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Touro College

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The Independent

VOLUME VI NO III

TOURO COLLEGE

MARCH 1977

NEWS AND CYNICISM NEW ADMISSIONS COORDINATOR

Until now, there has been no central office through which admissions to Touro College have taken place. The administration has established a separate office to deal with this area, and separate committees for each individual department to decide on specific standards of admissions.

The man chosen to head this office, Dr. Aronson, has been given the title Associate Director of Admissions. Dr. Aronson received his B.A. and M.H.L.

from Yeshiva University and his M.A. and Ph.D. in History, specializing in Urban History, from New York University. For many years he served as a dorm counselor at Yeshiva and was later appointed head of the counselling staff there.

We wish Dr. Aronson the best of luck in his new position, and we know that this is only one of many new changes to make Touro College an even greater institution of higher learning that it already is.

GET IT?

Touro, a small liberal arts college located at 30 W. 44th Street has been implicated in yet another scandal. This scandal involves irregularities in the extra-curricular activities it's student government has been sponsoring. An investigation is being launched to determine whether reports of abuses in the States' entertainment code are factual. The questionability of the student government's standards concerning activities they sponsor, surfaced after a comedy film festival, featuring Woody Allen and W.C. Fields, was shown in the North Hall of the school's 44th Street Building.

Many viewers attending the festival were reported to have no sense of humor at all and as such were unfit for the rigorous enjoyment these films demand. In an attempt to make the program seem a success, Touro mounted a comic recruitment effort, pulling in dull and humorless people off the street. Allegations have been brought, that some of these so called viewers did not even get a single joke in either of

the films. The Higher Entertainment Services Corporation noted other offenses such as the shortness of the two films in relation to the amount of entertainment one receives from them. Similar film festivals are being investigated in eleven other colleges in New York State.

Touro has risen quickly in the entertainment field. In its early years it amused just a handful of people and now only five years later, it sponsors bi-annual Chaggigot which are well attended, as are many of Touro's other activities. One must note the high level of hilarity among Touro's Undergraduate students who are considered, in that respect, to be on par with students in many Ivy league institutions.

Harvey Freidman, the President of Touro's student government and an habitual joker, declined to comment on the allegations but has charged the student body with his funny rallying cry, "Chazak Vematz!"

TOURO TRIPS

The old adage "what if they gave a war and nobody came" is applicable to Touro College. The student government holds parties, lectures, movies and much more which are always attended by a select group in whose company one would certainly want to be. The masses, however, tend to stay away, preferring to show up for the Chaggigot, which rather than stand as examples of the Student Government's terrific ability at programming are merely a reflection of its charitable attitude toward the less fortunate and cannot at all be compared to the many and varied activities that the select group has come to enjoy so much.

One might think that poor attendance at school sponsored events is

due to apathy on the part of the students who never participate. I would tend to disagree; when students make no effort to attend fabulous events usually at no cost to themselves, it can only be explained as a sense of inferiority towards the fine members of the select group, who always have a good time, perhaps more so because they are not hampered by the masses.

Sunday April 17th, the Mens and Womens student governments are sponsoring a trip to Newport, Rhode Island, to visit the roots of our college. The cost is minimal, and the select group have already made their reservations. The masses are cordially invited, signs have been posted, and we have rented another bus just for you.

The Duality of Jewish Existence and Passover

Aaron M. Lampert

Jewish history and Jewish daily life have been marked by a unique dichotomy of "light and darkness inextricably mingled;" that is, a paradoxical combination of rejoicing and mourning. This is evidenced in the symbolism of the Pesach Seder as perhaps nowhere else.

Upon examining the commemorative purposes of the elements of the Seder plate, we find that many symbolize both redemption and bondage. The bone represents the paschal lamb, a reference to the night of liberation from Egyptian tyranny. Yet we are also reminded that we are today in the Diaspora, and must substitute a small bone for the actual sacrifice.

Next to the bone is a hard boiled egg, representative in Biblical literature of mourning. For though we merrily celebrate the night of Pesach, we must remember that Tisha B'Av, the saddest day of the Jewish year, always falls on the same day of the week as the first day of Pesach. Also on the plate are the bitter herbs, to remind us of the bitterness of the years of slavery. Interestingly, the original commandment of marror was that it be eaten together with the sacrificial lamb, the antithetical symbol of freedom. This may be an indication of the intertwining of joy and sorrow, and the belief that suf-

fering is a purification which leads to redemption.

