Electric Game Ordered

by Rene Strauss

An electronic game machine has been ordered for Stern College, announced Student Council President Bessy Mondshein at a meeting of The Flame. Breakout, to be located in the back lounge and 50 percent of the profits will go to the Student Council.

Ms. Mondshein announced that YU is willing to allocate paint to those students who wish to paint their dormitory rooms. Although YU is willing to contribute the paint, they regret that they cannot supply the manpower, so students will have to paint their own rooms.

Julie Beyer, vice-president of the SCWSC said that a survey of what students like and dislike about the cafeteria should be fashioned before any budgeting and plans. She added that YU will not contribute the paint, which will give Mr. Sam Klein a better idea of what Stern students want.

Other Student Council business included the establishment of a guidance and career center in the Stern library, an appeal for vaats to the Rabbi in Bellevue Hospital and a request for volunteers to work on a one-to-one basis with students through The Flame.

At a Student Council meeting held on November 5, business included the announcement that the size of posters publicize club functions will be limited to one half the normal poster size of paper. Also, posters of non-profit organizations will be limited to 7-8 x 11.

SCWSC President Bessy Mondshein discusses the establishment of a guidance and career center in the library.

Simon Wiesenthal Speaks

by Penny Kaganoff

Simon Wiesenthal, foremost Nazi hunter, was the guest speaker, Sunday November 11, at a meeting of "The Generation," an organization of which he is honorary president. The meeting, held at Temple Emunath Israel, dealt with Wiesenthal's goals of educating people of the crimes of the past and present holocausts, punishing Nazi criminals, and actively preventing holocausts from occurring again.

After a standing ovation, Mr. Wiesenthal declared that everyone born after World War II is a survivor of Hitler's Holocaust—Jews and Gentiles alike. He further explained that the fact that the Holocaust has been reduced to only a word of Nazi and Jew is "politically false, historically false, and for the future false." This popular misconception further encouraged Nazi-fight against the Jews. Mr. Wiesenthal reminded the audience that five million gentiles were also murdered by Hitler. He impressed those assembled not to distinguish between Jews and non-Jews. "All together we must fight against Nazism."

Mr. Wiesenthal declared that "there is no difference between the current situation in Cambodia and the Holocaust—both are the result of dictatorship." The Center for Holocaust Studies at Yeshiva University is named in honor of Simon Wiesenthal. Before he allowed his name to be used, Mr. Wiesenthal had insisted that Yeshiva University teach about the 11 million Jews and gentiles who perished in the Holocaust. Moreover, he demanded that it be a center for the living, so that no holocaust should ever happen again.

Mr. Wiesenthal mentioned that he will turn 71 at the end of this year, and thus has limited potential for fulfilling his goals. Everyone was urged to donate their time and money to "The Generation After." which actively supports Mr. Wiesenthal's one-man operation.

Discover Your Roots

by Annie Charlop

Genealogist Arthur Kurzweil, author of 'From Generation to Generation,' conducted a workshop and lectured on "Tracking Your Jewish Roots" in Koch Auditorium.

According to most of the participants, the lecture and workshop proved to be a new and enjoyable experience. The audience found the workshop to be an inspiration that genealogy has on one's present life.

Indeed, when explaining how tracing one's Jewish roots can influence and enrich one's everyday existence, Kurzweil described how he became aware of his living relatives by tracing his family tree. When tracing the roots of his mother's supposedly assimilated family, Kurzweil found that, much of her family was not assimilated, rather, they are "Semitic Chassidim!" He has also traced and now correspond with his newly discovered relatives living in Poland, Hungary, Australia, Israel, South America, and the United States.

After reeling his own personal research, Kurzweil explained to the audience how they too can trace their roots. "You have to begin by talking to people in your family—any specific name of whom your family came from," he suggested. Furthermore, one may contact the United States Immigration Service and obtain records that may have regarding immigrants ancestors. Kurzweil also discussed the passenger lists that are on file in the National Archives, if one knows the name of the ship upon which his ancestors sailed to America, he may acquire information regarding the ancestor whose name appears on the passenger list. For instance, he will learn the age and occupation of his ancestor at the time of the trip and the amount of money he took for the journey. Kurzweil also pointed out that contrary to popular opinion, Nazi records were not destroyed, and he himself was able to obtain his great-grandfather's birth certificate from City Hall in Poland!

In his closing remarks, Kurzweil mentioned that his students at Queens College learn Jewish history not only from history texts, but by tracing their own family ancestry. He emphasized that studying Jewish history in this way leads to a surge in Jewish identity: the students realize that they are the result of Jewish history and are a link in the Jewish chain."

The program was made possible by a grant from the Abot Foundation, and was coordinated by Professor Peninnah Schram, Marie Silver, Tova Unger, Phyllis Dubinsky, Felice Bimmann, Linda Ornov, Susan Backner Weiss and alumnus Richard Joffe.

Bereavement at Brookdale

by Adisa Sallam

"You Are Not Alone: Coping With Life-Threatening Illness, Death, and Bereavement," was the topic of the Sixth Annual Interdisciplinary Educational Conference on Life-Threatening Illness, Bereavement and Grief. The conference, sponsored by Yeshiva University, was held on Sunday November 11, at YU's Brooklyn Center.

Harriet Feiner, conference coordinator, stated in her opening remarks that the conference was designed to help workers who make support systems available to those who must cope with grief. Dr. Israel Miller greeted the audience that filled the school's new auditorium. He discussed his hopes that the conference would do more than help us to cope with grief, but that it would also sharpen our senses and stretch out our souls as well.

The seminar opened with a presentation of The Shadow Box, a Pulitzer Prize-winning play, written by Michel Cronin. The two hour drama takes place in three cottages on the grounds of a large hospital in California. The play focuses on three terminally ill patients, monitoring their thoughts and feelings about dying, and their interaction with family and friends.

