Drama Society Presents World of Sholom Aleichem

Chairmen Emphasize Individual and Spirit As Beth Oloth Tzedakah Campaign Progresses

The following is an open letter to the students of Stern College from Professor Meyer, Attorney General of the city of New York, addressing the importance of tzedakah. Dr. Mayer, the chairman of the Tzedakah Drive, sponsoring Beth Oloth, spoke at the event. The letter was delivered by Rabbi Joshua Schmidman, who stressed the significance of the campaign.

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The obvious reason for giving is that we are human beings with human feelings. When we give, we are approached by someone who is needy and is suffering. We offer our assistance because we are human and have the human feeling of compassion for our fellow man.

The charity we give cannot be precisely defined qualitatively or quantitatively. It is not only giving of money for objects such as food, clothing, and medicine. Many times showing concern and sympathy with the needy individual lessens his sorrows. Kindness can show itself in many ways.

The amount of charity is given depends on the donor. The statement "as much as he can afford without causing himself and his family deprivation" leaves quite a bit of leeway and taken into consideration almost every situation. When the contributor is himself unable to offer material support, time and effort can equally fulfill his obligation. A man may be unable to endow a hospital, but he may be able to feed a helpless patient.

Because man has feelings, he does not only give so that he may help people to fulfill their needs, but he also gives to have the self-satisfaction in knowing that he was the one who helped fill these needs.

This is not a selfish feeling, but rather a feeling of love. It is the same "nestor" of a parent feels as he watches his child grow from an infant, with an insurmountable amount of needs, to an adult, who fulfills the needs of others. One of the purposes of charity should be to eliminate itself. Our aim is to help a person make himself independent so that in the future he will be charitable instead of needy.

Besides being a feeling individual, man is also a spiritual and rational being.

We at Stern are taught that tzedakah is one of the 13 mitzvot, to be instituted as faithfully as hashkafah. Since the mitzvah guides us in leading the kind of life that God desires, tzedakah is a very essential part of our life. Since man is unable to conceive of allowing an insufferable condition continue — the... (Continued on page 7, col. 1)

(Continued on page 2, col. 6)

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It’s ‘Most’ Important

The Observer does not stand alone in seeing the futility of minyans. In Stern College, students have been forced to take the initiative. Open doors shut tight when it came to helping make meaningfully shabbosheim from our home away from home. Girls bypassed the administration and managed to get presents for boys from YU and NYU to come down for Shabbos.

To bring about their longed-for minyan, the students have the opportunity to help subsidize athletic teams and other extracurricular activities. And we ask — why not?

It is time our deans admitted that their position is unrealistic and untenable, and took the responsibility that is theirs. We need leadership from above, and to those students who, by abandoning codes of civility and courtesy, in treating young ladies in her care. It is embarrassing enough to be seen by six pairs of eyes without being questioned as to how long one intends to remain in the lounge or ordered to proceed there immediately. The dormitory residents wish to present themselves and demand courtesy for themselves and their guests.

Another lucid situation exists in the realm of dormitory rules concerning guests and curfews. A student, it appears, may remain in the lounge throughout the night; her guest must leave at 10:30. The girls urge a return to the 12:30 curfew, for guests. The rule which limits one guest per dorm room, is practical and understandable. However, news visitors wish to see a common friend, they are out of luck; one must leave.

In short, students should be given another set of standards in personal conduct. If a girl has a cold or some other minor malady, she must bandage herself up in a sheet and hurry to the dormitory for an examination so that she can obtain that precious literary note, “The Doctor’s Excuse.” For it seems, the parents of the commuters are not considered to be reliable sources as to the well-being of the girls. This situation is not unfair but exasperating for the girl who is not related to a doctor. We protest the double standard the school extends to extra-absentees and demand that the present policy be favorably changed.

Busy Bodies

A ridiculous situation now exists in the hobby of the dormitory. "Two guards, one housemother, are seemingly outnumbered by the students when the mainstay, the Inveterate Fixtures of the lobby. Add to this rather cramped (over a few lighting students and guests. The circumstances is, at least, absurd. The switchboard operator and one girl must frequently perform the necessary services of answering incoming telephone finds and protecting the occupants respectively without the aid of housemothers/ father. Students do not sign in that area rendering this personnel functionless, thus extraneous.