The ultimate symbol of Pesach must surely be the matzoh, the unleavened bread, which by its very nature is denotative of both elements of Pesach. Because of the hasty departure of the Jews from Egypt their dough did not have time to rise. Matzoh is therefore a symbol of the miraculous and instant national birth. But matzoh is also "lechem oni," the bread of poverty, the bread which was the staple of the Jews when they were yet slaves in Egypt.

Although the Seder contains opposing elements, there is a definite progression to it—maschil b'gnus u'mesayem b'shevach, it begins in ignominy and ends in glory (Pesachim 116a). While Jewish history has been a mixture of sad and joyous occasions, it is headed to a very specific, pre-ordained ending. We pour a cup for Elijah during the Seder, since Elija will foretell of the ultimate Geulah, the coming of the Messiah. We are told that "on the day the Temple was destroyed the Messiah was born." In our own days we have witnessed the great rebirth of the Jewish people almost coincident with one of the greatest Jewish tragedies. Let us hope that "as we have merited to celebrate it (symbolically, in Galut), so shall we merit to actually partake in it" . . . next year in Jerusalem," truly concluding our Seder in glory.

MACHON PROGRAM

by Mark Billet

There have been numerous inferences heard over the past few months that the Machon program in Judaic Studies is in total disarray and without any semblance to what was intended at its inception. To get at the truth about the program, I have spoken to some of the teachers involved in it. All agree that there is a need for a program of this sort because many students at Touro lack a basic background in Jewish education. The major problem, however, with the attempt at Touro to provide elementary level classes in Judaic studies is that students are not separated according to the abilities. In the same class you may have students who cannot read Hebrew, those with a slight knowledge and those with more knowledge than the average Machon student but still lacking sufficient ability to enable him to be placed in the regular Judaic Studies program.

A second problem in the Machon program has to do with the Russian students enrolled in it. It was explained by one Rabbi that the Russian attitude toward Jewish culture and feelings is quite different than the American. This problem is compounded by the difficulty in communication. The Russians, it was stated, should be placed in an intensive program of their own, apart from the other Machon students. They could then be taught from scratch what it means to be a Jew since apparently very few know anything about Jewish history or Jewish law and have never had the chance to learn Hebrew. The establishment of such a program would enable them to gain a sense of Jewish feeling as well as learning history and laws, apart from the American Machon student's whose handicap is purely academic

(Con't. Page 4)

Looking For A Line

by Mark Goldstein

I circled the building peering here, looking there. I was merely searching for a suitable place to park and my inability to locate one didn't make me too unhappy. I could plot strategy and determine in my own mind the precise physical and oral approach that would render me totally irresistible. The search for the parking spot was somewhat disconcerting, but I was rapidly developing a fool-proof technique for instant acclamation.

Three days earlier, I had attended the chaotic Columbia cacophonous commotion that was euphemistically referred to as a Chagiga. More importantly, however, I carefully observed the gambits that were utilized by the more successful swains. I practiced the look of casual indifference. I walked with the slow, smooth, easy stride of Steve McQueen. My opening lines would literally stand the women on their ears. I was totally prepared for the experience of my life—the Touro Chagiga.

The elevator ride up gave me just enough time to clear my throat, wipe the beads of perspiration that glistened on my upper lip and cock my yarmulke strategically over my left eyebrow. I made certain that my gold chai was centered and, for the thousandth time took the Certs breath test. I found myself urging the elevator to take longer at getting to its destination. I wasn't ready yet. There were so many things yet to be done—so many preparations to be completed. The elevator stopped.

I tried placing one foot in front of the other. Why was the simple action of

walking suddenly so terribly complex? I made a conscious effort to lower my eye lids. Weren't the heavy-lidded guys like Giancarlo Giannini absolutely dynamite with the women?

Slowly I sauntered into the room. With the yarmulka strategically tipped and with that devastatingly provocative walk, I knew each female eye was studying my every move. It wouldn't be long, I knew, before a hundred infatuated beauties would hurl themselves at my feet. What were they waiting for? I glanced out from the corner of my eye. All I saw were some strange looking backs.