Following the performance, Dr. Morton Berger, dean of Behavioral and Social Sciences and director of Ferkauf Graduate School, led one of the workshops to explore the various facets of The Shadow Box. Members of the group related current themes of the play to their own current fields and work experiences. One participant spoke about his work with the wines of the Philippines, and another about the behavior of the play's perspective female

Student Admissions Council

by Rachel Rades

The Stern College for Women Student Admissions Council will increase the involvement of Stern College students in the review of new student applicants. According to Ms. Judy Palkden, the council is being formed not only because there are not enough professionals at Yeshiva to make contacts," but also because students could be a lot more effective. "Stern women will represent the college at Shabbatons, speak to juniors and seniors at Hebrew High Schools, participate in photo shoots and lead prospective students on tours of the college building. Mrs. Marla Frohlig is organizing the committee.

Starting the year off right, on Sunday November 18, SCW students participated in the largest and most successful Open House ever held for prospective students at Stern College. SCW students functioned in almost every aspect of the day's events: They spoke formally to the group of guests, carried personally with the visiting students, and aided teachers in giving interested girls a taste of what their particular department has to offer.
Dear Editor:

I am writing to address an issue that has been concerning me for some time. As a student at Stern College, I have noticed a pattern that seems to affect many of us. The administration of the college often fails to inform students of important events in a timely manner. This lack of communication leads to frustration and inconvenience for students.

The problem occurs particularly during events such as bus transportation to the uptown campus. I have observed that students are not always informed of the schedule and availability of buses, leading to confusion and delays. On some occasions, students have arrived late or missed the bus entirely, which can disrupt their plans and cause stress.

Additionally, the sign-up sheet for bus transportation is not always clearly communicated to students. This lack of clarity can lead to confusion and disappointment among those who were not selected to attend certain events.

I believe that the administration should take steps to improve communication. This could include more frequent updates on events and transportation schedules, ensuring that students are aware of their rights and responsibilities, and providing a clear and accessible sign-up process.

I hope that you will consider these concerns and take action to address them. Thank you for your attention to this matter.

Sincerely,

Emma Bursztyn

Middle States

Letters to the Editor

The Observer apologizes to Dr. Ernest L. Leshin for misspelling his name in the November 8 issue.

Busing Problems

While the November 15 Diaspora Yeshiva Band concert proved to be both a successful and enjoyable event for the Yeshiva University community, it presented one major problem for Stern students who wished to attend. Transportation from Stern to the uptown campus proved to be a source of difficulties for those who had counted on traveling on the bus which is generally provided when large numbers of Stern students are expected to attend an event uptown.

The sign-up sheet for the bus, which traditionally appears in the main lobby of the dormitory a few days before an event, was suddenly filled on the day of the concert with nearly double the number of students who wished to attend. This clearly indicated the need for a bus service to the uptown campus.

Unfortunately, the administration has not been able to provide a solution to this problem. Many students who had planned to attend the concert were faced with the daunting task of finding alternative modes of transportation. This not only caused inconvenience but also added to the overall stress of the event.

I urge the administration to consider the needs of its students and implement a more reliable transportation plan for future events. It is essential that the student body is adequately represented in the decision-making process. The students of Stern have a right to expect efficient and timely communication in matters that concern them directly.

Sincerely,

Michael Klein

Accounting

To The Editor:

I am writing to express my appreciation for the recent discussion on the subject of majors in Accounting at Stern College.

As a student interested in pursuing a career in accounting, I feel that it is crucial to have a clear understanding of the different fields within the discipline. The variety of coursework and practical experiences offered by the Accounting Department at Stern provides students with a solid foundation in the field.

I believe that the initiative to include more diversity in the Accounting curriculum is a positive step towards preparing students for the diverse challenges they will face in their future careers. It is important for students to be aware of the different paths within the field and to be given the opportunity to explore their interests.

I am grateful for the efforts of the faculty and administration in making Accounting a more inclusive and dynamic major at Stern College.

Sincerely,

Mira P. Edelstein

The Observer congratulates Executive Editor Barbara Kaufman for winning her first recent medical school award.
From the Editor's Desk

Freedom of Views

by Ann Tennenberg

While we were home for Succot, a four block radius surrounding the Cuban Mission to the UN in our Murray Hill community was under police surveillance. The Times reported numerous instances of constant watchfulness and near movements and arrest. One woman commented, in retrospect, that during those few days when Fidel Castro stayed at the mission, she experienced what it is like to live in a military state. She expressed the realization of her American rights for those few days did she come to truly appreciate living in a democratic country. Now, she says, she will never take her freedom for granted.

Freedom of the press, ensured by the constitution, is a right that The Observer has never been denied. The Observer, as a student-run newspaper, has no outside advisors or censors. All decisions concerning articles, editorial columns, and replies to the editor are reached by the editorial board, according to a standard of responsible journalism. This freedom to make such decisions is one which we cherish as if we ourselves had been denied it and had consequently fought for its reinstatement.

The Observer provides Stern College for Women with news and opinions. News is presented in articles dealing with and of interest to the Jewish community, our university, faculty, student council and student government, and is written objectively. Opinion may be presented in the form of editorials, representing the majority views of the editorial board, and staff columns expressing personal and political opinions of particular editors.

In addition, we offer our readers the opportunity of submitting opinions to The Observer. The "Outside Observer" is a regular column which may be written by any student on any subject. Another way for any reader to express his or her views is through a letter to the editor. The editorial board reads each submission and attempts to determine which news is worth a reply input. While we are aware that some readers may disagree with some or all of the points stated in columns and letters, we reserve the right to print them in the interest of offering a real and open forum.

Many of our readers, however, do not appreciate the freedom afforded in what is essentially their newspaper; they do not use their right to express themselves and consequently avoid speaking out. In answer to complaints concerning columns and letters we must point out that problems cannot be solved if the persons able to alleviate them are not told, and improvements will not continue unless they are encouraged and congratulated. Feedback is essential for growth and improvement; without it one cannot judge one's success or failure.

