Two Seniors Named To Aishel Scholastic Service Society

Weinberg Traces 'Machlokes' Love of Dispute in History

"I sincerely believe there has to be a certain amount of flexibility" in the Orthodox way. With this Rabbi Raphael Weinberg, Assistant Professor of Jewish History, expressed his position in a lively discussion on "The Love of Machlokes" at an informal Open End meeting on February 21st.

He began by giving the historical background of machlokes, dispute. He suggested that the tradition of heated Jewish discussion may stem from the Jews' search for something, or from the Jews' nature: "he thinks and forms opinions." The most unfortunate manifestation of this trait, he said, was during the Second Temple when each faction within the community preferred to serve Rome rather than serve a Jew of another faction's persuasion. The hatred culminated in the destruction of the Temple, but before such events caused the burning of a twenty-years' supply of food within three weeks, giving rise to starvation conditions - all this due to machlokes.

Modern times have the same problems. Both sides in Israel today feel that their cause is true, but "we may be heading for a head-on collision." There are thinkers on both sides of the dispute. The religious sincerely believe that a state under religious jurisdiction is needed, and that the solution is an Israel in a light other than a religious one. Dr. Weinberg cited many examples in our history. Rav Saadiah Gaon versus the Exarch of his time and the chassidim and misnagdim in Babylonia are just a few.

Our exodus has often been that in a discussion of Torah one must feel the truth and by preventing another person, better questions are asked, better answers are given and the truth emerges. Rabbi Weinberg hesitated to accept this answer to the machlokes syndrome.

Koenig, Meyer Given Recognition; Merits of Student Leaders Cited

IN an academic society which is very much aware of the competitive struggle for success, it is only natural that students respond to this pressure by applying themselves seriously to their studies. Lectures, examinations, and term papers are the focal point of a diligent student's life, and he, in necessity, constantly translates with his grades and their effect on his future.

Hassers such as making the Dean's List further motivates him to excel in his work. Accompanying this intense concentration on scholastic achievement is the danger of neglecting one's personal identity as a positive, rather than passive, factor in the academic world.

Stem recognizes those students who distinguish themselves academically, but appreciates to a deeper extent those who also take advantage of what the college offers them and develop their characters as leaders and participants in college life.

While most colleges will give Phi Beta Kappa awards honoring scholarship alone, Stern created Aishel, the Scholastic Service Society. Membership is open to juniors and seniors who have a 3.4 index and have accumulated the necessary amount of service points.

Five students were elected to Aishel in its first election of spring 1961, and were followed in spring 1962, five in spring of 1963, and one in fall of 1964. In the spring of 1966, Rochelle Speigel, Student Council President, was elected to the Aishel leadership. And in June of 1966, Abel recognized the merits of two present seniors, Esther Kras of Charleston, South Carolina and Naomi Meyer of New York.

Rochel, who is majoring in psychology, served her sophomore and junior years. Last year, she was in charge of the junior book sale, and she is presently the photography editor of the yearbook.

Naomi, a French major, has been nominated for the Woodrow Wilson fellowship. She was class secretary in her junior year, and is editor of the Observer, and editor-in-chief of her yearbook.

Both Esther and Naomi exemplify the qualities that Stem wishes to emphasize; not only have they worked for their personal success, but they have also recognized their responsibility to Stem by serving the college throughout their academic careers.

Long Island Community Protest In Vigil Others Plan For Nationwide Demonstration

LeNOIRE WOLFSON

Leaders and communities have much to learn from the efforts of the community of Robin, L. exerted its protest concerned with the plight of Soviet Jewry. Beginning at 7 p.m., a unique "1966 Inter­national Light Vigil," was held at a local synagogue, February 23.

This vigil was mobilized by the efforts of twenty leading Jewish and secular organizations representing almost the entire community. Every hour a different one of the organizations was responsible to present a program.

Other features of the vigil were a Tonomah parade of 200 youths; bells rung by churches throughout Nassau County; a petition signed by every person at the vigil; letters written to Soviet and United States officials.