I began the slow, tedious and agonizing (at a Touro Chagiga, it's agonizing) process of scanning the girls. I turned my head ever so slowly and coolly appraised the collection. I repeated the process many times until I was convinced that I had seen it all. I looked away in bewilderment; it seemed my charms were to be wasted.

And then, I saw her. She was sitting demurely in the corner, munching on a hamantasch and sipping beer. Her eyes were Israeli blue and her hair, honey blond. The strains of the Stanley Miller band wafted through the romantic night air. This was unquestionably the girl of my dreams. The million opening lines that I had so intensely practiced were all on the tip of my tongue. I was ready. I cleared my throat, edged forward in my best Robert Redford Gait, gave the heavy-lidded look and then it happened. In a high-pitched, cracking voice, I stammered, "w-w-what's a n-n-nice girl like you d-d-doing in a p-p-place like this . . .?"

TOURO R.A.P.s on



From Generation To Generation

By Audrey Berman

Oh little flame who burns from generation to generation. Your golden coat holds many a memory of my people. You are inside my flesh yet you have shone out all through the ages. The Greeks wore their glory dresses wrapped around their bold bodies. They died long ago. We in humble rags live on. Our biggest foe is not the country, who burnt our flesh or bruised our backs, but the one who tried to put out our flame. The Torah,

an honored queen, lays upon her throne of learning and has been passed down without falling from generation to generation. Oh, little flame you know this well, you are my soul. My soul who will never die. I am a Jew. I have toured the camps of death, been the victim of brutal soul beatings as well. They never put you out little flame. They never will. For you will never dim from generation to generation.

Letters To The Editor

Your article, "Touro Enters Phase 3", left me unclear and guessing as to what the school administration, or rather its puppet The Independent was actually attacking. Was it, (A) the gambling that goes on, (B) the state of disarray of the North Hall, (C) the students profanity, (D) the poor example and detrimental influence that is being set by upperclassmen, (E) the ludicrous statement that students from the school were letting their "minds go fallow", or (F) all of the above. My question is **how valid are these complaints** and where should the blame be placed for such behavior that is, as the article put it, an "embarrassment" to the school.

Firstly, if my eyes do not deceive me, the sign above North Hall reads **Student Lounge**. The American College Dictionary defines the word lounge as "a place for lounging, a comfortable and informal parlor, or waiting room in a hotel, club, or the like." When prefaced with the word 'student', as in the case of North Hall, I can only assume, as I am sure our liberal administration intended, that this room was meant as a comfortable and informal place in which the 'students' could relax in between classes and ease the strains of tough schoolwork. Therefore, I feel the manner in which these students choose to relax in their lounge, barring destructive diversissement, not be interfered with by any outside body who wishes to impose unfair and undue restrictions.

Secondly, since when has the use of proper or improper language become a major issue in the students lounge on any college campus. I defy those righteous Apex students, who kept popping up all too conveniently in your article, to go to a different college campus, including that great religious institution located in the heart of Puerto Rico on 186th St. in Washington Heights, and find the language any better. If the writers and editors of this paper are under the misapprehension that all Touro students are the super sweet- all American- nice Jewish- my son the doctor stereotypes to wake up to the realities of life, because before any positive changes can be effected to benefit the school, the real faults and shortcomings must be brought out into the open, not superficial nit-picking at students language or unkempt lunch areas.

Thirdly, I would like to comment on the papers statement made in reference to the gambling participants who, as the Independent put it, have become "delinquent" in their studies and "literally waste hours of their time at the card table." Whereas this generalization might fit well as the conclusion for a behavioral psychology term paper, it does not at all fit or apply to the overall majority of card players in this school. I can state without hesitation that the most frequent players are those with high averages, some of whom (at least three and possibly more) have been included in the most recent edition of "Who's

Who in American Colleges and Universities".

Lastly, I wish to express my sincere condolences for the untimely death of our pool table. However, I am sure that the staff of The Independent will agree, if their true opinion is reflected by the articles they publish, it was a fitting end to a terrible vice which led to gambling and betting amongst the students and contributed to the delinquency of the students, who literally wasted hours of their time playing pool. We will all sleep better at night knowing that this alluring trap, which might have destroyed some poor lowerclassmens future, has been justifiably destroyed. I am confident that these as yet unknown scholars thank The Independent's crusade against the evils of gambling for saving them from heartache and failure.

