazine.

cently girls attending Stern for religious fulfillment do not find the religiousness that they seek. This is a twofold disillusion. Girls feel too religious or not religious enough. Result — the "too religious" swamp together in their religious colony and ditto for the "secular." They are independent masses unconscious of the help they could provide each other.

A Concerned Student

A Dorm Infraction

Dear Editor:

A child when disciplined for being naughty is made to sit in a corner with his hands folded neatly in his lap — an experience painful enough to make him hesitant to encounter it again, and also one which will teach him discipline and obedience to authority. As the child matures and increases his capacity for understanding the difference between right and wrong, between what is good for him and what is not, he is scolded for erring and enlightened as to the consequence between and seriousness of his deed. This reprimand is sometimes accompanied by a disagreeable but generally constructive task in order that the young mind, perhaps not ready to understand the seriousness of irresponsible behavior, will at least associate the deed with unpleasantness.

The young adult preparing himself to face the responsibilities and trials of a challenging adult world certainly must not be subjected to such disciplinary techniques as these. A college stu-

dent, on the threshold of complete independence and not far from the task of training future adults to know the yes's and no's of behavior, can hardly be expected to benefit from such correcting tactics as confinement to one's room with absolute restriction of visitors and phone calls.

Stern College which calls itself an institution for young women must learn to cope with her students as young women, not as little girls. Mature individuals who learn from the consequences of their own deeds, and who are responsible enough to cope with these consequences, should not have to be subjected to an administration's need to exert its authority.

When a child submits to authority, this is called obedience, a commendable trait indeed. When an adult submits passively to abuse or injustice, this is called apathetic resignation, — a trait as despicable as injustice itself. We the women of Stern College cannot, with clear conscience, bow our heads in quiet submission when we hear we are to be "campused" for a week because we got lost on our way back to the dormitory or because we decided that attending a lecture of one of the big rabbanim of our day was more important than attending a half-hour discussion on the medical facilities available to us — of which we were already well-aware.

Granted, the school has some responsibility for the well-being of its students, and these grave and momentous crimes must be curbed before they get out of hand; but disciplinary measures like these belong in a nursery school or county jail — not in an institution for the higher education of young women. We should not think it unreasonable to expect to be treated as adults in our encounter with the administration of this school or that our opinions and interests (even if they seem so worthless as attending lectures) be respected and dealt with as those of mature and responsible individuals.

A Disturbed Dormer

Mazel Tov

Engagements:

Natalie Klein '64 to Aaron S. Cohen, Harriet Mandel '66 to Aaron Bloch, Diane Engelberg '64 to Nathan Epstein. Miriam Radinsky '64 to Harvey Seigel.

Marriages:

Barbara Cooper '65 to David Radinsky, Carol Keller '64 to Sherman Chottiner, Sema Greenwald '64 to David Ely.

Birth:

Marian Stern Goder, '65, a boy; Joyce Rubin Schulman, '62, a girl.

Mazel Tov to Dr. and Mrs. Gerson Appel on the birth of a granddaughter.

Condolence

To Rabbi Samuel Mirsky on the loss of his wife and to the entire family. May they be comforted among the mourners of Zion.

NISIM ...

(Continued from page 2)

stressed more significance of spiritual strength, had a correct understanding of the philosophy of Jewish history. These ancient rabbis were right in pointing out that the miracle of Chanukah is to be found in the area of the spiritual rather than in that of the physical.

Modern science has brought us lamps of a million candle power. As we light our Chanukah candles, by comparison to modern lighting, they will appear weak. But Chanukah candles are not weak. Chanukah candles send forth powerful rays of the Jewish spirit, for in the words of the prophet Zechariah which have been associated with the events of Chanukah, victory will come "not by might, nor by power, but by my spirit, saith the Lord of Hosts."

The Flame's Strength

A flame may be extinguished by water, but when we put the water into a pot, and place flame under the vessel, the flame will cause the water to boil, and it will disappear into vapor. The Jewish spirit may be called weak and many have said over the centuries that the waters of anti-semitism will extinguish that spirit. But history itself negates that theory and has proved again and again that when the flame of Judaism burns brightly, the waters of hatred will disappear.