It is the prerogative of each individual to remain silent on an issue, or to agree or disagree with the opinion of another. Similarly, it is the right of The Observer to provide a forum for even the most controversial of views. That view belongs to someone strong-willed enough to express it publicly. It is disappointing to hear readers comment that it should not be printed. Any reader disagreeing with a column or letter is free to present his or her ideas to us, rather than attempts to underm.
A Change in SCW's Image/A Change in Central's Pride

by Erika Rosenthal

This issue's "Feature a Teacher" is Dr. Havaazelet, professor of Biblical and Rabbinical literature.

Dr. Havaazelet's first pilgrimage, about which he remarks: "I'll make no excuse. It was a mistake to leave Israel. I haven't seen one Israeli really happy here." As a seventh generation Sephar, Rabbi Havaazelet has more roots in Eretz Yisrael than the average Jew and eventually he plans to resettle in his homeland.

At present, Dr. Havaazelet lives in Queens, where he has been fondly nicknamed "the Raving Rabbi," because he leads a Bible and Talmud discussion group in a different home every Shabbat. For seven years now he has been leading a Friday night Bible class for young or chidish couples and his Talmud class on Saturday afternoons has been in existence for fifteen years. "He's added a new dimension to learning," says Dr. Abraham Berach, who has been a participant in the Shulchan classes for four years. "He's in the traditional camp, but he's added modern

Kashrut Status of Greater Pastures

by R. Mordechai Reich

Many questions have been received by the Torah Activities Committee Kashrut Committee concerning the kashrut of various foods, and the reliability of different butchers. These questions are in the process of being researched by Rabbi Reich, and those most asked questions will be published with answers in The Observer. All other answers, will be printed on sheets and then distributed to the students.

The status, in terms of kashrut, of Greater Pastures?

1. Greater Pastures is a vegetarian restaurant, with fish included on the menu.
2. At present, it is open on Shabbat.
3. There is no mehilech in residence or available.
4. The manager assured me that he uses clean fish, shnorr, and kosher wine. He is very careful and looks over the fish personally.
5. The manager was able to come up with the mehilech in the near or distant future.

In my opinion, although the manager was friendly and informative and did evade a concern for kashrut observance, the fact remains, that a present his restaurant is open on Shabbat. This detracts from its reliability, and which one can be relied upon in matters of kashrut observance. Furthermore, his insistent negation allowing a mehilech leaves one feeling uncomfortable.
Oh L-rd—
I sing thy praise in the turmoil and darkness of the hallowed Temple.
Thou art O L-rd indestructible, incomparable, invincible and omnipresent.
And here am I who speak of something—the meaning of my life in this world.
Mide is the right to decide—
Choice and action.
Thou art word and meaning.
Thou—the observer—
I love thy grace Oh L-rd—
The scent and music of thy throne.
The woman I have yet to write
The book I have yet to write
I love the fragrance—
the sounds—
the colors—
the flowers, of the sea—
the birds of freedom.
But still more I love meaning—
That the tree may grow from the earth—
man from boy
word and word from truth.
The meaning of the sweet grape, the salt sea, the bitter cloud
but not of the sweet lie and bitter freedom.
I've learned to see sweetness in barbed wire thorns, in Ural snows in smiling asphalt guards—
I've understood that even four months' fast may be sweet
without grapes, without the sea.
In the smells, sounds, sights of the concentration camp—I have felt and understood
the sweetness of my freedom.
My word, grow from my truth—my truth from my meaning.
Without having met woman
I have found
And I myself from thy world, Oh L-rd—
Mine is the right to decide
And I have chosen
Without having met woman
Without having written the book
In the cold—amidst violence
I have chosen, oh L-rd—
The meaning of Freedom.

Persecuted Jew Survives
by Joyce Lempel

"I have learned to see sweetness in barbed wire thorns, in Ural snows, in smiling prison guards."

These words are part of a poem composed behind prison bars by psychologist Seymour Gluzman. After being incarcerated in a Soviet prison for seven years, Gluzman has recently begun a three-year sentence of internal exile.

Gluzman's crime seems to have been holding his profession with more importance, his personal integrity in too high esteem. He witnessed a mass burned friend declared insane and placed in an asylum following a political bout with the government. In reaction, Gluzman anonymously co-authored a book condemning the Soviet misuse of psychiatry in "treating" political dissidents. When the government discovered their identities, the authors were convicted.

In prison, despite the tremendous emotional, psychological, and physical torture to which he was subjected, Gluzman held fast to his principles and continued his involvement with the struggle for human rights. A leading advocate for prisoners' rights in his own Pern region and throughout the Soviet Union, Gluzman was also a vociferous opponent of the arbitrary cruel treatment of the prisoners and the inhuman conditions in which they were forced to live. In 1974, Gluzman participated in a collective month-long hunger strike of the prisoners in camp number 35 of the Pern region. Throughout his imprisonment, Gluzman was constantly persecuted for having medically treated other prisoners.

Despite great pressure from his torturers, along with his friends' declarations and pleas from his parents to return and deny his beliefs for an early release, Gluzman refused to succumb.

The meaninglessness and hypocrisy of the Soviet System is reflected in his poem where he describes "the sweet lie and bitter freedom." Here Gluzman expresses his feelings about G-d, nature and true inner freedom. "Freedom, as the song goes, is a state of mind."

The above is the poem in its entirety.

The Biblical Heroine as Role Model

by Rabbi Yosef Blum

The famous question raised in the first Rashi in the Chumash: "Why doesn't the Torah begin with the first commandment given to the Jewish people?" can be answered that we need human models to emulate, and not merely rules of behavior. The heroic figures of the biblical narratives personify the qualities that give dimensions and meaning to human existence. Suffering in the wide diversity of personalities described, all of whom nevertheless equally manifest full expression of a proper religious life.

In attempting to find role models for the Jewish woman, analyzing the Jewish heroine described in the Bible is an invaluable technique. Immediately we realize that one concept of role cannot simultaneously incorporate Sarah, Miriam, Deborah and Esther, just to mention a few. Without considering her as the only appropriate prototype I would like to focus on Sarah and attempt to portray the qualities which have given her the title of the mother of the Jewish people.