In the final analysis, I'll bet you, and lay 7:1 odds, that gambling continues to reign as the Royal Flush of the third floor lounge, while the Touro Independants crusade—will be flushed elsewhere.

Editorial Reply

From the Ed.—Mr. Katz feels, that if an article comes out against the students, The Independent is a puppet of the administration. The purpose of the paper is to allow for student opinion in all areas, not merely to confront the administration. An article is one student's opinion—possibly voicing others—but not necessarily the paper's. In Mr. Katz's opinion, the "death" of the pool table was good for the school since it was "a terrible vice which led to gambling . . . and contributed to the delinquency of the students who literally wasted hours of their time playing pool." This reflects the opinion of the writer of "Phase Three" insofar as cards are concerned. The only difference being cards have not "died" yet.

Yet, I am certain that all will agree that it is not the purpose of the Dean of Students to come down and take the names of card-players, nor is it the purpose of the Dean to come down and confiscate the cards. The student government passed a resolution forbidding cards; whether this is followed or not, it is not the responsibility nor the duty of the administration to enforce it.

The Independent

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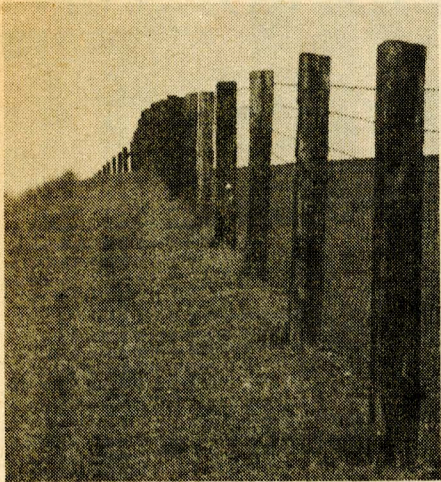
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LET MY PEOPLE GO!



by Howie Adelsberg

If there is any vestige of truth or sincerity in Communist pretensions of social justice and opposition to racial and religious discrimination, the Soviet Union will heed the prayers for the many Jewish residents of the U.S.S.R.

In this year of 1977 civilization does not want to believe that Soviet authorities are in any measure emulating Nazi policies towards Jews. But the Kremlin has shocked the world by the liquidation of virtually all the cultural and religious rights and facilities of Russian Jews. The Jews are again singled out this time not for mass physical liquidation, but for the denial of the basic cultural and religious rights afforded other minorities in the Soviet Union.

Under Soviet ideology, Communist party directives, constitution law, and traditions, the inherent right of every Soviet minority group to maintain and perpetuate its own cultural institutions in its own language, has been recognized. Yet, while Soviet Moslems, for example, are permitted to have their own schools, Jews are denied this right. Jews are even forbidden classes in the Russian language on Jewish history and culture. This official policy is nothing less than a campaign of cultural genocide. The Kremlin's intention is to eliminate the Jews as persons sharing a common cultural, historic and religious identity.

A hateful press and propaganda campaign inspired by Soviet authorities, has vilified the Jews. They are characterized in terms of old anti-Semitic stereotypes as cunning and cruel. Jews have been singled out as "economic criminals" and in many cases put to death.

If the Kremlin does not decide to treat its Jewish citizens as it does others, the solution is simple. Starting with the reunion of Jewish families separated during World War II, the Soviet Union could and should allow Jews to depart for other countries.

The Soviet Union must let the Jews leave or let the Jews live as Human beings with human rights. In this Hebrew year 5737, the conscience of mankind, haunted by the Nazi murder of 12 million people, 6 million of whom were Jews, will not rest as long as the Soviet Union fails to end its anti-Jewish repression.

Notes From Student Gov't.

There is a rumor that the faculty wants to challenge the Touro All-Stars to a basketball game. If they truly wish to tackle this feat (or foul their toes) kindly contact Lester Rosenberg; secretary of the student government.

Lag B'Omer is Friday May 6th. Bring your bows and arrows and Sefarim to Central Park (exact location to be announced) for a student government sponsored outing and cookout. Boys bring mitts and bats for the softball game.

The season's most exciting event is a grammatical miracle as well. We will be *in* Touro as opposed to *at* Touro. Touro, Rhode Island that is. Buses leave from the Esplanade at 6:15 a.m. to allow the girls time to change. For reservations, see Simmy Safier or Debbie Entine. Ira Miskin is available for consultation as to what to bring for lunch. Seat location is assigned according to grade point index.