Chanukah is a Hebrew word which means dedication. It is with this meaning of the word in mind that we should celebrate the Maccabean festival. Chanukah — dedication is a challenge. We must dedicate ourselves to the Jewish spirit, to the survival of the eternal Jewish values. If we are proud of the legacy of Israel, the Jewish way of living and thinking, our duty is clear—noblesse oblige.

Swimmers Splash Serenely As Bowlers Have A Ball

By TOBY UMANSKY and GERRI SMULEVITZ

"Finally we're a real college." There was a ripple of amusement at the inclusion of bowling and swimming to our physical education program.

And truly this adds to our status . . . We can now say that we have access to a building with a bowling alley—another with a swimming pool and our old annex Julia Richmond.

Bowling is an adventure—into the past — we climb the dark winding stairway up to the wood-paneled 2nd floor 2 X 4 bowling alley at 203 E. 23rd St. (and 3rd Ave). It's 2 rooms times 4 alleys! It includes a soda fountain bar with hanging potato chip bags on either side for decoration, automatic pin boys, and a squealer of an owner of the place who rattles if you leave five minutes early on an especially rainy day.

As one girl was heard to say, "all the tensions or boredom of the previous classes disappear after a couple of bounces of the ball down the alley." There are groans of dismay (or shameful joking) at the gutter balls and jumps-for-joy at the "turkeys."

Miss Ofri is a good sport — often missing all the pins showing us how to grip the ball and get more points . . . but then a word of wisdom offered to one of us. "I'd suggest that with that tall frame you'd be better suited for basketball."

Hurry, hurry, hurry, run down the stairs, change clothes, don't forget the bathing cap and the last one in is a wet Stern girl. As you dive into the pool (for those who know how to swim) you feel yourself gliding into an enlarged warm bathtub. Careful now, if you take two and a half strokes, you might hit the other side of the pool with your head.



Girls swim in 23rd St. pool.

For the short hour in the pool, the girls forget completely about school, and you can hear their anxieties and frustrations going by way of the splashes. Our instructor, Miss Ofri, is teaching

the non-swimmers and is an excellent, graceful swimmer herself. However, for those who want to learn the art of synchronized swimming (ballet swimming), they must paddle around by themselves and learn by trial and error, or dunking, I should say.

Ten to ten — "excuse me!" "Oops, that's my toe." No time for a hair dryer, put on the hat and act married for a day, run up the stairs, out into the nice, brisk 10° weather, and to school for that ten o'clock class. Can't wait for next Wednesday's splash.

Yeshiva Sponsored Seminars In Prospect And Retrospect

By JOANNE HOFFMAN

During the past few years, the Yeshiva University Community Service Division has met with tremendous success in introducing Traditional Judaism to hundreds of teenagers throughout the United States and Canada. The primary reason for this success is Torah Leadership Seminars sponsored by Yeshiva University. At these seminars, high school youth spend from five to ten days in a religious environment. A large rabbinic staff is available to advise, and instruct about everything from dinim to personal problems and questions.

A great majority of the seminar participants come from non-observant backgrounds. Very often a young person will leave a seminar with a new perspective on Jewish values and a genuine desire to pursue and practice the ideals of Judaism. Concrete evidence of seminars' success lies in the fact that many of the girls of the freshman class at Stern College are former seminarists. In addition, the majority of the seminar advisory staff are students who attend Yeshiva University and Stern College.

The first seminar, held eleven years ago, had only twenty-eight participants. Since then, the number has increased to three hundred and fifty. This increase of participation necessitated more seminars within a wider radius, so that Midwestern, West Coast, and Canadian Seminars were established.

Winter seminars are scheduled for the dates December 24 through December 30 in Monsey, New York, and London, Ontario. They will also be held during the year, on the West Coast and in Indiana.

In addition to seminars, Shabbatons are being sponsored in communities all over North America. These Shabbatons are held in various large cities, so that many out-of-town teenagers can attend them.

Through the Shabbatons, Yeshiva has been able to contact teenagers in a wide variety of isolated communities. The large attendance at the seminars is greatly due to the preliminary work done by the Shabbatons, which give the young people just a taste of total Jewish living.

Students from Yeshiva University and Stern College also comprise the Shabbaton staffs.