On the surface Sarah is the traditional wife and mother figure, supportive of her husband and deeply involved in the up bringing of their son, Isaac. However, she deeply depends on her and his spiritual creativity and ends with her death even though he was fifty years younger. For many years, researchers and has a new family. Sarah is properly seen as modest and self sacrificing. Yet, she is also independent and the latter judge of character.

Sarah is capable of giving Hagur to Avraham so that he should have a child from her, and is also strong enough to recognize that Yishmael is a negative influence on Yitzchak and to demand that he be sent away. The Torah is telling Avraham to tell all that Sarah says to him. The midrash illustrates Sarah's as a greater prophet than her husband's, by converting the world of her child to monotheism.

Truly we see an unusual blend of modesty and determination; of family loyalty and independent accomplishments. Sarah is one of many different Jewish women who might strive to emulate.

Ticking with TAC

Overwhelming Response

by Sherrill Sussman

"Where have all the students gone" is a familiar echo that bounces off the walls after recently well-planned activities here due to lack of student participation. Apathy is another well known term often used to depict the prevailing attitude of the student body here at Stern.

I have been co-chairing the Torah Activities Committee for only three short months. Unfortunately I am prepared to accuse the students of being apathetic and insensitive. Attendance at lectures is poor, 25 dollars is considered a successful TAC collection, and overall interest is definitely lacking. In short, I have found myself at the point of despair, exhaustion, and frustration. And yet, in the midst of all the discouragement, I have met with encouragement.

I recently received a call concerning a terminally ill child who had been hospitalized at Bellevue. His mother, who was staying at his bedside day and night, needed food and more importantly, companionship. She needed to know that people cared.

My immediate reaction was to call upon the women here at Stern. However, I was hesitant; I knew that student response is poor, especially with midterms looming ahead. Nevertheless, I posted flyers explaining the situation.

The response was overwhelming. On Shabbat, close to 30 students showed up at hospital security, and went to visit the woman and her child. Other students volunteered to bring food, and collected funds to help cover medical expenses.

Feature a Teacher: Dr. Havaznetz cont.

cont. from p. 4 col. 3

Chajfest Masad, which he edited.

For ten years he served as assistant editor of the Israel-American annual Surgery and the monthly Telpoth. Dr. Havaznetz contributes regularly to Sinai, Tarbiz, Lehurnah and Hal Daor. He has written for the Hebrew Encyclopedia and Encyclopaedia Judaica as well. His latest work, Middrash Mezou, an introduction to Yemenite Jews, will be published by Yeshiva University.

At present he is working on a new thesis entitled "Women of Genesis," in which he explores the daring and cunning of Sarah, Rivka, Rachel, and Leah. "There would never have been an Avraham without a Sarah—man with vision, but woman with destiny," he explains.

As for the Stern women, Dr. Havaznetz says as a teacher he feels both challenged and frustrated at the same time. He feels that the women are too protected and that they know little about the Jewish religious sources available to them outside of Stern. "Some are bright and interested, but too many are afraid to question and just remain dormants."

And currently, Dr. Havaznetz is not the only faculty member to express this opinion. (Well, ladies ...) . . . Comparing Stern College to Yeshiva College, he views the women as "more intellectual and inspired, whereas the men are more intellectual and questioning." He admits, however, that this may be due to the "head-on background of the men.

Dr. Havaznetz also commented on the

A admissions recruitment visitation by alumni representatives of the Harvard University Graduate School of Business will be held on Tuesday December 4 at 8 p.m. in the Rubin Dormitory Shell. The various programs offered by the Harvard Business School, criteria for admission and advice and tips in regard to increasing one's chances of admission to top quality schools of business will be discussed. All interested students are urged to attend.

Dr. Havaznetz was a recipient of a Presidential Prize.
The Israeli Women Soldiers—A Unique Class

by Peggy Kaganoff

Adapted with permission from Army Magazine September 1978.

Whenever the subject of women's liberation comes up, one tends to point to the Israeli woman soldier as a paragon of liberation, the ultimate equal— an aggressive yet feminine fighter. But is she really this fierce, gushing Amazon of legend? The Israeli woman soldier is a remarkable phenomenon whose accomplishments deserve respect, but the popular picture is riddled with misconceptions.

A great deal of present confusion is due to the military history that Jewish women were making throughout their past. From biblical times through 1948, Jewish women fought in defense of their homes. Deborah, prophetess and judge, as commander-in-chief, rallied her devolved peoples to throw off the yoke of oppression in their land. Judith, a pious widow and the first female “commando” on record, subsequently led her fellow men to victory, then cut off her head.

In the same spirit, Jewish women fought beside their men since the last century to defend their Palestinian settlements against Arab marauders. As partisans in the forests and as ghetto fighters, Jewish women took part in the fight against the Nazi Jewish partisans who survived the war in the Soviet Union and Europe brought their military skills to Palestine where they joined the pre-existing underground organizations. Women guerrillas played large and vital roles in the vigorous underground movements that began with the founding of the Haganah (defense) in response to the bloody Arab riots of 1920-21. There were tens of thousands of women in the Haganah and women were said to make up about a third of its secret strike force, the Palmach (Hebrew acronym for shock troops).

About half of the membership of two other underground organizations which operated against the British while they occupied Palestine, the Stern Gang and the Irgun, also consisted of women.

Approximately 4,000 Palestinian Jewish women joined the British army in World War II. Haviva Reich and poetess Hannah Senesh were part of a 30 member command force which parachuted into Europe to organize and lead partisans. Both were captured by the S.S. and executed.

The 1948 Arab-Israeli war involved virtually every man, woman and child in the new Jewish state. Many women fought beside the men. Neiva Ben Yehuda, for example, had been selected to represent the new State of Israel in the woman's field events at the 1948 Olympics. But her Palmach commanders decided that her demolitions expertise was needed more at home. The Arabs called her “The Yellow Ghost” (she had light blond hair) and placed a large price on her head. Primarily responsible for the security of the roads in the Galil, she also conducted combat training, blew up bridges and railroad tracks for her company in the bloody battles for Safed, Tiberias and other settlements.