Coming up after Pesach are elections for the next years student government. Those who want to run for office in the Men's Division must hand in their name and desired position to Lester Rosenberg by April 14th. Candidates will speak to students on Monday April 18th at one o'clock. Students will be able to vote on Tuesday and Wednesday April 19th and 20th in the student government office from 11:30 a.m. until 5:00 p.m.

There will be a basketball game against Yeshiva University on Monday, March 28, at 8:00 p.m. The game will be held in the George Washington High School at 191st Street and Amsterdam Ave. in Washington Heights.

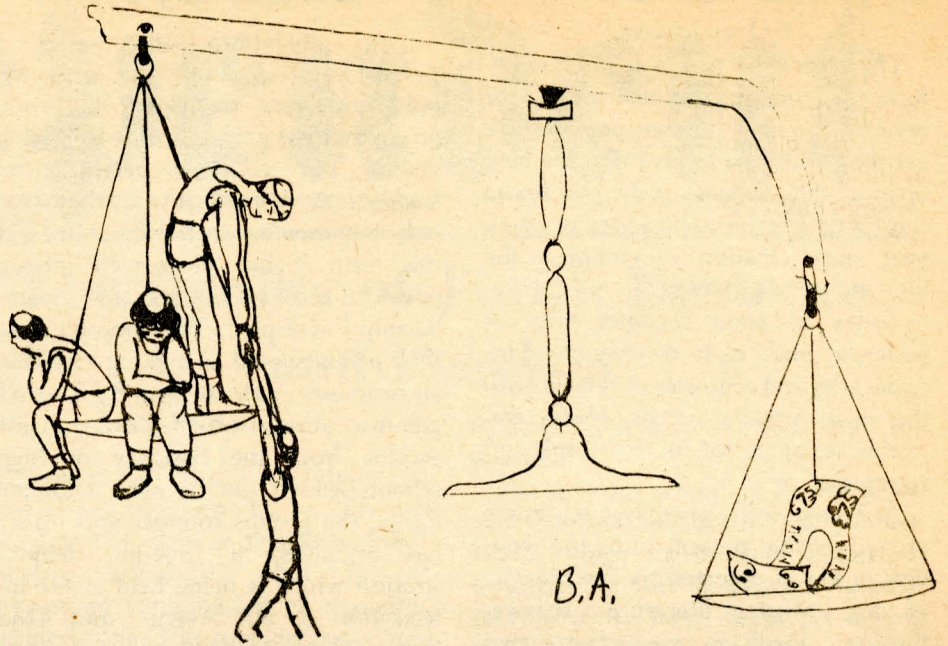
THE LAST STOP

by Jeremy Cohen

It was the end of Tuesday morning rush hour. The platform was sprinkled with the blank expressions of late morning commuters who were bound for the city. As the express train came rumbling into the dimly lit station, a man prepared to end his miserable life. The previous night seemed distant to him and only slightly different than the last hundred nights before it. As always his wife had insulted his intelligence, complained about his drinking and tried to shame him for his inability to find employment. At last he realized that his life was futile, his voice unheard, his feelings ignored, his soul unfulfilled.

The man's options were at once clear and his future, warped by his sad past, was all too simply arrived at. Soon he would be in control of the situation.

The express train came to a jarring halt. The train crew prepared to clear the mangled corpse from the tracks as curious onlookers craned to peek at the remnants of an unhappy person. As an express train arrived on the local tracks, the crowd dispersed, they need not be delayed any longer.



FOULED OUT!

No students are more aware of the financial difficulties of a college than those of us attending Touro. By virtue of being a new institution and so requiring many expenditures as well as giving so many generous scholarships to needy students, Touro is usually strapped for cash. Despite adverse conditions, facilities for both the Mens and Womens divisions have generally been adequate and students and faculty, realizing the problems of a budding college, have often borne difficult circumstances with patience, understanding and humor. However, there are facilities that cannot be denied to students, not only because education laws prohibit it, but because they are a vital part of student life.

One such facility is a gymnasium. Quite obviously there is no room for one in the 44th Street building, the third floor halls being the only rooms with sufficient space and the losses there large enough already. Therefore off-campus arrangements were made necessary and the Jewish Center's gym, located very close to the Mens Division's dormitory, was rented for one night a week at a cost of \$75 per session.