Furthermore, this point emphasizes the previous one, the attitude of the housemothers in the lobby is embarrassing and disgusting. We find that the students, in many cases, have been degraded, reprimanded and showed according to the while they be the housemothers. A certain lack of human respect is apparent in any adult who can take advantage of her power by abandoning codes of civility and courtesy in treating young ladies in her care. It is embarrassing enough to be seen by six pairs of eyes without being questioned as to how long one intends to remain in the lounge or ordered to proceed there immediately. The dormitory residents wish to present themselves and demand courtesy for themselves and their guests.

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A Sick Policy

Students and dorm students, though attending the same school, are seemingly ruled by two different sets of dogmas when it comes to sickness. Why can’t Yeshiva University contribute the required funds to the Administra­tion of YU, hold the upper hand.

For a dorm student, B.N. (before noon), girls not feeling well merely have to report to one of the housemothers who would advise bed rest and would excuse them from the line. Now, in a similar predicament, the patient need only go to room 286 where our capable nurse examines us and gives appropriate excuses for our various maladies.

For the commuters, another set of standards is put into effect. If a girl has a cold or some other minor malady, she must bandage herself up in a sheet and hurry to the dormitory for an examination so that she can obtain that precious literary note, “The Doctor’s Excuse.” For it seems, the parents of the commuters are not considered to be reliable sources as to the well-being of the girls. This situation is not unfair but exasperating for the girl who is not related to a doctor. We protest the double standard the school extends to extra-absentees and demand that the present policy be favorably changed.
Rabbi Rabinowitz receives plaque as Alumnae Association's Person of the Year

In a ceremony on April 12, the Board of Trustees of the College of Religious Education of the Hebrew Union College-Jewish Institute of Religion presented its annual Alumni Honors program to Rabbi Israel Rabinowitz of the College's New York Campus. Rabbi Rabinowitz, who received the award as Person of the Year, was cited for his leadership and dedication to the College, the Jewish community, and the profession of education.

The event, which took place in the College's auditorium, included an address by Dr. Max J. Etra, President of the Board of Trustees, who lauded Rabbi Rabinowitz's contributions to the College and the Jewish community. The ceremony was attended by hundreds of alumni and friends of the College, who were on hand to celebrate the achievements of Rabbi Rabinowitz and honor his dedication to Jewish education.

Dr. Etra praised Rabbi Rabinowitz for his leadership and dedication to the College, noting that he was a tireless advocate for Jewish education and for the preservation of Jewish culture. He commended Rabbi Rabinowitz for his work in building the College's New York Campus and for his contributions to the College's academic programs.

Rabbi Rabinowitz, who has served as President of the College's New York Campus since 1982, has been a leader in the Jewish community for many years. He has served on numerous boards and committees, and has been a vocal advocate for Jewish education and for the preservation of Jewish culture.

The Alumni Honors program is one of the College's most prestigious awards, recognizing the contributions of alumni and friends to the College and to the Jewish community. Rabbi Rabinowitz's receipt of this award is a testament to his dedication to Jewish education and to the College.
Well-Attended Assembly Features Rabbi Alter B. Z. Metzger; Relevance of “Tefillah” Discussed; Important Questions Answered

Rabbi Alter B. Z. Metzger, instructor at Manhattan Central and JIHS, declared at a large assembly of Shemot College students on the subject of “Tefillah” that it is not easily comprehended. He explained that individual prayer depends on a high level of aspiration and concept of self. We are in a sense praying above the heavens to reach our goals.

According to Rav Kook, the voice is constantly in a state of prayer. Mental prayer, or “tefillah from a more personal perspective, Man’s concept of self” consists of his relationship with his fellow man, and G-d. Man must realize that he exists because G-d created him to exist and therefore, his capacity for G-d given.

In order to pray, man must realize that he is a part of a greater collective unity. We pray in “s digits, the collective voice. "Knot triangulars" was chosen by Rav Chaim's Chavak in essence because it is the voice of the "year hatred" that prays for the good of the collective.

