

Bouquet Of The Week

Memo to: Pandell's Florist, 822 Ft. Wayne Ave.
Send this week's bouquet to:

Lynne Himelstein

The P-O Bouquet of the week goes to Lynne Himelstein.

Mrs. Himelstein is a co-recipient of the Federation's L.L. Goodman Leadership Award. She is one of the most valued volunteers of the Federation.

She has been active in the National Council of Jewish Women and has served on the Federation board. She has been Lion of Judah chair and serves on the National UJC Woman's Board. She is a member of the Campaign Leadership Series program of



Lynne Himelstein

the Federation.

Himelstein and her husband, Phil, have two children, Michael and Allison.

Bowlers begin 61st season

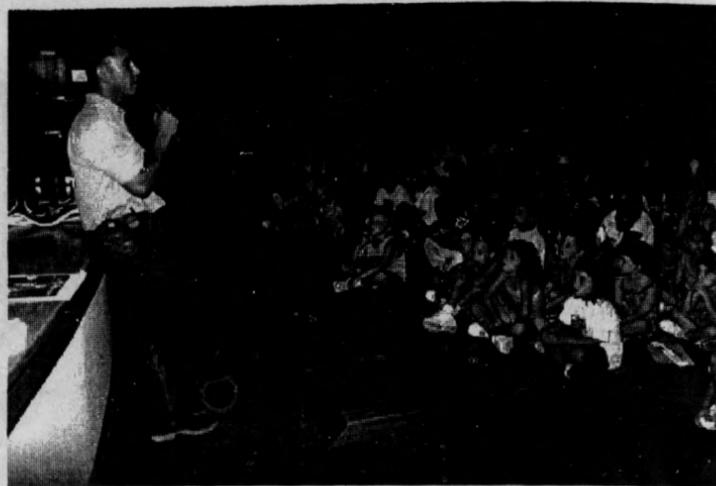
The Indianapolis B'nai B'rith Bowling League begins its 61st consecutive season on Sept. 12. The league bowls at 9:30 a.m. each Sunday at Woodland Bowl at 96th and Keystone.

Openings are available for both male and female bowlers and for four-member teams. Interested persons should contact David Silverman, president, at 726-1440 or Donald R. Siegel at 846-0896.

Art exhibits to end, open

Thursday, Aug. 26, will be the final day of a month-long exhibit at the JCC of the paintings of Jeremy Mallov — oils, acrylics and water colors.

Mallov's exhibit will be followed by the two-artist exhibit Oct. 1-31 of works by Cynthia Blasingham and sculptor Robert Quade. Blasingham creates images on handmade paper with water color and does batik.



Boxer Johar Lashin at the JCC

Boxer urges youth to live clean, right

By LANCE COLE

Israeli boxer Johar Lashin gave JCC summer campers a surprise visit for Shabbat, July 23. The visit to Indianapolis is the second for the I.B.C. title holder. As on his last visit, Lashin spoke to the Jewish youth about living right and staying clean and sober.

Lashin traveled from his training site in Johnson City, Tenn., to speak at the Center during the campers' Shabbat experiences. The Champ, who does not charge a fee for his

inspirational talks, participated in lighting candles, saying motzi and singing Kiddush.

Accompanied by photographer Scott Romer, Lashin also announced his next bout is scheduled for Kansas City on Aug. 18 at Station's Riverboat Casino. Israeli television is sending a crew to document the fight. Romer planned to be on hand to photograph the event for this paper.

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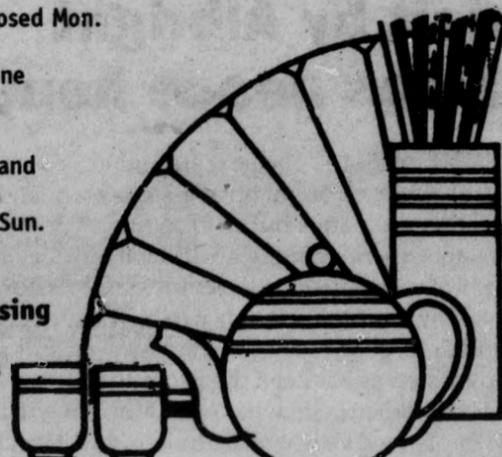
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JCC promises strong security

The Indianapolis Jewish Community Center issued a letter to all its 470 member families, Jewish and non-Jewish, assuring that any anxiety they might have in the wake of the shootings Tuesday, Aug. 10, at a center near Los Angeles were understandable and anticipated.