The opening games of the second basketball season had to be cancelled because the doors to the Synagogue were locked. The students were informed that the gym was no longer open to them because Touro had failed to pay for its use.

Hardships such as improper eating facilities and makeshift dormitories have been put up with by students who

even manage to maintain a disproportionate amount of Touro loyalty given the inconvenience afforded by less than perfect conditions. But to take away as vital a facility as a gym, and not even to inform students of the necessitated cancellation is unspeakable, especially in view of the tremendous cooperation on the part of students with regard to makeshift facilities. Certainly efforts would have been made by the students to pay for the use of the gym, although as a crucial part of a college curriculum, payment of costs incurred by a physical education program is certainly the responsibility of the administration. As a last resort, if the college is really so short of funds, student fees in the amount of over \$2000 paid by students at the start of last semester and not yet received by the student government for whom those funds were earmarked, might have been loaned to the college for the purpose of continuing the use of the gym.

Simply not making payment and not finding it necessary to inform either the physical education staff or the student government is thoughtless and irresponsible on the part of the administration. It is to be hoped that this matter, if not yet cleared up, is resolved shortly after publication of this article, and that, should matters ever again arise that directly affect the students, we not be overlooked in the hope that the problem will go away. We should be consulted in areas that concern us and treated in the adult fashion as the academic demands placed upon us presume us to be.

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IN DEFENSE OF:

By Fran Lünzer

The end of the year is used by every form of communications media for review. Up for circumspection are events of the past twelve months held up in all their sadness or delight: for so short a time, soon to be added to every year since creation to comprise the ultimate review, history.

Today so soon becomes tales of yesterday and yearly reviews blend into decades and centuries of review with the most notable names, places and stories set apart for us to rethink and remember.

At Touro we are given two semesters of courses that present to us the wonders of life as depicted by the Masters of art, music, literature, science, theology, medicine, government—men and women who accomplished important event after event using every medium imaginable to create or change as they thought best. They were the leaders of their fields using internal creativity and lessons of history, passing on to us still more history from which we stimulate our own creativity.

Through review of events gone by, young men and women imbued with the spirit of the past, act on their lessons and so pass along every remnant of spirit of the past, act on their lessons and so pass along every remnant of spirit of the past along with their own to all who would check back. So continues, by virtue of history, civilization.

Students who embark on this study will find heroes and members, the great men and women of history. Assimilate their greatness and spirit, act on it and this pass down for the betterment of every generation to come—the study of human culture, Humanities.

UP AGAINST THE WALL MOTHER RUSSIA

SOLIDARITY SUNDAY

Battery Park

May 1

Oh My Goosh!

by Jeremy Cohen

The Touro Emunim are a brash, bold and very dedicated left wing group that has gained a wide following among our college's perspicacious students. As late as last year, there was only one member in the Emunim, but this term it has blossomed into a powerful force on campus as it's membership has tripled. The Emunim state their primary goal as making sure that all promises made to them by Touro's administration, after the students exodus from the bondage of high school, be kept. On this note, Thorsten Parns, the groups founder and leader has organized a "live-in" demonstration which is being held at the intersection of 5th Avenue and 42nd Street. Thorn and his followers have asked all non-Touro students to leave that area. The Emunim claim the right to settle at any site in the city and as proof they cite the administrations promise that "all of New York" would be their campus.

The Emunim lead a peaceful life at their new settlement. Parns said "we don't want unrest, we just want freedom to study the catalogue and live the life Touro's founders envisioned for us."

CONGRATULATIONS TO SHARI AND HOWIE—FROM A FRIEND.

CONGRATULATIONS TO HARVEY AND DAVID ON SPLITTING THE POT.