April 3rd, Saturday evening, local communities throughout the United States are planning protests concerned with Soviet Jewry. Representatives of these protests will join together with the people of New York City April 15th, Saturday evening, for the "All Night National Vigil" at the United Nations.

The theme of this evening will be "Soviet Jewry: Past, Present, Future." Presently, students and Yeshiva students are working with Jewish organizations under the direction of Student Struggle for Soviet Jewry, in development of local and national vigils. The vigil in New York City will be the first large scale all night vigil for Soviet Jewry here.
Shabbos Ruach Aired

It may be accurate to say that one of our biggest problems is the one we call lack of Shabbos ruach, atmosphere. The solution we are about to suggest may not be a popular one at first, but we consider it necessary if we are to solve some of the problem. Think about our solution objectively, and then decide on its merits.

The problem is obvious, Stern. Shabbos emphasizes what Shabbos is not, but fails when it comes to stressing the beauty of what Shabbos is. It is not entirely the fault of the administration. It is our fault.

Those of us who know Shabbos hate to let an opportunity for a meaningful one go by. We take part in a mass exodus each Friday, often leaving behind those who, so to speak, need Shabbos most.

We hate to stay because it's often depressing here. But it is depressing because we leave. In short, the problem exists. (Home hospitality is not enough of an answer.)

Our solution: Compulsory participation in school Shabbos-aim for all dormers, periodically. Space may be a problem. In that case we would divide the obligation compelling one class to stay every other week. In that way two out of every four Shabbosim would be meaningful, instructive experiences for all of you somewhere every eight weeks.

"The Observer" would like to hear your reaction to this suggestion either by letter, note, or word of mouth. It is serious enough to merit immediate consideration and action.

Block To Exam File

The basic problem of establishing an exam file at Stern is that no one is doing anything about it. The exam file is a record of all past final examinations by department, course, and instructor. The file consists of the student's examination papers, which are to become familiar with the type of exam given by a certain instructor or in a particular course.

The motion to institute the file was defeated at a faculty meeting last year on the grounds that "students would be misled and not study for finals" (from Brief to students on Exam File Committee). This is absurd. If the faculty does not have enough imagination to make new exams every year or lacks the know-how of making exams to which the student must apply himself, then more than formalization, one would think that pride alone would force them into instituting the file.

That the motion was defeated and, according to the rules, a defeated motion is dead—it cannot come up for a revote.

The task belongs now to the student body. There is a committee on administration, which may be the examiners to the file, but very few of the appointed students are not afraid to approach the faculty members who also are co-equal.

The students must be aware of the great service the file would provide. Why aren't they talking to the teachers? Why aren't they working for the committee?

Guidance Here Leaves Lots to Be Desired

In this case the current system is the best. The fact is that we have many special needs—no matter how severe the problem—the student-admission group has to discuss a personal problem. And the girl who has not made a religious adjustment to Stern does not necessarily want to speak of it.

Secondly, there is the matter of time. Those rabhas who have the initiative to speak to, almost always have full calendars. And more often than not, the student is really struck with the desire to speak—take a lead at night, whey Shabbos, after an infrequent exam session, etc., usually are not available.

"The Observer" would like to suggest the following plan to meet that need:

"We would like to see a system of dormitory counselors initiated at Stern, which could operate similarly to the method used at other women's colleges.

"We would suggest Stern graduate students preferably those enrolled at the Schools of Yeshiva University to maintain residence in the dormitory for a year..."

Your mother is getting old. Your four year old is growing up fast, and you just have no time and space to visit. You decide to write a letter to your child on Father's Day.

To The Editor:

Thank you for once more sending me your school paper. I read it each time with deep interest looking for clues as to what the future holds. Sterling is not your disappointing child.

The article on "Bloody Failing" in the New York Times did not catch my attention. It was not quite close to the way the entire message was not. Yet it started me thinking again on the subject that occupies as much of the thoughts of every woman with a marriageable daughter.