"We have always been conscientious about our security measures for all of our children, our members and their guest. We are confident that the security provided to the JCC and the Jewish Community Campus by Marion County Sheriffs is appropriate," said the letter signed by Executive Director Ira Jaffee and President Andy Kleiman for the JCC.

The community also scheduled a meeting about security, considering the needs of the JCC and other agencies on and near the Jewish Community Campus as well as synagogues and other Jewish entities.

Patrols were doubled even before the meeting.

Historically, Indiana has been the home to many hate groups and extremists including Ku Klux Klan members, militia members, neo-Nazi skinheads and others.

FBI spokesman Doug Garrison in Indianapolis said the bureau had "no intelligence that these kinds of things will occur in our area. But I'm sure the Los Angeles

police didn't have any prior information either."

Garrison said the FBI sometimes advises groups targeted by hate crimes or random violence to downplay any reaction or make few comments to the media to "lessen the likelihood of them being a target."

In Hammond, Rabbi Raphael Ostrovsky of Beth Israel Congregation and his

wife, Cynthia, issued a joint statement deploring the proliferation of guns in America.

"No one should be able to own a gun unless they are a member of a law enforcement agency. There should be no guns in the house, no guns anywhere," they said.

Security was heightened Tuesday night at seven Jewish community centers in the Chicago area and will remain in

place until further notice, according to reports from the Jewish Federation of Illinois.

In Northwest Indiana, David Tein, executive director of the Jewish Federation of Northwest Indiana, said violence against Jews "has always been a concern." He promised that necessary steps would be taken to ensure the safety of the Jewish community.

Conference to focus on ending violence

A conference on "Breaking the Cycle: Culture of Violence" will take place at 7 p.m. Tuesday, Aug. 31, at the Westin at Keystone at the Crossing, sponsored by the Indianapolis Chapter of Hadassah as its opening event for the year.

The event, tragically timely in the wake of recent hate crime shootings, will feature a panel of three experts in the Indianapolis community: Marion Superior Court Judge James W. Payne, Deputy Indiana Attorney General Greg Ullrich and Dr. Eugene White.

Payne is judge of the

court's juvenile division and has received numerous awards and recognitions for the programs he has developed to steer troubled youth toward becoming good citizens.

Ullrich works on criminal justice issues in the policy and communications division of the office of Attorney General Jeff Modisett.

White is the superintendent of Washington Township Schools. He formerly served as deputy superintendent of

Continued on page 6



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Beau Jest playing soon

Mud Creek Players, Inc. is excited to announce the cast for the first show of the 1999-2000 season, *Beau Jest*, by James Sherman. Production dates are Sept. 3, 4, 5, 11, 12, 17 and 18 at the Theater Barn located at 9740 E. 86th St. (86th and Mud Creek Road, near Geist). Please note that the theater will be going dark for the Jewish New Year, Rosh Hashanah, Sept. 10.

This is the 50th anniversary of the theater group and *Beau Jest* marks their 175th production, making the not-for-profit Mud Creek Players the longest continuously running all volunteer community theater in the area.

Beau Jest is a contemporary comedy centering around a Jewish family and their adult daughter's attempt to find the

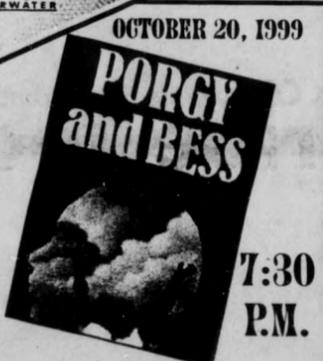
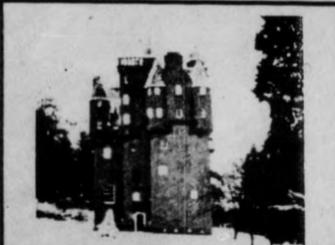
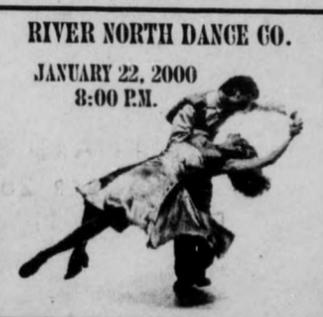
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1115 1999

Critic's Corner

Fjord bores; Oslo dazzles

By CHARLES EPSTEIN

Did you know Norway has an East Coast? Way above the Arctic Circle where Norway meets Russia the towns of Kirkenes, Mehamn and Vardo



have water lapping on their east shores. This is the land of the Midnight Sun.