Many other women helped write Israeli history. Assignments in all defense organizations were based totally on capabilities. The early Zionists expanded egalitarian values and practiced complete equality between the sexes. Women shared leadership roles, and there was no question of whether a man should take orders from a woman, or vice-versa.

However, despite the fact that presently, the draft in Israel is universal and applies to women, women soldiers receive only limited combat training; the last war in which they fought in combat was in 1948.

Although 12,000 women participated in every capacity of combat during the War of Independence, David Ben Gurion, the first prime minister of Israel, was the first to declare that fighting was not the proper role for women, and henceforth women would not fight.

Israeli leaders believed that the Arabs, having been defeated in the War of Independence, might now forget Israel’s existence and that there would be no more wars. Therefore, their men would suffice for the needs of a small standing army.

Men fought for Israel, and in the eyes of most people, the struggle was over.

The surprising phenomenon that Jewish women were fighting was the result of several factors, including women’s reentry into society resulting from the mass absorption of young refugees fleeing persecution in Europe in the late 1930’s and the fear of a new war.

For the first time, women’s roles required education, the same job skills, and the same educational requirements, religious observance, marriage or motherhood and health. These factors do not prevent a man’s induction. There are jobs in the army, for example, for illiterate men, but the positions open for women require education.

The question of equality, considered a phenomenon among young women over being excluded from the mainstream of military activity. Well educated, talented women often are given positions far beneath their abilities and when they leave the service it is frequently with bitterness for wasted years. These women, who are being discriminated against, and will opt for any way out of the army.

Chen is the Hebrew acronym for women soldiers and it also means “charm or grace.” There are no separate women’s units in the Israeli army. Women are completely integrated.

Compulsory military service for men is three years, for women 20 to 24 months. After being discharged, men are required to perform active service duty of three weeks or more annually until age 49, after which they are transferred to the home guard. Women are required for reserve duty until age 34 if they have no children, however, in practice, this is rare.

The other side of the story is that there are many women in the army who feel that their military time was well spent.

The women’s movement is beginning to demand that the IDF face up to its obligations to society and headquarter the “re-liberation” of Israeli women. Up until now any advances women have made in the army have been motivated solely by military need and not by any sense of furthering women’s liberation.

The women’s movement is also trying to counteract active service duty. Now Schiff who in his book, A History of the Israeli Army dwells considerably on cosmetics and the inordinate time women in the IDF. There is no in-depth detail of women’s underwear and shaving cream in his book.

“Women are a long way, baby!” but there is still a long way to go until all Israeli women soldiers feel satisfied that their abilities are being used to the fullest and that they are giving their best to their country.

Concerned people recognize the present condition as an unhealthy one, but there is a general feeling of interest in coming to grips with it. It still remains to be seen if the gun-slinging Amazon of legend will ever again become a reality.
A Dream Come True

by Gitta Stern

While some of us merely dream, others make that dream come true. In Israel, the land of milk and honey, one can also provide the fruits of learning. There is a wealth of programs available to American college students in Israel, each of which provides learning, living and fun.

Among the many programs one may learn in yeshivot in Yerushalayim such as Rabbi Label Shurman's, a New School For Women (also known as Beis Midrash NZachmey Rav), Machon Gold, and Machon Sarah Schairer of Bais Yaakov.

The universities in Israel offer limudei kodesh as well as secular studies, Bar Ilan University in Ramat Gan. Tel Aviv offers a much needed change of pace for Women (also known as Beit Midrash For Women). Hebrew University's impressive programs which include learning, living and fun. Aside from completing these courses the student is responsible for completing a number of Kivos (comprehensive) exams in Rashi and Rashbam on Berachot and Sh'mot. Upon completing these and additional psychology and education courses, the student receives a teacher's degree in Hebrew studies.

The school week schedule is a little different. American students might be used to. School starts on Sunday afternoons, but there are no sessions on Fridays, since students are encouraged to rest for Shabbat. Classes begin as early as 8 a.m. (everything starts earlier in Israel!) and continue until 6:15 p.m. Wednesday afternoons are set aside for tefillot, or additional free time. Major tefillot take place at Chonakek and Porasch time. Also contained in the Michalal curriculum are weekly guest lecturers, with such notable as Chief Sephardic Rabbi Ovadia Yosef. There are also Shabbat get-togethers, and get-togethers for various occasions.

Michlalah L'Banot Yerushalayim

by Ettore Gordon

Michlalah L'Banot Yerushalayim is a teachers seminary, and a degree-granting institution in Israel. It caters to approximately 700 Israeli women, and has an auxiliary American and European programs, known as MACHAL (Michlalah Chutz La'Aeret'z). which consists of about 90 students between the ages of 17-21.

MACHAL offers a wide range of courses, making for a good solid program of study for advanced students in limudei kodesh. They include Hebrew, Chumash, Talmud, Breshis, and other m'koros, including Hirsch; Halacha (Midrash Brurah), Mishnah, Midrash, Chidushei Rashi, and other m'koros, which consist of about 90 students between the ages of 17-21.

The school week schedule is a little different. American students might be used to. School starts on Sunday afternoons, but there are no sessions on Fridays, since students are encouraged to rest for Shabbat. Classes begin as early as 8 a.m. (everything starts earlier in Israel!) and continue until 6:15 p.m. Wednesday afternoons are set aside for tefillot, or additional free time. Major tefillot take place at Chonakek and Porasch time. Also contained in the Michlalah curriculum are weekly guest lecturers, with such notable as Chief Sephardic Rabbi Ovadia Yosef. There are also Shabbat get-togethers, and get-togethers for various occasions.

MACHAL is situated on Michlalah's beautiful new campus, near Bayit Vegan, overlooking Jerusalem. Americans have an excellent chance to become familiar with the Israeli lifestyle, since they share a great amount of history and culture. Sometimes one finds that he or she has been invited into the homes of their rabbinim for Shabbat. The student body, as well as many of the teachers come from a wide range of religious hashkafot. This provides the Michlalah student with a unique opportunity to observe the various religious lifestyles simplified here, and to choose for herself the one in which she feels most comfortable.