MACHON

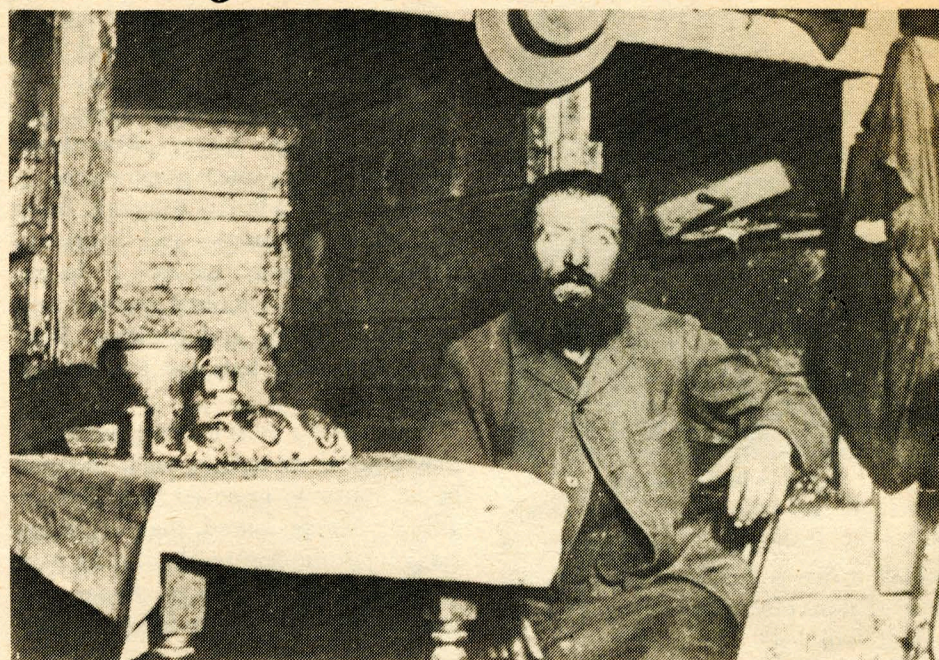
(Cont. from Page 1)

and generally not a cultural lack of Jewish identity.

The solution seems to be to place students in their proper program and level through testing once the student has been admitted to the college. This will enable students to get exactly what they need out of the Judaic studies department and facilitate the faculty in preparing the curriculum that best suits the specific level that each teacher is responsible for.

This of course means that the school will be telling many student's exactly what courses to take in Judaic studies. One possible measure to lessen administrative control would be to give students in each level a chance to request the courses they'd like for the following term and have final decision on course curriculum be decided by the proper dean and members of the teaching staff as well as a committee of students.

THE "I DIDN'T KNOW THERE WERE JEWS THERE COLUMN"



THIS MONTH—HOUSTON

There is an old saying about Texas, "Go West till you smell it, Go South till you step in it." It wasn't until the turn of the 19th century that the Jews of the "Old Country" found Houston. The Jewish population has now grown to over 30,000—95% of this figure is constituted of Reform and Conservative Jews. The lone Orthodox synagogue, which now has a "mechitza" in its chapel, is the result of three shules merging together. The majority of the Jews in Houston live in the nicer Southwest part of town.

As far as a Jewish education goes there is the eight year old South Texas Hebrew Academy. Since this school educates a child through the eighth grade, Houston has sent off students to Memphis, Denver, Baltimore, Chicago, and New York for a higher level of Judaic education. There is an active Lubavitch movement in town which has been in existence for about five years and is now in the process of building a new Chabad House.

In the past it has been a struggle to keep kosher in Houston, though now it is a bit easier. There is one kosher butcher in town who orders meat from the Midwest. The closest resemblance to Lou G. Siegel's is the Jewish Community Center Lemonade Stand. There are now six popular hotels that will cater kosher affairs.

The Orthodox Jewish youth involve themselves with NCSY which has finally taken firm roots in the religious movement of Houston. Although there are other Jewish youth groups; Bnai Brith Youth Organization, Young Judea, and USY, they only lure the young Jews away from the Torah education that NCSY strives for. This is caused by the emphasis on social rather than educational values. Yet progress has been made due to a realization that Southern Jews need to be educated religiously, and recently members of these social groups have been turning to NCSY.

In recent years major corporations have relocated their national headquarters in Houston, transferring observant Jews there. With this development the Shomer Shabbos population has exploded to the enormous number of fifteen families.

Jewish life has come a long way in the last few years. There are now two Orthodox minyanim in town, two kosher mikvahs, and a Hebrew Day School. The three year old NCSY chapter has recently won the honor of being Chapter of the Year of Southern Region. The Jewish Community Center is now introducing more meaningful classes for the many lost souls in Houston, Texas.

Louis Chapman

HAPPY PASSOVER

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