Having just returned from cruising Norway's west coast as well as its short northern east shore, I want to share some extraordinary reminiscences with you. Way above the Arctic Circle, north of Hammerfest and Honningsvag is a place called North Cape. As far as I am concerned this is the windiest and coldest place I have ever been. There is a museum, gift shop and restaurant on top of this barren plateau which has a skeletal metal globe on a pedestal way out in the open.

What was amazing was that hundreds of people braved the blustery freezing winds to call their friends on cell phones and say, "Guess where I am." Proudly they proclaimed "On top of the world," which they were.

For two weeks, while you were roasting here I was battling wind, cold and rain. Only the last two days of my trip when I was in Oslo did I see blue sky. Not only was the weather dismal, the scenery was as well. All those picturesque photographs of fjords and snow-capped mountains were nowhere to be found. The sights were bleak and uninteresting. Well, what can you expect with 24 hours of grey sky?

The trip was not a complete disaster. I visited a very unusual museum in Trondheim. The Ringve Museum houses a history of musical instruments, the only one of its kind in the world. I viewed musical instruments made from skulls and others from bones. There were old violins displayed as well as harpsichords and pianos. There were also some hands-

on models upon which you can try making sounds yourself. What may seem dull and boring was truly revealing and amazing.

The city of Bergen has many things going for it. The open air fish market is a must. Besides many varieties of sea food, souvenirs and clothing are displayed right out in the open. While I was there it poured down rain naturally and the booth owners scurried to keep their wares from getting wet. The Funicular is a train ride straight up a mountain from which on top are breathtaking views. Then there is a short bus trip to Edward Grieg's home. The Norwegians are extremely proud of their renowned composer. I was thrilled when I touched his piano when nobody was looking.

But the city to absolutely visit is Oslo with its vibrant and bustling populace. The temperature was in the 80s when I was there. Oslo offers a multitude of places to visit. There is a park with 76 sculptures depicting man. Across the street from my hotel was

Continued on next page

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<p>Jazz at Lincoln Center Rockin' in Rhythm: Music of Duke Ellington Nicholas Payton, Guest Music Director, with Dianne Reeves and Joe Lovano Friday, September 24, 1999 - 8:00 p.m.</p> <p>Ballet Folklorico de Mexico de Amalia Hernandez Sunday, October 3, 1999 - 3:00 p.m.</p> <p>Paul Taylor Dance Company Friday, November 12, 1999 - 8:00 p.m.</p>	<p>Urban Bush Women & the David Murray Octet Friday, January 28, 2000 - 8:00 p.m.</p> <p>KODO Thursday, February 24, 2000 - 8:00 p.m.</p> <p>Hoagy Carmichael Centennial Celebration Saturday, February 26, 2000 - 8:00 p.m.</p> <p>Les Ballets Trockadero de Monte Carlo™ Saturday, April 8, 2000 - 8:00 p.m.</p>
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Fine art buying opportunities will be offered at an auction by the cultural arts department of the JCC Saturday, Aug. 28, from 8 to 11 p.m.

There will be a special Patrons Preview followed by a general public preview.

Objects for sale will include limited edition graphics, enamels, engravings, batiks, oils, drawings, watercolors and three-dimensional works.

Sunday, Aug. 29, from 10 a.m. to noon, there will be a special sale of any works that were not sold at the auction.

Represented artists include Agam, Boulanger, Egbi, Erté, Calder, Miró, Nieman, Vickers, Rios, Chagall and Delacroix.

For more information, call the JCC Cultural Arts Office, 251-9467, ext. 240.

Mud Creek

Continued from prev. page
perfect husband and please her parents. It is the prequel to this Spring's critically acclaimed, held over hit, *Jest a Second*. Gary Cohen directs both plays. *Beau Jest* was the most successful production in the 20-year history of Chicago's Victory Gardens Theater, and enjoyed a two-and-a-half-year off-Broadway run.

The cast for *Beau Jest* includes Kerry Caylor, Susan Seet, Carla Crandall, Bill Perkins, Mason Odle and Jack Nicewander.

Tickets are \$8 for adults and \$7 for students and seniors. Curtain time is 8 p.m. for Friday and Saturday performances. Sunday show times are 7 p.m.

For reservations, call 849-2117.

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Young Audiences of Indiana 



Charlie

Continued from prev. page
the National Theater of Norway. There is the place where the Nobel Peace Prize is given, the only Nobel Prize given outside of Sweden. The ski jump is spectacular. The parks and fountains are gorgeous. There is so much to do and see that I have probably omitted many important places.