MICHLELIT BRURIA—BROVENDER

by Heidi Tenzer

While a year of learning in Israel is an invaluable experience for a student, not everyone is fortunate enough to be able to take off an entire year. Very often to do this she must decide to go to Israel either before entering college or soon thereafter.

The opportunities for study in Israel are vast, and to help you make your decision it is best to speak to people who have been on the various programs.

For additional help contact the ajionah office at the Jewish Agency.

Bruria's philosophy defines the basic element of education as mastering the method of learning rather than the content. The yeshiva prepares its students for lifelong study and analysis of basic texts. Classes are of the seminar type, and are extensive, and intensive preparation by the students. The language of Instruction is English, but the girls are expected to have a basic knowledge of Hebrew in order to read those texts which are studied in the original. Stress is put on learning B'chavura, in a bite sized manner, so that students on the same academic level study together, and occasionally an advanced student reports the less experienced students. In addition, course instructors are usually found in the best midrash to answer questions and guide the students in their preparation. Courses are offered in Talmud, Mishnah, Chumash, Jewish philosophy and dinim, and credits are transferable to any institution.

The Bruria faculty is comprised mostly of American rishonim with whom the women can easily relate. The "women's room" is open Monday through Friday from 11:30 a.m. to 12 a.m. if you plan to study in Israel make arrangements while in Israel to have transcripts sent to Stern as quickly as possible to enable us to update your transcript quickly and allow you a smoother registration.

programs of study in israel
The Outside Observer

Till Whatever

Does Us Part

by Penina Segal

It was a typical evening in Brookdale Hall—ringing phones, ringing switchboard, and that inevitable question (stated in amazement and awe) ringing in our ears from a curious student: "You mean you have roommates for five years?" Yes, it is indeed rare. From 113 to 146 to 3F, we delved down the block at a little before midnight. We spent countless hours on the phone describing our latest trip to Macy's or our purchases (we did). We also spent countless hours complaining about our work-load and how the end never seems to come. Our spring in, Tzippy graduated and we looked forward to the next...next year. It's too ambiguous and frightening. We fondly think of the places we have secured for ourselves in Stern but never talk about next year anymore. It's too ominous and frightening. We spend countless hours on the phone discussing our respective majors in Stern. We talk about our roommates and our purchases there. We realize that the greatest phenomenon is that each of us is unique; we were both administered both. Stern and Yeshiva College can go into public relations, teaching, law, Hospices which somewhat humanize the cruel reality of death.

The last year on the academic calendar was the year that Tzippy really began to develop as a student, as a person. Her parents have always been there to give her whatever emotional support she needed to complete her education, but this year, we can add that she also had a support network of her own. We helped her with her studies, with her courses, and with her life in general. We were there for her when she needed us, and she was there for us when we needed her. We realized that this year, we were all part of the same family, and that our futures were intertwined.

As we looked forward to the upcoming year, we knew that we would have to make some difficult decisions. We knew that we would have to separate ourselves, to move on to different places, and to begin our own lives. But we also knew that we would always be there for each other, that we would always be part of each other's lives. We knew that we would always be the Outside Observer, watching over each other, and helping each other through the ups and downs of life.

Beereavement Conference cont.

from p. 1 col. 4 Charley, Maggie to certain wives of husbands who deny the truth for fear of the impending loss.

Dr. Berger remarked that people deny the inevitable death because of fear that the world will collapse. They are not only afraid of their spouse's death, but the void that will follow the death of their partner.

The use of denial was explored. One woman, who works in a terminal ward of a hospital, mentioned that she uses the term "terminal ward" among herself, but among the patients it is called the "easing wing." Another woman, who works in a nursing home, was quite forthright. She said that patients do not mind it. Instead, they are told that the patient has gone home.

The following lunch, Vice-President Dr. Blanche Blank presented the Distinguished Human Service Award to Dr. Herman Feifer. Dr. Feifer is editor of The Meaning of Death and, more recently, New Meanings of Death.

The first address of the conference was the work of Janet Noble from Chesterton. She states, "Can Summours can add a unique dimension to the health care system. She recommends that everyone should be given this therapy. Even if you feel that you would not know what to say, "just go and reach out by touching."" Dr. Feifer's book, Israel and Loss in Modern America; Psychological and Judeo-Viscopic, began with a history of the Middle Ages in the ancient world. The Middle Ages dealt with the notion of the body and the soul. The Middle Ages dealt with the notion of the body and the soul. The Middle Ages dealt with the notion of the body and the soul.

Penina Schram, assistant professor of the speech/drama department, believes that the creation of this new major is a result of a recent reorganization of departmental offices within Yeshiva University. One department administers both Tzippy and Western Civilization courses, making equivalent programs of study possible. The new program was another significant factor in the establishment of the major.

This year the speech department will be working in conjunction with the English communication department to increase the course offerings available to majors in both fields. A speech/drama major must complete a requirement of 30 credits including Speech 6.1. Six credits from seven specific English courses can be applied towards the major. Similarly, two courses from a choice of four in the speech department can be applied towards a major in English/communications.

Every year in March this year, Ms. Noble traveled to the Yeshiva University. One department administers both Tzippy and Western Civilization courses, making equivalent programs of study possible. The new program was another significant factor in the establishment of the major.

Speech and drama is one of the many new majors being offered to Stern College students this year. The creation of this new major is a result of the recent reorganization of faculty departments within Yeshiva University. One department administers both Tzippy and Western Civilization courses, making equivalent programs of study possible. The new program was another significant factor in the establishment of the major.

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I Was a Teenage Glutton
by Cris Benezek

It happened last Tuesday afternoon. I had just gotten out of my bio class, and was headed for the dorm. I stopped for a bite, and there they were. Two girls were talking about my favorite subject—diet. I immediately perked up.