Your mother is getting old-fashioned, for it has come to the point where I have grave misgivings about this entire Institution (Continued on page 4)

letters To The Editor

We must express ourselves to others of different beliefs not in order to convince them that we are right, but to state a clear well-defined position. We must communicati...
Alumni Often Unqualified to Interview; Need Trained Interviewers for Applicants

By ROCHEL SPERLING

As the school year progresses and so conversations with university officials and administration are trying to solve or alleviate the "religious problem" to be discussed, it appears that the time has come to once again evaluate the interviewing system at Stern with the hope for a positive response from the "highly qualified" and "well prepared" interviewers.

The interviewing system in present appears various forms. Three girls living in the New York City vicinity are asked to go to the College for their interviews, which are in charge of interviews are young female students who are majoring in charge of interviewing candidates.

Then the questions asked are not of a probing nature and are therefore inadequate. I have uncovered the girl's valid reasons for wanting to accept an offer of Stern, or her honest stand on various religious beliefs, practices, or, if more important, economics, is not acceptable by Stern.

In fact, many of the students interviewed are insulted by the inadequate or stupidity of the questions. For example, several have already been asked as to what they would do if taken to a non-Jewish home. I have heard such queries compared to attitude questions asked in driver's education classes, what would you do if you, the driver, had the right of way and a pedestrian was walking across your path?

However, individuals are not ultimately responsible for the inadequate state of these interviews. They are either asked to assume an additional task for which they lack the time to do it. To alleviate this problem trained interviewers must be employed by the University, whose sole job will be to interview prospective students.

If we deem this state of affairs to be grave, the situation to be found out-of-town is even more serious. For out of New York; interviews are conducted remotely usually by an alumnus of Yeshiva University.

As for instance the local rabbi has filled out the major portion of the interview, it would be wise if he has questioned the girl, since he has known the family for generations and doesn't even bother to ask her about her attitude towards observance of Shabbat and kashrut.

Weissberg's other books were first written in French. "Mano Elison translated the articles and added an historical afterward to the end of the book. The historical afterward contains much factual information on Soviet Jewry.

The Jews of Silence, Weissberg's latest book based upon Weissberg's travels to Russia last year during the holidays of Hanukkah and Rosh Hashanah and Sinter Tu­rah, but the book is not a typical travel book. Nevertheless, the reader will dwell on places of interest which one should see or does he paint a pleasant picture which should encourage tourism. And he does not make one envision of his ad­ventures.

Both, he concentrates his at­tention upon the eyes of the people. The people whom he pictures are not the typical early Russians, but the Jewish Jews of Russia. Yet, the Jews he met in Russia were not completely fear-ridden.

Walk Softly and Bring A Bouquet

By BRENDA SIEGEL

Well, they said it couldn't be done, but at Stern, in Jewish studies, it is.

It started when some thoughtful boy de­cided to send his girl friend flowers. So far, so good, because he did not want to spend too much money on the flowers, so an unassuming delivery man was handed a box of flowers to be delivered to 50 East 34th St.

It is not surprising that he assumed that this building is an apartment house, especially since the signers "Now Renting" were still painted on the side of the building.

Once inside, he began to look a little different from the normal apartment house, but when the delivery man asked "is it O.K. to deliver flowers here?" he was assured that it was, so he stepped into the elevator, and up he went.

Of course, this is a happy ending. The guard, quickly putting down, and then together realized that a MAN had actually forced his way into the dorm. Without bothering to ask any questions or to see when or whether the man would leave, he started calling all female students carrying suitcases, bags of food and commanded "Follow that eleva­tor!"

Exactly what happened after this is hard to tell, and so no one knows. The delivery man did not come back to his left, but no one believed that he had really gone.

The thought that he could be lurking, unsuspected, on one of the floors disturbed the minds of the housekeepers, who immediately called the police. It is later reported that they frantically searched the building, locking every apartment door as they went.