They assist the rabbis as an advisory body, but they also add a certain spark that is really the essence of the Shabbatons.

There is definitely an urgent need within our Jewish youth, for the spiritual enlightenment and guidance which the Yeshiva Youth programs offer. The Community Service Division is working hard at planning all kinds of programs to expose more and more teenagers to the ideals and spirit of Torah Judaism. A good part of the religious upsurge that we are now witnessing in our generation can be attributed to Yeshiva University and its various branches.

Rabbi M. Felman Tells of Russia

(Continued from page 1)

The economic conditions for all Russians are incredible. An orange would cost \$60 there, a chocolate bar — \$2.00, and four tomatoes — \$1.60. Coupons are used to buy food. People must bring their own bags to carry their purchases home.

Tiffin and taleism must be shared because they are so scarce. Five people use one siddur. The last time a Chumash was printed in Russian and Hebrew was in 1917. In 1959, 500 siddurim were printed and none have been issued since then. There are over two million Jews in Russia today. Rabbi Felman said that he had to use all sorts of espionage to bring these religious articles into the country. Even the gift of a Torah to the Chief Rabbi had to reach its destination indirectly. Rabbi Felman also said that young people are never found in shul. Circumcision is prohibited, as well as all other religious practices.

To emphasize the scarcity of religious articles in Russia, Dr. Felman informed us that a Jew would have to pay 100 rubles for a siddur. The average monthly income in Russia is 100 to 110 rubles.

Every Jew that Rabbi and Mrs. Felman met asked him for some religious article — never for luxuries. This proves that the Communists have not snuffed out the spirit of the Soviet Jew.

"In Russia, one can't be born a Jew, can't live as a Jew, and can't die as a Jew. We Ameri-

New Librarian

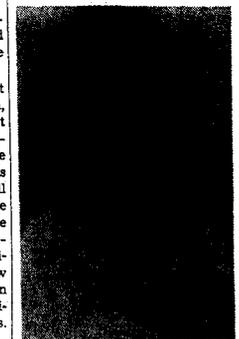
Reeva Simon

By SUE AMIN

Stern's new librarian is Mrs. Reeva Simon. A graduate of the high school department of Baltimore Hebrew College and of Towson State College of Baltimore, she has taught Sunday School and Hebrew School before coming to Stern. She has also worked at the Baltimore Hebrew College Library and the medical library of Baltimore's Sinal Hospital.

Mrs. Simon came to New York with her husband who is a third year resident at Bronx Veterans' Administration Hospital. In her spare time she reads a lot, especially in the field of history which was her major. She hopes to pursue some aspect of this field in the future.

When asked about Stern Mrs. Simon said that the girls are in general very intelligent. However, she doesn't think that the



Mrs. Reeva Simon

girls know what our library has and don't even look in the card catalogue. Mrs. Simon suggests this because in this way you can find more books on the same topic; therefore she often directs students to the catalogues. "Many people think that because the library is small it doesn't have any material. Although small, the books in our library are the most important in their field and the books the teachers want."

Mrs. Simon asked that girls who have suggestions about books which will benefit the library bring them to the library staff as members of the faculty do. Mrs. Simon said, "I enjoy working with the girls. I hope that they will ask questions. If I don't know I will attempt to find out." However, this does not include doing student's work for them. Mrs. Simon emphasizes the importance of Stern's Judaic library, headed by Mrs. Keller, which has separate card catalogues.

Mrs. Simon hopes to stay at Stern at least until next year but she and her husband don't know how long they'll be here. While they are here they are trying to take advantage of the cultural and entertainment aspects of the city.

can Jews must thank G-d for what we have," the Rabbi said.

Rabbi Felman concluded by emphasizing the idea that conditions for the Soviet Jews couldn't be any worse. There is a new regime in power now and it is concerned with its image in the eyes of the world. "Now is the time for us to act," Rabbi Felman said.

On The Founding of a School

By ANNE ROSENBAUM

This essay was written and published upon the founding of Stern's Student Council in Retrospect, one of the first newspaper-yearbook publications of the school 24.

One score and seven years ago our fathers brought forth upon this continent a new college, conceived in Judaism and dedicated to the proposition that all young men should be able to study for smicha and attend college classes in the same edifice.