But a word of warning. Norway is expensive. Food prices are out of this world. The price for clothing is high. Actually the only bargain could be the price for taxis even though I paid \$100 for a cab ride from the airport to Oslo.

Norway is different. It isn't for everybody. Would I ever want to return there? Right now it is debatable. The weather was miserable except for Oslo. Oslo is so charming that it is difficult to resist. I am going to wait until my credit card expenses catch up with me. Then I'll decide.

Pygmalion

BY GEORGE BERNARD SHAW
OCTOBER 5 • 30, 1999

Same Time, Next Year

BY BERNARD SLADE
OCTOBER 26 •
DECEMBER 11, 1999

Almost Holy Picture

BY HEATHER McDONALD
JANUARY 6 • 29, 2000

Amber Waves

BY JAMES STILL
FEBRUARY 9 • MARCH 4, 2000

Othello

BY WILLIAM SHAKESPEARE
MARCH 14 • APRIL 15, 2000

Blithe Spirit

BY NOEL COWARD
APRIL 25 • MAY 20, 2000



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Hadassah

Continued from page 3
 Indianapolis Public Schools and principal of North Central High School in Indianapolis and Wayne High School in Fort Wayne.

At North Central, he instituted an extensive support system of counseling, improvement committees, student recognition, an Alumni Hall of Fame and achievement groups, which reversed a decline in student behavior and performance.

He grew up in a single parent household in Phenix City, Ala., and experienced racism, segregation and poverty. He was the first African American

to serve as a principal in Fort Wayne Community Schools and at North Central.

This event is not just for the Jewish community, but for concerns of all the schools in the greater Indianapolis area as well as community organizations, sisterhoods, synagogue education people, rabbis, the Jewish Community Relations Center, hospitals and organizations that deal with troubled young people.

Admission to this event is free and there will be a dessert bar, but reservations are requested and may be obtained by calling Hadassah at 255-6513.

Literacy program seeks volunteers

The Indianapolis Jewish Coalition for Literacy is seeking volunteers.

The program has several components, including a tutoring program, book drives, literacy programming, Jewish literacy and the Reach Out and Read Program. Reach Out and Read involves volunteers reading to children in the waiting rooms of local pediatricians and family doctors.

The Jewish literacy aspect seeks to encourage children in the Jewish community to read works of Jewish relevance. It may include Jewish Book Read-a-thons, an essay contest and Jewish book clubs for children.

The coalition provides a free 12-hour comprehensive tutor training program.

Tutor training is given in three different school districts. The volunteer can choose the day of the week and the time he or she will tutor.

Tutor training sessions are scheduled Sept. 16 and 17 in Lawrence Township, from 9 a.m. to 2 p.m. at 78601 E. 56th St.; Pike Township, Sept. 28, 29

and 30, 8:30 a.m. to 12:30 p.m. at 6321 La Pas Trail, and Washington Township, Sept. 22, 23 and 24, 8:30 a.m. to 12:30 p.m. at 3801 E. 79th St.

Additional training sessions will be available at the beginning of the second semester.

mester.

The coalition committee is chaired by Susan Garelick and Audie Goldwasser and funded by the Bart Kaufman Fund of the Jewish Federation Endowment.

Obituaries

Abraham "Al" Goldstein, aided Scouts

Abraham "Al" Goldstein, 88, formerly of New York, died Aug. 8.

Mr. Goldstein worked for more than 50 years in the furniture industry as a manufacturer's sales representative, retiring in 1994 at the age of 83. He had been an Indianapolis resident since 19967.

He was a member of Congregation Beth-El Zedeck and was active 50 years in scouting. He served as a commissioner of scouts.

Survivors include his wife, Regina Winkler Goldstein; sons, Marvin and Freddie Goldstein; a sister, Fannie Harrison and three grandsons.

Services were Wednesday, Aug. 11. Burial was in Beth-El Zedeck North Cemetery. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to the favorite charity of the donor.

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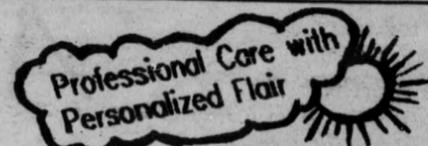
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Jewish Post & Opinion

Philip Klutznick

The death of Philip Klutznick, obviously the top American Jewish leaders of his day, having served as U.S. Commerce Secretary and in Jewish life, the president of B'nai B'rith and for that matter the president of the American Jewish Community were there such an office.