Wiesel's "Jews of Silence" Reveals True Soviet Crisis

They were not fearful of their physical security in Russia, Weissberg states that their situation is not that of the Jews during Hitler's reign. Rather, their dilemma is different.

On the one hand, the government tried to force them to assimilate; and, on the other hand, the government dissuaded them from assimilating them into the general population, the government has taken away their religious and cultural traditions. Yet, the government does not accept them as equal to other citizens.

In a splash of various in­cidents, Weissberg paints his picture for us. He tells of readers of vari­ous incidents which happened to him, or which he heard about through other people. For instance, while walking in the crowd of 35,000 people in front of the Moscow synagogue, Wiesel was approached by a middle-aged man.

The man had been coming to the celebration for the last few years without the knowl­edge that he is a Jew. He had been en­titled to a youth from the crowd. The man asked the man at Stern with the situation of Soviet Jewry.

He addressing the individual re­ader with a personal approach, Weiss­berg solicited essays, he tells his readers from a detailed study.

Not only does he convey the innumerable things that have happened with the present situation of Soviet Jewry, but also he tells us that we have a moral obligation to protest the situation. In Wiesel's own words, he warns us:

In every city I heard dozens of cries like these, almost with­out variation. I saw not to forget, not so it all. I saw to war on the Jews communica­tion of the world that their condition be acknowledged a horrible crime in the time to come.
Dear Mr. Anonymous Poet,

Your letter has come to me and I can see why you prefer to remain anonymous. I hope that I can clear up any misunderstandings that you might have in the future.

I believe that your interest in religious poetry is commendable, but I must respectfully suggest that you consider the work of a professional poet.

As for your request to write poetry specifically about religious themes, I would recommend that you consult with a poet who is experienced in this area.

Sincerely,
John Caanell
Review of “La Vie de Guillaume Pérès”, by Paul-André Levy
By EVAN LEWIN
On December 7, in “Plume d’Or,” the prize of ten thousand francs given by the French newspaper, Figaro, was awarded to Paul-André Levy for his book, “La Vie de Guillaume Pérès,” 216 pages, published by Figaro Editions.
Out of a jury of thirty, he received five votes, one of them of literature, as Chairperson, one of the literary directors of the publishing house, Jean Ed­itions de Seuil, is a man of great modesty who in his works does not dwell on his own reactions, but prefers to remain in the back­ground.
The vocabulary of the book and the topics with which it deals are philosophic. When asked if the book was autobiographical, the author replied in the negative.
Guillaume Pérès was fifteen years older than he, living in the Provence. He himself in Paris.

Silver Company Chooses Stern
During the month of February many of America’s oldest silver­smiths, are conducting a “Silver Opinion Competition” in which the winners are to receive appropriate sums of money. The competition is open to all members of the Chamber of Commerce, the Chamber of De­livery, and the Chamber of Commerce.

News Nuts, Come Out of Your Shells
Before you begin...
The aim of this test is to help you review recent news events of signifi­cance and how to make the best use of the time.

Anyone who wishes to pur­chase a exception­al work of art, whether it be a Nautilus Mosaic or a French­Le­nong­v, would have an excellent opportunity to do so.

It is through the efforts of the Silver Opinion Competition that the grand award is made to those entries matching the highest mark in craft and beauty.

Not to be outdone by Paul­André, the book will be published in French soon. The test will be written by Time Magazine.

I. THE YEAR
The following statements about some of the year’s major events are either true or false. (Mark T or F next to the appropriate numbers on the answer sheet.)

1. The Red Guards used a Red Guards for a planned invasion of South Viet Nam.

2. Igniting an international crisis, the U.S. reigned as Secretary­General of the U.N., forcing a cold war against the replacement.

3. NATO adopted Belgium as its new home following evacuation of the frigate troops from French ships.

4. Russian and U.S. lunar explorations during the year demonstrated the moon offers a workable surface for manned landing.

5. Despite inflation jitters and Viet Nam­watching, Wall Street never stopped its ride, made with the assistance of the Dow­Jones average.