Now we are engaged in a great undertaking, testing whether this college, or any other college so conceived and so dedicated can long endure a co-ed division. We are met on a campus of that college. We have come to designate a portion of that college as a conference room for those who here give of their time so that the Student Council might live. It is altogether fitting and proper that we should do this. But, in a larger sense, we cannot designate, — we cannot dedicate, — we cannot dominate, this college. The brave men who donated of their time and money, have consecrated Stern College, far beyond our poor power to add or detract. Perhaps the University will little note, nor long remember, what we do here, but it can never forget that we are here. It is for us, the student body, rather to be dedicated here to the started work which they who donated have thus far so nobly begun. It is rather for us to be here dedicated to the great task remaining before us, — that from these honored men we take increased devotion to that cause for which they gave the last full measure of devotion, that we here highly resolve that these men shall not have donated in vain — that this college, under Doctor Belkin, shall have a new Student Council and that government of the students, by the students, for the students, shall not vanish from Lexington Avenue.

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Faculty Footnotes

Dean Dan Vogel was guest speaker at a breakfast on November 15 honoring Rabbi Solomon E. Drillman of the Glenwood Jewish Center. Dean Vogel also reviewed *The Chosen One*, a book by Harry Simonoff, in a recent edition of *The JWB Circle*.

Professor Rachel Wischnitzer, professor of Fine Arts at Stern reviewed *Jewish Symbols in the Greco-Roman Period* by Erwin R. Goodenough, also in *The JWB Circle*. Professor Wischnitzer recently reviewed Maria and Kazimierz Piechotka's *Wooden Synagogues* for a recent number of *Jewish Social Studies*.

Professor Ruth Kisch wrote an article "A Portrait of Felix Auerbach by Munich" for *The Burlington Magazine of Art*, England's leading art magazine.

Dr. Raphael S. Weinberg had an article "Upon the Heights of the City" in a recent issue of *Hadash*. He is giving a lecture series "History of the Second Commonwealth" at the Young Israel of the Concourse, the Bronx.

Dr. Gerston Appel gave talks on "Jewish Codes Based Upon the Taryag Mitzvoth" and "Religious Philosophy of Orthodox Judaism" at Polytechnic Institute of Brooklyn's Yavneh Society and Hofstra University's Hillel Society, respectively.

Dr. Meir Havazelet, has an article on "Maimonides' Attitude Towards the Babylonian Gaonim" by Dr. A. Schwartz" in the current edition of *Sura*.

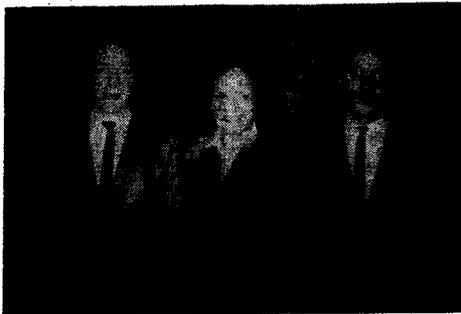
Rabbi Dickstein . . .

(Continued from page 1)

save the rest, who is qualified to choose? According to the above mentioned principles the answer must be, no mortal. "The infinite value of man is his uniqueness and no man can evaluate the life of another," stated Rabbi Dickstein.

The question period following the lecture gave everyone an opportunity to discover the realm of Halacha which covers every aspect of Jewish life.

Linguist Enters Honorary Society; Jacques Poujoul Leads Ceremony



Dr. Krakowski is flanked by her sons at the December 2nd reception in her honor.

In the Student Lounge on December 2, Dr. Vogel opened the celebration of the election of Dr. Anna Krakowski, French instructor at Stern, to the "Ordre des Palmes Académiques," as one of its "Chevaliers." About fifty people were present to join in honoring Dr. Krakowski.

Dr. D. Bell spoke as the representative of the Stern College French Department. She congratulated Dr. Krakowski in a bi-lingual address.