It is the voice of the "year hatred," the voice of isolation, that I'm not out for self-gratification. The prayer of the committed Jew is primarily the prayer of the "year hatred" who seeks the internal realization that he is a part of the total unit and responsible to it.

Rabbi Metzger answered students' questions concerning prayer, its purpose, and the need for personal objectives, tefillah via a tefillah, and woman's prayer, and the response. Students who attended this lecture were inspired by Rav Metzger, whose warm, friendly, and down-to-earth manner made him seem like a human master, a father figure, and there are many dimensions of tefillah.

Shabbos Minyan Becomes A Reality; "Girls Help Lend Shabbos Spirit"

Dorn Shabbat, honoring the first Shabbat all the girls were together in the new dormitory, was held March 11 and 12, Shabbat Parshah. The highlight of this Shabbat was the presence of a minyan for Rabbi Shabbat and Shabbat morning services.

For this minyan, the first to be held in several years, needed students at New York University were very helpful in putting up boys from Festiva College who attended the minyan. The boys who led the dancing and Joel Scharf who led the Sephardic minyan, are to be thanked for their welcome jobs. It is hoped that a Shabbat minyan at Shabbat will become a regular event, for the minyan added a touch of holiness and joy to this Shabbat.

At the special Shabbat minyan, the addition was a "fortunate one" and added fun. The minyan was held in the dormitory of Rabbi Schneier, a form which was held with the exception of Shabbat in the dormitory. The多人 attended this minyan under the direction of Rabbi Schneier who gave a Dvar Torah.

Steren Student Discusses Year of Study Abroad

by Shirley Ellinger

Shirley Ellinger, a student of Gesher College spending her junior year in Greater London, England, wrote this letter to the Observer.

"To be on an accurate picture of the Jewish Tutors' Training College in Greater London, England is small wonder. The Jewish population has increased from the northern stretch of the country to a radius of 50 miles with exceptional facilities for the-Semitism is not merely a place to receive, nor an educational system to learn, but it is also conceived by a very special social and cultural institution. That is why I am so glad to be able to write this letter to The Observer and to be able to express my gratitude.

We went to a series of lectures given by the students of the world. Most of them were brilliant, many of them were mediocre. They were numbered in the hundreds. The students had to be very different, with different qualities and different aims. A few of them were exceptional in their way of thinking. They had to be very different, with different qualities and different aims. A few of them were exceptional in their way of thinking. They had to be different in order to be recognized and appreciated.

In conclusion, with a letter which expresses the gratitude of the students, the Observer is grateful to her for her help and cooperation.

JEANNETTE

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The Sound of Music Prevails, Closet-Size Room Transforms

By Miriam Jovinov

I am sure you have heard the voices of a choir singing softly in the vicinity of the music room. At first the choir was small and unimportant, but now our little music room is being overcrowded by talented and eager singers, and by those who would like to believe they are talented alto and soprano组合 can be heard around the bend, past the first floor to the library, all the way down to the cafeteria.

While their voices take their course, girls sitting in these areas wonder who performs these songs and是由 these people. In the music room, those girls who stopped wondering why and ventured into the music room for a solution to the mystery are now

La Plume de Leon

Romain Rolland’s Thoughts Reflect French Conscience

LAST month was the first anniversary of the birth of Romain Rolland, the great author of Jean Christophe. He was known for his great work on great events in French and world history of his time reflect the feelings of the nation. An article by Jean Gehebene of the French Academy reveals to us elements of Rolland’s personal nature which he knew and admired.

Romain Rolland understood initially the moral and political thought of his time, and in his novels, sought to reflect the conscience of France, individual and the world, and their resistance to tyranny and oppression. In his journal, as yet unpublished, he kept till the end of his life at his retreat at Vexel, he explains his hopes for and those of France during the period of Paris in 1919.

He believed that the safe guard for human conduct was to listen to one’s own conscience and follow faithfully its dictates. Despite the trouble in the world, despite everything, it will continue to exist, and the inner light within man will keep it alive. Rolland looked to heroes such as Christ, who demonstrated his faith in the grandeur and dignity of mankind in our own age, despite the presence of tyranny and disaster.