6. November ­elections brought new strength to Republicans as well as brighter hopes for 1968, thus restoring vigor to the two­party system.

7. Despite recent gains in civil rights, last summer’s racial violence underscored continued Negro frustration and the desire for further advances.

8. A best­selling exposé aroused public concern over automobile safety, triggered a Senate hearing and helped re­shapes Detroit’s designs.

9. The wedding of Lady Diana Spencer to Prince Patrick Noguchi marked the first time since P.D.R. that a U.S. President in office became a father of the bride.

II. THE ELECTIONS
A record 64 million Americans went to the polls in November, resulting in one of the most significant off­year elections since 1938. (Match the election results below with the appropriate states.)

1. A Mormon and the American Motors, George Romney won the presidency as Governor of this state and gained him the future­presidential candidates.

2. Helen Rockefeller scored the most impressive upset among the governors, rising in six months from a record low in popularity to a dramatic victory in a four­state race here.

3. A continuation of this state it’s voters, faced with two two­southerners candidates, wrote in the name of an ex­governor, denying authority to the majority for the governor.

4. Attorney General of this state, Edward Broke became the first Negro in U.S. history to be elected to the Senate by popular vote.

5. The Republican sweep of victories came here with the election of the state’s first G.O.P. Congressman in modern times, and as Governor, Wisconsin Rockerwell.

6. Movie actor, political advisor, conservative Republican, Ronald Reagan announced incumbent Democrat Pat Brown to become governor of the nation’s most populous state.

8. Legally barred from succeeding himself here, Governor George Wallace successfully ran his friend instead, trying to bend a third party in 1969.

9. Self­made millionaire Charles Percy won his first elected office by defeating his former professor, this incumbent Senator, Demo­cratic Paul Douglas.

10. The nation’s (Place the letter of the correct answer on your answer sheet.)

20. One of the most outspoken critics of the Administration’s Viet­Nam policy proved to be the chairman of the Senate Foreign Relations Committee.

A. Robert Weaver
B. Wayne Morse
C. William Fulbright

21. Officially announced, a total of $2 billion was spent in this state.

C. Florida

News Nuts, Come Out of Your Shells (Continued on page 8)
“Anti-Semite and the Jew”: Misses the Point of Survival
by TAMARA BARKOWSKY

In his essay, "Anti-Semite and the Jew" Paul Sartre exposes the problem of Anti-Semitism: what is a Jew and what is the world doing to solve the Jewish problem?

Sartre has been successful in two of his aims. He has shown the futility of flight from a world which has marked so much of Jewish life even since the Enlightenment. In addition, he has given the disenfranchised a glimpse of his own existence and has*cosanized the Christian world for the plight of the Jew.

But his solution to the problem of Anti-Semitism is unacceptable to the Jewish world.

Sartre recognizes the precarious situation of the Jew in the world: "The Jews and the enemies who lack passion.... There is no such difference between the Anti­Semitic and the democratic. The former wish to destroy him as a man and leave nothing in him but the Jew, the unchangeable; the latter wishes to destroy him as a Jew and leave nothing in him but the man, the universal and abstract subject of the right of man and the rights of the citizen."

What does Sartre propose as an ultimate solution? Sartre says that only in a classless collectivist society is there any hope for the destruction of Anti-Semitism. Anti-Semitism is the bourgeois expression of the class struggle and the present system of property ownership has been one of the greatest irritants in the picture.

The Jew is not a man who is refused access to the bourgeois values of custom and property. He lacks grass roots to accredit him to a traditional and national conscience. Sartre says that the Jewish nation lacks national roots and traditional consciousness.

But he fails to recognize that there is a spiritual bond that keeps Jew and Jew together in a traditional past.