The highlight of the event was the formal inauguration of Dr. Krakowski into this internationally honored group, M. Jacques Poujoul, the Deputy Cultural Counselor of the French Embassy, conducted the ceremony. Monsieur Poujoul addressed Dr. Krakowski as "the living link between France and Stern College." He traced the origin of the award back to Napoleon I. The word "Palmes" stood as a symbol of victory in the Greek period. M. Poujoul cited Dr. Krakowski's many contributions to French culture and education.

There were many distinguished guests present. Monsieur Bernard Malandin officially represented the Consul of France. Dr. Fernand Vial, a professor of French at Yeshiva College, represented the Yeshiva College Faculty. He was there also in his capacity of president of the American Association of Teachers of French.

Henry Sobel represented the national French honor society, Pi Delta Phi, and George Berger represented the Cercle Francaise of Yeshiva College. Mr. Chaim Zohar, a member of the Israeli Consulate, also attended.

The celebration will be remembered as one of the highlights of the year. Stern is justifiably proud and honored to have such an outstanding personality on its faculty.

Early Risers Daven In Dorm

"A school that prays together, stays together." This is the motto of this year's daily morning davening group.

The practice of davening every morning in the dorm was started by Rachel Vitsik and Eileen Klavan. It is held in the dorm lounge at 8:05 on Mondays through Fridays.

At the start, the attendance was very satisfactory. It has started to dwindle. To remedy this, the organizers sent a sign up sheet around to every class, and the girls were asked to sign their names on the days that they could attend services. This act of commitment helped attendance increase. Now there is an increase in the number of girls present each morning. The door to the dorm lounge is open every morning to any girls who wish to daven.

Myra Lee Heads Yavneh Officers

This year's Yavneh officers are: Myra Lee, president, Arlene Osband, vice president, Gilda Schuchalter, secretary, and Arlene Press, treasurer.

The Yavneh calendar will be filled this year by a series of lectures by prominent Jewish thinkers from the New York area. Their general theme is "The Influence of traditional Judaism on American Culture."

As part of their program this year, the Yavneh members plan to do volunteer work at hospitals during the holidays.

Crucial Changes In American Jewry Outlined By Ambassador Harman



Left to right stand Barbara Hollander, Vice-president Student Council, Ambassador Harman, Student Council President Ruth Scheuer and Dean Dan Vogel.

On Thursday night November 19th, Ambassador Avraham Harman spoke to an assemblage of Stern and YU students. The meeting was held on the YU campus as part of the celebration of Stern's first decade of existence as a college.

The Ambassador analyzed the crucial changes which have been taking place in American Jewry during the last decade. Four main factors were expounded for the shift of status of the Jewish people in America. They were economic success, social integration, a spirit of liberty and the emergence of the State of Israel as an independent country.

Co-existence with and not submission to external trends and movements has become the new task of Judaism. He said that we have become modernized, yet the dangers to our existence are always present. We must strive to build up our inner strength. In this effort Stern College plays an important role. There is no other college especially created to provide present and future generations of Jewish women with a knowledge of Jewish learning in addition to their general academic training. When we start working from the "inside out" we will be able to produce a many-faceted Jew who can live and learn to cope with the problems that confront him in modern society. Mr. Harman aims toward unfiltered growth "in the spiritual tradition of our heritage."

Mr. Harman was born and educated in London. In 1940 he moved to Israel with his wife Zena. Since 1948 he has held many important positions in the Israeli government serving in almost every capacity from Consul General of Israel to director of International Organizations division in the Ministry which he held prior to his appointment as ambassador in 1959.

ESP Expert Entertains At Sophomore Class Social

A new slant on entertainment at a Stern social came at the Sophomore Class Chagiga, Saturday night, November 21. Marc Reymont performed feats of mindreading, prediction, graphology, and ESP (extra-sensory perception). Mr. Reymont, who works before Greenwich Village audiences, called for audience participation during the evening and left many girls and their

guests baffled. Eerie background music accompanied the performer who was introduced as an entertainer of the year 2000.

Mr. Reymont "was not concerned whether the audience believed in his super-natural powers." His aim was to entertain. He said: "Just as the radio transmits the voice, television the picture, the mind transmits the thought."

Leah Laiman co-ordinated the affair and later entertained by leading folksinging on her guitar. The "Autumn Festival" theme was carried out in the orange, brown, and yellow decorations as well as in the leaf-shaped cookies for refreshment.

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