The great principle which he preached was that every action must be accompanied with energy. His belief in what should be done and as an example his chief character Leon and Geste, one of whom said, “We must dream,” and the other who said, “We must act.”

...Continued from page 1...
**Halachic Seminar**

**Rabbi Martin Gordon Explains Significance of Brachot**

by Judy Deaser

Touring the campus, Rabbi Martin Gordon devoted a lecture in a series of hashkafah seminars, Thursday, February 24 in the student lounge. Rabbi Martin Gordon addressed the assembly on the concept of blessing — its nature and significance.

Brachot, Rabbi Gordon explained, are one of the most significant points beyond Jewish practice. They enable the Jew to recognize G-d on all occasions and through every facet of his experiences.

There are brachot related to sensual perception, such as those recited at the sight of natural phenomena; and there are brachot related to great emotional experiences, such as those of joy, sorrow, or awe at the sight of great wisdom or high honor. Through a brachot, one acknowledges that G-d is the source of all.

**Bracha Means Increase**

The word bracha means increase. When G-d blesses man, the implication is that there is an increase of some good. But when we recite a brachot, and say, "Barchu Atah Hanenu" (blessed are you, G-d) how can we express this concept of blessing and increase without suggesting a time or place or experience other than the present one?

**Koss–Tic Comments**

(Continued from page 8, col. 1)

To show their interest. For our Chasidim habitants, not one family member appears.

Upon Student Council's requesting to meet with a certain body of teachers, simply to discuss problems, we were faced by some cold shoulders, which led us to "how dare we?" as if we had no right to meet and talk with them as a group, yet on an informal basis. Are the students motivated by the same spirit when teachers persistently come late and dismiss their classes late, assign loads of homework which they themselves cannot finish, yet still expect the same lectures every year without changing anything, without trying to make their class enjoyable?

What is there about us that causes many of our faculty to treat us as children? We are not even told of changes in our school administration but must listen to the grape vine and consult the TINER to learn the plans for "our building." What is there about them that even the faculty wants to be associated with or it its students?

It has been shown that when that faculty puts forth, as evidenced in lectures and extra-curricular activities, students willingly do their part. When others show interest in us, it has been proven that the students readily respond. Despite student non-participation in assemblies and dormancy on Shabbos, on the previous occasions of the Dr. Briskin addressing the student body, at a Shabbos Negiah in 1900, or a lecture at a symposium, and at a student body meeting in 1964-65, the student response was practically unanimous. But why has it been impossible for the president of our university to meet with us this year?

We respect his big and tremendous schedule, but there are many students who would not recognize him if they passed on the street. Aren't we vital enough to merit an audience? Has it been impossible for the Student Council President of Stern to set an appointment? It is because there are so many other duties, as many as his, that there is no time for us!

Why are we expected to uphold the price hikes and other decisions concurrently affecting our "brothers," when its commonly known that our share is not at all equal to theirs? Our Student Council hasn't the money to pay its bills and the edition of the OBSERVER and all other Student Council activities must be curtailed lest we overstep. Where are our lounges, our improved facilities, let alone the building crew for our own "building"?

How much longer are we to face an empty lot while upper-level bricks of one building are painted and specified to match those of a newly-constructed building-to-order dorm—out a glorified shack from which carpeted lofts—commonly used as a shed while earth is dug and dragged in (Continued on page 7, col. 2)

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**Class News**

**Semester Activities Under Way**

by Miriam Levy

Beginning of the semester plans are being translated into action as the individual classes attempt to keep their members busy during the interim period between Purim and Pesach vacations.

The Senior Class sponsored a Theater Party to the "Mad Thursday night.

The Freshman class held their Shabbos on March 19. On March 21 they sponsored a Theater Party to "The Impossible Years," an Independence Day Celebration (FCRT) is being planned for Sunday, April 24.