Sartre says that the Jew should "live a full Jewish life" and be authentic. For Sartre, authenticity is an integral part of his concept of freedom. He says: "If it is agreed within the limits of a situation, then it is easy. The authenticiaty position may be considered authentic or inauthentic according to the choices made in the situation. Authenticity consists in having true and liquid conscience and the simplicity of flight from an authentic dilemma and risks that it involves, in accepting it in pride or humiliation accepting the situation, and the Jew does not escape this authenticity. For him it is to live the full his condition as a Jew; inauthenticity is to deny it or to attempt to escape it."2

In terms of identification of the Jew, Sartre's main point seems to be that the Jew should become the Christian world has made him a Jew. Granted, Jewish history may be, in many instances, a result of the situations of the non-Jewish world, but I feel that Sartre grossly exaggerates this point.

According to Sartre, "It is neither their past, their religion, nor their art that unites the home of Israel, if they have a common bond, if all of them observe the name Jew, it is because they have in common the situation of a Jew, that is, they have an Anti-Semite who creates them."3

Sartre's idea of a positive Judaism, a Judaism which is accepted as the result of free choice, seems to be incoherent.

Sartre says: "The Jewish problem is to be defined in terms of merely a situation imposed upon certain people by a world."

And who is this Anti-Semite that gives the Jew big situation? As Sartre says: "The man who is afraid. Not of the Jews, to be sure, but of himself, of his own consciousness, of his liberty of his impressions, his uneasiness at the demolition of certainties, of society, and of the world—of everything except the Jew. He is a coward who does not want to admit his cowardice to himself, or to anyone but himself. He is not a Jew at all, but a president, or where his counter part will make use of the Negro or the man of yellow skin. Anti-Semitism is a man who wishes to be a pillory stone, or furious torrent, a devastating thunderbolt—anything except a man.

Despite the author's sincere intentions, the book does not emerge as a meaningful and significant work to the orthodox Jewish world. The author has failed to show the miraculous survival of Judaism.

Lewin Examines Lestor Book

(Continued from page 5)

The author of the book, John Guil­

lame Pfeifer, Lestor uses letters, his interviews with the testimonials of people who knew him to recon­struct him in his entirety. He does not merely reconstruct a definition, which he knows that he himself would not have liked.

What he attempts to do by the combination of the authorial events, is to reveal, as Guillame himself wrote in his journal in 1942, the movement of insistent forces, creating the chain of co­

ors: "This chain of existences," he later refers to the 1941 to 1946 to imagine to reconstruct and it is a vanity to attempt to arrive at the "sum of oneself."

The author first met Pfeifer as a prisoner during the war, and who was believed to be deceased. Pfeifer was planning his escape. He felt that if his escape would be successful, he would give him his note book to the author. The former was killed when a house where he lived in Cemmen was bombed in 1944.

When Lestor saw Pfeifer after the war, he was about to depart for the Congo, and he entrusted his journals and papers to him to do with them as he pleased after his death. The two never saw each other again as Guil­

lame returned, was hospitalized and died shortly after in April, 1949, at the age of forty-eight.

After his death, his papers were sent to the author by his sister and he began to reconstruct the life of Perier from the documents dating from adolescence, wartime, captivity and including the period in Africa from 1945.

Throughout the book, Lestor has attempted to reveal not only the spiritual freedom of Pfeifer through the war years but also the more intimate side of his life his relationship with the wife, his fears, desires, hopes, religious feelings and concern for humanity in general.

This book is dedicated both to the people who did not know Guillame Pfeifer since it illustrates his idea that "the histories of the people who did not know him asks the same question, that of the sense across the chain of reality, that of the plan (for existence) which each must at the same time dis­

cover and for whom he was "

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Lecture Series Features Talk on Falashan Jews

By RAISA LAROVTZ

"Falashan Jews" was the topic discussed by Moshe Hailu Paris at the Stern-Y.U. lecture series Sun., Feb. 26, 1967.

Mr. Paris, who recently returned from a trip to Ethiopia spoke about the various customs and practices in this Falashan community. Mr. Paris traces the origin of Falashan Jews back to Kings 10:1-11 with the union of Solomon and Sheba. Laws that are still of prime importance in the modern Ethiopian Jewish community are Circumcision and Tashbet Minhapeda.