They were discussing a new diet—the lettuce and mango diet. Guaranteed to take off 25 pounds in eight days. I couldn’t believe my ears! I had to do it! After all, who can resist a weight loss around 25? This sounded too easy. I was very excited, and even talked my friend Ruth into going on it too—me—we’d watch each other.

The first day went well because, luckily, I like lettuce and mangoes. My roommate’s reaction could not have been more extreme. I convinced myself that I’d already lose five of the 25 pounds. Great!

The second day was a little harder. My friends kept at me, because I looked a little green (from the lettuce, no doubt), or orange (definitely mango-oriented), but I insisted that we shouldn’t weigh too much, and munched away on my mango and lettuce salad. The Berry’s Best looked better every minute.

By the third day, I was physically ill. My friend Ruth and I exhausted ourselves trying to think up new lettuce and mango concoctions. We had baked mango, blackened mango and lettuce, crushed mango plums and blended lettuce for juice. “Let’s face it, Ruth, there just aren’t that many things you can do with lettuce and lettuce, but let’s see how much longer we can last.” Ruth, who was wearing a green dress to go with her completion, seemed wobbly.

The next time I saw Ruth was later that evening. We both complimented each other on how well and healthy we looked. I was about to turn and go back into my room, but I had to confess. “Ruth!” I cried, “I couldn’t help myself! I ate Ruth’s three bowls of Golden Grains and four servings of frozen lasagne! And I never felt better!” Actually, Ruth had a cold, but I knew better.

Actually, after the first day, we bought three boxes of Yodid, and munched them off in ten minutes flat. We were both so ashamed but very happy.

Why did I choose such a strange diet? Actually, I’m tired of eating salad, and the weirdest diet to be found. I’ve heard of even more desperate ones. For example, the famous toothpaste diet. Every time my friend Helen had tried to eat, she went and brushed her teeth. Who wants to see right after she’s brushed her teeth? Helen stayed on this diet for two weeks and consumed 467,000 bags of Aim.

Then there was Lora, who tried apple cider. They’re like little squares that look like candies. Lora took one every hour, before each meal and really began eating much less. She couldn’t figure out why she was eating less weight, instead of losing, and finally pointed out that one little square cider contains 700 calories! Lora threw them out the window and went to the first Weight Watchers meeting she could find.

Dieting is all a matter of personal preference—whether you eat for traction or trimming, it’s a matter of counting calories. But I just hadn’t had that great new diet... You can eat as many artichoke hearts and as much Rabbi Bruns’ Tater Tots as you like, because a little square cider contains 700 calories and you’ve gotta have thet or Lora will throw them out the window.
A Student's Response to the Faculty Union
by Cheryl Rubin

Our University has the unique ability to keep under its hat any issue that might directly and, perhaps negatively, affect its students and/or faculty. When I came to Stern in 1977, the University was undergoing its reorganization—abolishing departments under divisional deans. Stern once a week. There was so much controversy at that time about traveling teachers and labels on diplomas. I'm still not sure if my career with the University.

The whole reorganization was accomplished right under our noses and we didn't have a chance to react. Right now, I feel a similar situation is occurring, and it could affect much more than just our diplomas.

The faculty union has been an issue at the University since 1974. Its history has had its volatile moments and its quieter ones. I have spoken to both faculty and administration about the union. The help of one faculty member I have seen evidence that the faculty is indeed the oppressed party and, more importantly, I have seen this for myself.

Part of the evidence shows that the Jewish History faculty is at the lowest salary among college professors in the metropolitan area, while the administration is paid more than other administrations in the same area. When I saw on the IRS forms the incredible raises that the administration took in 1975, I was shocked. I was even more astonished when the method of recording these figures was changed in 1976 to a way that would not allow anyone to know how much they earned. These same forms show that the University has gone to enormous expense for legal services associated with the union dispute.

The presence of a union would no doubt affect the students. First, if the union is accepted, the faculty salaries would increase; therefore it can be assumed tuition would increase proportionately. High enough to make you think? Not in comparison with top-notch universities where a philosophy of education such as ours cannot be found. Second, the faculty itself would feel more secure in their jobs and their attitudes would be more optimistic. The word "_temerity_" would truly have meaning if there were a union...

Yiddish Proposal Debated
by Ellen Burt

Whether or not to give automatic Jewish studies credit for Yiddish was the first raised this year at the November 14 Senate meeting.

A proposal by Senator Alan Zworsky would eliminate the current formality of applying for Jewish studies credit for Yiddish language courses. Though these applications are usually accepted, there require that a student show how Yiddish will further her Jewish education.

Dean Karen Bacon, along with several senators, pointed out that many courses exist in the current Jewish studies program that are purely culture courses, but students are not required to substantiate the credit for them. Yiddish should be dealt with in a similar fashion. It should not just be considered a tool for future learning.

Senator Kamen, professor of Hebrew at Stern, brought up the fact that allowing students to receive automatic Jewish studies credit for Yiddish will detract from the use of Hebrew, as well as dilute what Professor Kamini sees as the already weakened Jewish studies requirements.

Final voting on the issue will take place at the next Senate meeting, Wednesday, November 28, in Room 906 at 2:30 p.m.

All students are invited to attend and participate.

Middle States cont.

Sincerely yours,

DAVID MISKRY
Special Assistant to the President

Bulletin Board

Dean Rabinowitz announced that exemption tests with the possibility of credit in History 71, 72—Survey of Jewish History will be offered on Monday, December 24 at 3 p.m. Sylablc and reading lists are available.

Interested students should register with the appropriate form (R. 28) available at the Office of the Registrar by December 16. The fee is $25 for one examination, $35 for two.

The following citation can be placed on a student's record if requested through the Office of the Registrar: This student has received a citation for satisfactorily completing 20 courses in Jewish Studies (Hebrew language and literature and Jewish culture and civilization) as part of her curriculum leading to the bachelor's degree.