**The Observer** March 28, 1966

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**Mazel Tov**

Engagements: Melody Abraham '66 — Avram Rutkith
Janet Margan '67 — Melvyn Lazarus
Barbara Kagan '67 — Henry Levaser
Janet Mason '64 — Moshe Nechi
Frida Salomon '64 — Ralph Davidson
Esther Tabor '64 — Moshe Preiser
Barbara Koenigsberg '65 — Lillian Desau '65
Aviva Kavlan '63 — Henry Swidt
Tova Wagner '64 — Uri HaLevi

Birtah Hoshanos

There are three types of brachot, he explained. The first is Bircat Hamazon, the brachot recited before eating a meal. These brachot begin with the blessing of "Al HaOlamim Benei Tzvi," (Who has sanctified us through his commandments and commanded us to). These include such brachot as those recited before lighting the candles of Shabbos or a holiday. They have a three-fold purpose.

1. To direct the person to G-d so that the Shabbos or the holiday is not seen as an ordinary day.
2. To move the individual so he experiences the depth and meaning thereby creating a deeper experience.
3. To offer the giver of the privilege and opportunity to perform the mitzvah.

Birtah Hoshanos are to be recited, in most cases, immediately before the minhah is performed because it is then that they are most meaningful.

(Continued on page 7, col. 4)
Poetry Society Will Help Young Aspirants Gain Recognition; Stern College Alumni Welcome

by Peter Ruthe

Editor's Note: This is the first in a series of articles about interesting places on or near 314th Street Campus.

I walked down 314th Street and wondered whether that brick-looking sign, "Poetry Society of America," would lead you to dusty red velvet drapes, droning old women, and a room of approximately 330 cubic feet. I did find my way into the office of Charles W. Wagner, executive secretary, rather a broad medium-height man, with quite a collection of hair on his head. No dusting old women in sight; no red velvet drapes and behind no door.

He welcomed me warmly (he had been joking when he said that he had never seen a "Shaker" sign that close up before, wasn't he?) and generally connected with me over a few questions. He explained that the PSA was an offshoot of the Daughters of American Revolution, but an organization for poets, founded by poets in 1909. It aims to help prove poets live comfortably, to gain recognition for amateur poets of ability and to stimulate and redress the art of American poetry. Toward this end, it presents more than $8,000 in cash prizes every year at an annual competition. Every month, open meetings are held at 6:00 p.m. on 53rd Street. A principal appeal feature is a note on some topic relating to American poetry; an award is presented for the discussion of the poems submitted to the Society's monthly contest postcard. From the several poems read, two are chosen by the audience for cash prizes and are entered in the annual competition for a larger award.

To be accepted as a member of this PSA, one short poem must be judged worthy by the executive board vote (i.e. if a singer passed!) Mr. Wagner suggested that Stern students wouldn't apply for membership in most cases, so he gave me only two applications: English majors, important.

Tzedakah

(Continued from page 1)

act of charity is certainly a rational one entirely suitable to thinking intelligent beings.

Be giving tzedakah (i.e. God is on the giving end, it is presented more or less to the individual.

The leaders and mothers of the Jewish community of tomorrow is it our obligation to seclude the habit of giving tzedakah; and the only way to learn is by giving.

Individual contributions can be made at any time in the smoking lounge. The flame adorning this display serves as a tzedakah box. At the top of the flame there is an opening in which you can deposit your donations. The tzedakah box underlining the flame is huge enough to accommodate all the contributions you wish to make. Add to the flame... Add to the everlasting spirit.

SSSJ Formulate Plans for New Passover Protest March

by Lenora Wallen

The New York Conference on Soviet Jewry, composed of major Jewish youth organizations in this city, is planning a massive Passover demonstration called "The March of the Goel." March plans will take place on Friday, April 8th. It will assemble at the Soviet U.N. Mission and proceed to march to the U.N. for a demonstration. If you live anywhere within the New York area, try to attend this demonstration. Further information will be posted.