Slides of Ethiopian Jews show families enjoying boxing of "Matzot" and learning Talmud with teachers sent from Biny梳.

Mr. Paris was asked about his double identity being a Jew and Ethiopian. He is a "Plain Reign in Spain"

By ESTHER SPENCER

Asietmists roam closer and closer, and one subject assimilates into another, the confused student often finds herself facing a blank test paper with only one or two vague generalizations at her disposal.

To revive this text, we have taken a page from Professor Higgin's notebook, with which we will attempt to prove "the rain in Spain falls mainly in the plain" can be successfully mastered.

In the first place, the study of ta'amim hemist has been considered very important since the time of the Tosecim. (See Ta'amim Hemist Wolfson Yovel by Yishah Haasemon.) This study brought much outside knowledge into the study of Torah—especially knowledge of the natural sciences and of human nature.

If a Divine creation such as the Torah can be studied with the benefit of outside knowledge, how much more so is the case with man-created poetry. George T. Wright, in The Poet in the Poets, states that "the closer one looks at poetic speech, the more immense the subject seems." In the Use of Poetry in the Use of Civicsim, T. S. Eliot relates the different trends in poetic criticism on the aven of poetry.

Unfortunately, you point in the fallacy in the plain,

Editor Krumbein Replies; Poetic License

(Continued from page 4)

and Epstein Translates Rare Hebrew Manuscript

(Continued from page 3)

because of lack of legal or parental objection, with results at Stern and will take on an attitude of indifference. She will bring qnestions food into the storm and there are many situations which one can or should fight behind closed doors and away from the eyes of the public.

This girl is especially dangerous with regard to those girls coming to Stern, who have expressed and exhibited a sincere intention to adopt the practices of Orthodox Judaism. However, being new in this "business," she is still quite unsure of herself and can be easily swayed.

What happens if she is put in the same room as this type of girl? Obviously, she is guilty of having placed this girl in the path of trouble.

Unfortunately, this situation exists at Stern not only in theory but in reality. However, do not mistake my intentions, for I am not suggesting that only "religious" girls are admitted to Stern. After all, many well-educated girls who have decided to attend Stern College have and graduates have voluntarily and happily accepted all our religious practices.

But, on the other hand, I am preparing the adoption of a new system which will allow for the hiring of men trained in effective means of interviewing and will be able to discover a girl's true motives for wishing to attend Stern, well-read in religion and psychology; men who through their training and interest are able to separate the well-meaning girl and the girl lacking any positive intentions; men who have TIME, for their sole position and job will be to interview girls wishing to attend Stern.

Through this plan the interview will travel throughout the United States and Canada, stopping at centrally located cities for a week or two. During this time period, girls residing in that general area will come for an interview.

If a girl is unable to come for an interview during this time, she should be required to come to New York for a complete interview. Only through such unbiased steps will we be able to honestly select a girl of the existing situation at Stern, allowing her to make a responsible and educated choice of whether to attend or not to attend.

Future, as well as students, seem to support this type of reform. Our opinion is the same with "those of power," primarily because of the need of a mandatory, expository output, political pressure, and possible financial losses.

With time that they realize and assume their religious and educational responsibility, the students of Stern and the entire Jewish community. But, it is time that we and they start working, lest the chance of today produce Miller's Hillem of tomorrow.

Stern Art Neophytes Initiate Term Program

By LILY MAGNUS

The modest art club at Stern College has received a new breath of life from an evergrowing number of enthusiastic girls who have determined to awaken the dormant interest of their fellow students in art.

An ambitious program of interest to painters and non-painters alike was adopted at the February 15th meeting of the club. Among the many projects to be attempted this semester will be a student-faculty art exhibit beginning March 25th. Many of our craftspeople and instructors are amateur artists who have had very little opportunity to have their work displayed. Since Arne Turk, head of the exhibit committee, urges all amateur artists to submit their work to be shown.

In addition to this large exhibit, a section of the bulletin board based on the fine-grained structure will reflect student life at Stern as eloquently and vividly as a sketchbook, caricature, and photographs of the students.