The Office of the Registrar reminds all June 1980 graduates that they must file a graduation kit by February 8, 1980.
Space Invaders cont.

cont. from p. 9 col. 2

You can:
a) Look yourself in the bathroom with the Sony on Channel five and watch as Jack is invited to play his violin before the Pasadena Chapter of his fan club. Dennis Day sings “Sinner Man!”—TV Guide 11/5/78.
b) Eat 10 Eskimo Pies, 8 Reses Cups, 4 Kit Kats, a bag of potato chip, a pack of Certs, 3 dairy double, and hate yourself in the morning.
c) Kill about 300 Martians, exercise your fingers, and win a free game.
d) Be U.S. America.

Author: Now ladies, mark your ballots in accordance with your truest feelings. Remember, this is all hypothetical. There is no right or wrong, and you will not be graded or evaluated on your final decisions.

Rosean: The correct answer is C. Kill about 300 Martians, exercise your fingers, and win a free game. All those choosing A should realize that Jack Benny is dead and you are being brainwashed. If you chose B, you are probably fat. For those of you who dared to answer with D, I feel it is my duty to inform you that a list of your names, addresses, and extra-curricular activities is on its way to the FBI, CIA, and Senator McCarthy in this very moment.

I may be a Republican, but that never stopped me from upholding the Democratic ideals this country was built on. You know, stuff like corporate power, nuclear power, flower power, and most of all, pinball power (to be more specific: Space Invader strength). I believe in freedom of speech, and the right to teach and preach anything you want (providing it’s nothing I disagree with). I believe in the capitalist system, and pinball machines mean Buck$5, baby! I’m talkin’ about top dollar. Get that money out of OTB and put it back into the college where it belongs. Yeah, I believe in keepin’ our girls outta the streets and on their feet and toes. An’ I know there’s only one way to do it. I’m not talkin’ about basketball either. I mean BUSINESS. I mean PINBALL. And I’m sure if Dickie were here he’d agree, and furthermore—

Author: and furthermore, Rosena, SHUT UP! The questionnaire is over.

Rosean: Oh, Sorry. (We return you to the scientific portion of this article.)

FACT #4: SCWOC WILL MAKE A 50 PERCENT PROFIT ON THE MACHINES (and believe me, those quarters add up).

FACT #5 SPACE INVADERS DEVELOPS DEXTEROUS DIGITS, an exercise which at present can only be practiced in the piano room.

FACT #6 IT REQUIRES MORE SKILL THAN BACKGAMMON, MONOPOLY, GO FISH, AND CHUZPAH, M’l.’

FACT #7: Based on earlier scientific data (THE ART OF PINBALL REQUIRES THE USE OF BOTH HANDS), the author concludes that: THE PLACEMENT OF SUCH A MACHINE IN THE FRONT LOUNGE OF BROOKDALE HALL WOULD SOLVE SEVERAL PROBLEMS OF A RELIGIOUS NATURE.

Rosean: FACT #8: Space Invaders make these really neat noises. Kinds like: MISSILES BLOWN’UP, FIRECRACKERS, ROCKETS, BAOBAB, SCOUTS, BATTLESHIP. NM THE STAR SPANGLED BANNER ALL AT ONCE. Man, it is so loud. You can hear it all over the neigh—

Author: Rosean, SHUT UP! I warned you—one more remark like that and you get outta this column! The reader will ignore these last remarks please. They are of no scientific value as Rosena is an ignoramus and deaf in one ear. Stay tuned next issue as STERN BUDGET SKY- ROCKETS WITH SLOT MACHINES. (Note: All characters in this column are fictitious. Any resemblances to persons living or dead is purely coincidental. No names have been changed to protect the innocent.)

Freedom of Views cont.

cont. from p. 3 col. 2

mine the inalienable right of free speech through self-censorship. It is our right to print varying opinions; it is the right of the reader to choose from among these opinions.

The neighbors of the Cuban Mission to the UN learned the hard way to cherish their rights. The Observer will never attempt to curb its readers’ rights; likewise, we hope our readers themselves will respect their personal rights and the rights of others to free expression of ideas.

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Gemini is a Winner

by Abby Kida

An Italian family that eats spaghetti, an aged girl with a 15 year old son who is a childlike genius, brother and sister WASPS who go to Harvard—stereotyped? Yes, but works.

Gemini is a brilliant comedy that carries a serious message. Francis Gemiani is about to turn 21. A scholarship student at Harvard, he is back home in a South Philadelphia dump for the summer, where he is visited by a friend from his gymnasium, Judith, and her brother Randy. These two backpacking preppies become witnesses to people and scenes they've never encountered before—a group of nuns next door who tries to commit suicide and is talked out of it with the promise of a hang-up birthday party for Frances the next day, her sister Herschel, an obese asexohistian genius who is fascinated with subways and buses and zooms around on a tricycle, and Mr. Gemiani, the "typical" Italian male who actually finds his greatest comfort having coffee with his widowed girlfriend.

Gemini is a story of friendship. The innocent, childish devotion Herschel shows Randy ("You wanna see the redly graveyed?"") is poignantly contrasted to the friendship between Francis and Randy. Because they are educated and worldly, the two cannot understand the distinction between male friendship and homosexuality. The play traces their progression to an understanding of a strong bond between them. Judith, the sharply witty sister and girlfriend, stands by with the firm, wise belief that Francis is merely going through "homosexual panic" that is natural and surmountable. In the span of two days, the students' maturity is also enhanced by watching the three adults who, although experienced in life, are in many ways no more grown up than Herschel.

Superb performances on the part of all the actors makes Gemini real and appealing. Playwright Albert Iannarano is to be commended for his fresh, insightful script that finds its comedy in its verisimilitude.

Gemini is playing at the St. James Theater on West 44th Street. Tickets are available for $5.00 through the Ticket Service. See Jill Stalmier in room 12A or Mrs. Winter in the office of Student Services.

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Rabbi Label Sharfman, Dean of Beit Midrash L'Nashim, will be speaking at Stern College on Wednesday, December 12 at 2:30 p.m.

Rabbi Sharfman is in the United States to conduct interviews for the coming academic year.

For more information and an application please call (212) 253-4579.

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