A demonstration of this nature is taking place for several reasons. Although it has been reported that the cities of Moscow and Lenin­

grad will have Passover, there has not been news that the majority of Jews of the Soviet Union who live outside of these cities will have Passover. March 3, 1966. Rabbi Israel Miller, President of the Union of Orthodox Jewish Congregations, promoted this statement. Mazot are symbolic of the many other necessities which the Jews in the Soviet Union are de­

nied. Former ambassador to the Soviet Union, Mr. Kedosh, elabor­

ated on his speech during a recent club lecture.

As reported in the March 17th Congressional Newsletter, the Soviet leaders accept the "Goel is Watching!" and are responsive to protest. A recent visit to this country, by the American delegation, was not based on anti-semitism. The Soviet leaders seem to have set up their charges against Jews for economic crimes. Despite the fact that these charges have taken place, they do NOT imply that we stop our protests.

At our brother school, Yeshiva College, members of the administra­

tion, faculty and student leaders came out with a letter addressed to the student body urging students "to join SSSJ (5 yr.) as members and to support its ac­

tivities in every way."

Alumni Dinner

(Continued from page 3)

He stressed the great happiness which the event brought to all — his mother, in-laws, children, and last, but not least, his wife. (His wife, he stated, is the mother of five, but does not look it.) It is an encour­
ging sign to all Stern Alumnae. But, he added, as a religious coun­
selor he must advise all to get married first.)

In a more serious vein, Rabbi Rahibnovitz noted that this year's Alumnae Dinner was the seventh one held. Normally, the number seven signifies "rest." However, at this point we cannot rest, for Stern College and Yeshiva University has before them a larger task than ever before. Whatever we do has relevance for the children of today. Only through our concerted efforts will we insure the lives of our children and the world.

The most enjoyable evening concluded with the singing of the Alma Mater, which was led by Shaine Friedman Spalter '65.

Getting Hungry Leads to Problems — Cafeteria Style

If you are finished with your studies and are thinking about having a bite to eat, you will probably head for the cafeteria. The cafeteria is a place where you can get a good meal at a reasonable price. But there are some things you should know about the cafeteria before you go.

Alumni Dinner

(Continued from page 3)

BONG—run, don't walk down the stairway. Never take the ele­

vator (unless the elevator always goes a different way in a hurry). Apologize to Dean Iness as you pick her up off the floor, but do not stop.

Item 4: THE CAFETERIA

The Obstetrical Course

Get to the cafeteria just in time to hear some faculty member say "I don't know why these girls are always running in" as he pushes to get the front of the line and order lunch. Take a moment to look around, there are some things of interest. Spot a likely-to-be-finished-soon prospect (can be gauged cor­

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Every Right to Martyrdom
Denied to Soviet Jewry

(Continued from page 2)

oppression is denied the Jew. Even the sympathy and respect he deserves is denied him.

The reaction of people exposed to an atmosphere of daily discrimination, unlike any other national group causes resistance and rebellion which is often expressed in unusual ways. They express their Jewishness and resilience at such times as on Hanukkah Tovah when the youth sing Israeli songs and dance for hours in the streets.

Mr. Taksha ended his speech by saying that great historical challenges have taken place during our own time which have been crucial in determining the course of modern Jewish history. One

Is Yeshiva Serious About Our Education At Stern?
(Continued from page 5)

dedicated to science, while windows rattle from the blasting for the new library? Though no fault of ours (we did not pick our location and do not intend the high rent for it), why is our money available for everything except our education?

Who by the very age, save for our benefactor whom we church-donated or dedicated anything in our building or even in our new dormitory? Why isn't there even money for looking for a Shabbos minyan? Which is why we have also have free Shabbos Services.

Does Yeshiva University hold to the traditional Jewish views towards the education of women? Is just anything good enough for us? Are we the only ones around? Why was Stern founded? Are we so besotted into believing that we DID NOT come for educational goals? Were we deceiving ourselves at a public stunt? Shiny brass looks marvelous in pictures and words but is that where responsibilities stop? Are we a "Bachurim Institute"—a place for hand-me-downs and family debts?—Actions speak louder than words?

Where are the students to find their motivation, their interest, their devotion? When? When do the others sleep? When?