Lila Magnus requests that all girls' work on a visual and non-visual basis come to her either in room 12b or in her mailbox.

There is a place in the art club for non-drawing artists too. It is the task of the committee to report on the myriad of art exhibits which open in Manhattan each month and perhaps to have some lectures come to Stern.

Projects in the investigative stage include periodic tours by groups of students to the many museums in the city, and recently equipped room set aside for students who are eager but for whom no facilities have been available up till then.

This program is vital, however, and they are eager to make it work. They and the members of the art club invite all interested students to attend art club meetings and other constructive efforts toward broadening this aspect of cultural life at Stern.
Pink and Blues Pulverize Minnie Mice Despite Heroics

By ESTHER LEVENBERG

That Yeshiva's basketball team is an integral part of American Jewish life is an undisputed fact. That Barnard's basketball team is an element in academic life is not sufficiently realized. Not realized, that is, until the night of Feb. 28, when the faculty-student basketball game was played, at the Duke Richardson gym to an unprecedented crowd of over 70 students.

The Minnie Mice, shuddering bravely, faced their opponents, the "students, do you know the name of the game?" In the first half the ball came to Miss Isaac. With Victorian delicacy she closed her eyes. The Minnie Mice, trying desperately to score against the all-powerful offense of the Blues and Pinks shifted to a full-court "Wow, are you so elegant?" asked Miss Isaac. "I should have been really elegant," answered Prof. Ross. "I should have worn my pale blue Barnard sweat suit!"

The Blues and Pinks then switched to a new tactic. Mrs. Cook, playing the way Charles the Hammer fought his battles, was calling the Minnie Mice into a huddle. Someone on the court had the question feeling that the name of the game was an undoubted fact. Nevertheless the Blues and Pinks deliberately shut off, blocking a possible point in the hope of 27.

Miss Barnard, speaking her mind while the strategy-analyzed faculty, scored the only point the Minnie Mice were able to get. But no matter. The rest of the game was marvelous mayhem.

The Blues and Pinks had hooped stars, like Linda Friedland, who scored 12 points and Phyliss Curbchok, the captain, who scored 8 points, but the Minnie Mice got an education. Like Miss Tauler, who for the good of the team didn't show up until the second half, and realized that the ball was easy to get in. —"It" away from the basket during a practice shot. Mrs. Cook who realized the kids were not as bad as she thought and Miss Isaac who found dribbling more fun than she thought. The second half opened with the same pretty fancy playing. Miss Skimovitz was an extremely effective guard. But that meant somebody had to play offense. "Get back here," shouted Mrs. Cook. And then she ascribed to keep a free shot. Somebody chased and relied basket. How could she have missed?

The last five minutes found the Minnie Mice suffering from nervous exhaustion. After all the Blues and Pinks had nine players (and that's basketball) and were comfortably rotating. Miss Isaac began bouncing the ball to the long-forgotten tune of "A name is..." Mrs. Cook began to avalanche in the way of the referee. Mrs. Altman looked paralyzed. "I can't move!" Mr. Altman in a blender, with the ball to the long end of the field. "Make her help," he screamed. But it was no use.

FORGOTTEN TUNES, unknown incantations, and nervous exhaustion characterized the noble efforts of the Minnie Mice to score against their student opponents.

The reception was held at 11:30 a.m. in the Cafeteria of the Rubin Residence Hall on Yeshiva University's Main Center Campus in Washington Heights. The reception honored 32 men and 36 women for their academic achievements during the 1965-66 academic year. All maintained at least a 3.4 (B+) average.

Louis Henkin Addresses Fourth Dean's List Fete

"The Jews and the Changing American Constitution" was the subject of the Fourth Annual Mansur Lecture delivered by Professor Louis Henkin, Hamlin Professor of International Law and Diplomacy at Columbia University Law School, at a reception for Yeshiva University's Dean's List students, Sunday, Feb. 19.

Parenthetically Speaking

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