Jan. Cynthia Happily
Settled in New Dorm
(Continued from page 1)

Jan and Cynthia had managed to move most everything to the new dorm with not too much strain on their nerves. The only minor conflict occurred when they realized that they had forgotten to eat lunch and Jan suggested going to Kellerman's. Cynthia started to get violent but was stopped when they heard a rumor that there was a girl crying hysterically in one of the rooms. Figuring that someone had finally cracked the two girls joined the other occupants; it was quite a scene as a poor freshman chocked pathetically to the real main toilet in Room 332 crying "I don't want to get married." She was slowly subdued when someone gave her one of Dr. Sar's cure-all pills.

By Sunday night Jan and Cynthia had settled comfortably in their respective rooms and had begun to unpack. Once again no one had done any work, but classes were to be held as scheduled on Monday. Surprisingly enough every girl managed to show up for classes except for one, which would have been quite understandable had she not been a commuter.

Of course it's all over now. We've packed. We've moved. We've settled. Then again we're also two years younger in our work. However, there is always a bright side to every thing and when we find it, we'll let Cynthia Katz write an article about it.

On Friday, February 26, 1966, the second was the establishment of the State of Israel and the war of Liberation and the third the situa­tion of the Russian Jew today in which we raged with fear before the million Russian Jews look to us and hope with supplications and filled eyes that we will not forget them and will not fail.

Mr. Taksha's speech ev­eryone was left with a deeper un­derstanding of the torments facing the Jewishness and resistance times as on New York, N.Y., 10019.

Dr. M. Herrmann read a paper before the Conference on Medieval Studies at Western Michigan University, Kalamazoo, Michigan on "Stamford's "Madame de la Reine" and the Jews" and one at the forum of Young Israel of New York on "Judaism at a Time of Change — In the Past and in the Present.

Florencio Zweig, who exchanges the newly married female goat of the Meleah, Lex Wiener, for a Billy Goat, when the Meleah returns home, finds that the goat that the goatherd, Toby Umansky, has sold him has changed sexes — much to the consternation of his wife Belfine, played by Judy Turk.

The cast moved from one play to the next and the unity of the three plays rests to a great extent upon Beverly manganese. Herself and the audience made them feel as if they were a part of the drama going on in the stage.

The thanks for the production lie, of course, entirely with the director and crew. Miss Tashler, di­rected the cast to success with her hard work and exuberance— the cast was confident and en­thusiastic throughout the rehearsals. Foster Bub­ler assisted Miss Tashler as direc­tor. As stage manager, he helped to insure the smooth running of the plays. The imaginative back­drop design was the work of Susanne Schwalm and the costumes were designed by Inge Gershe.

The rest of the cast and crew are to be congratulated along with those mentioned above, for it is only through a cooperative effort of all involved that such a pro­duction can be successful. The Stern College Dramatic Society's production was certainly enjoyed by all.

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A Hundred Stern Girls Strike in Office: Protest Inadequate Transport Facilities

The Observer
March 20, 1966

One Hundred Stern Girls Strike in Office:
Protest Inadequate Transport Facilities

(Continued from page 1)

Worse than the hard times of Yeshiva's past, the students are currently faced with an unprecedented shortage of bus transportation. This week the students are refusing to pay the bus fare. The students feel that the administration is treating them as second class citizens.

"As a student we have every reason to believe that we are important to the administration," the students say. "We are paying a large sum of money for our education, and yet we cannot even be given the services which we pay for."

"The administration does not have the slightest idea of the needs of the students," the students charge. "We are forced to take buses which are overcrowded, and are subjected to the discomfort of walking back and forth to school."

The administration has been notified of the students' complaints, but has failed to take any action to rectify the situation. The students are demanding adequate transportation services, and will continue their strike until their demands are met.

The students are convinced that the administration is treating them with the utmost disrespect, and are determined to fight for their rights.

The students' strike is not only a protest against the administration, but is also a call for the public to support their fight for justice.

The students have compiled a list of the services which they feel are inadequate, and have presented this list to the administration. The students have also organized a petition, which they will present to the administration in order to demonstrate the magnitude of their dissatisfaction.

The students are determined to continue their strike until their demands are met, and are asking for the support of the public in their fight for justice.