We were close to him as were many of the friends he acquired as the last of the top American Jewish leaders of the days when the Jewish community was coming of age after its immigrant days.

Although he came to that place through the B'nai B'rith which in his day was the leading American Jewish organization he was THE leader and as so recognized generally at a time when national Jewish organizations ruled the roost.

On top of that he aspired to national office — one of the highest — he served in the Cabinet as Secretary of Commerce.

In his day the B'nai B'rith was the top American Jewish organization with the American Jewish Committee and the American Jewish Congress somewhere in its wake. The Anti-Defamation League then was an important activity of B'nai B'rith.

We knew him personally and he was helpful to The P-O and at one time led in an effort with several other top Jewish leaders to secure proper financing for the kind of national Jewish weekly publication the American Jewish community would find most serviceable.

But mostly he was a mensch, and easily reachable by anyone.

He suffered from Alzheimers disease in the past 10 years or so, and his friends found it difficult to accept, so active and available he had always been.

He epitomized the coming of age of the American Jewish community.

A service of Thanksgiving

What possibly can be the editorial response to the outrage that has taken place in Los Angeles in the year 1999, not that many years after the Holocaust. Should the editorial response note that it is not that many years since Hitler wiped out 5 million Jewish lives or should it be that as in cities like New York not too many years ago the Jewish Defense League should be reactivated?

Obviously every Jewish Community Center in America now has police protection, at least at night.

Actually there is nothing that the Jewish community itself can do that it is not already doing unless Abraham Foxman has a recommendation.

All the anti-Semitic organizations in the U.S. are already under observation. Their activities and publications and views are widely disseminated so the crazies are under almost constant watch by authorities, yet there is no protection from an individual like the one who peppered Jewish children at play with lethal gunfire.

There is the possibility of stronger penalties for those who spread anti-Semitism and closer supervision by police authorities of the known anti-Semitic organizations.

But all efforts can be successful only to a certain point.

For the families of the children who escaped in-

Continued on page 4

Editor's Chair

The Atlanta Jewish leader — he was president of his congregation — who lost his life when another American went berserk and used his fatal gun randomly was Allen Charles Tenenbaum and possibly we were related since my mother was a Cincinnati girl where the Tenenbaums were her relatives.

The name Tenenbaum is not that unusual in the Jewish community so that the chances are definitely not, but who knows in these days when there are extended families.

In any event this gives us a chance to delve upon what is happening in the U.S. these days. The last two words of the previous sentence is the giveaway. We've been around long enough so that we can remember when the first automobile death was recorded in Louisville or when the University of North Carolina had less than 3000 students and Jews still could not get into Northwestern University but while long life is valuable it also can bring one to the day when a crazed sob tries to kill kindergarten children at a Jewish Community Center.

The good old days were not so bad when one thinks about it even though there was no tv and the way to start your automobile was with a crank.

Since those were the days when Jews arriving from Europe at New York were so numerous and the city was overcrowded that the arriving Jewish immigrants were shifted first through Baltimore and then later to Texas and every U.S. city was flooded with Jewish newcomers there were numerous problems in accommodating them — but the drive to succeed which we Jews see today was duplicated in the days when there were none of the conveniences which we take for granted now.

But also there were no synagogues burned down and no slaughters at schools and attempted ones at Jewish Community Centers.

Only a few weeks ago we wrote here about the police car stationed every night in the parking lot of the local Jewish Community Center and probably at JCCs throughout the country since we know of no threat ever made here.

That only a few hundred feet from the Center is the city's Holocaust Memorial is a fact that does not warrant mentioning except in this instance when we are commiserating over what has taken place in America in the year 1999. The astounding memorial was placed in a small forest dividing the Jewish Community Center from Beth El Zedeck congregation and although there

is a cement path between them of several blocks long we happen to be the only person that visits it at all throughout the year and that is not because our intention is to do so. It is because as we walk the several miles to services each Saturday we cross over from a widely travelled city street through the small forest and always stop to spend a few minutes going and coming at the Memorial where a never-ending flame licks at the feet of a startling monument reflecting arms of the dying reaching towards the heavens.

There is a short paved road for those who might wish to drive to the memorial, but still we are the only Jewish citizen of Indianapolis that has visited it regularly over the years and we wouldn't be doing so did it not cross our path as we wind our way to and from services.

That a mistake was made in the headline on page 15 in last week's issue over a news story by Marvin Migdol of Dallas about Nancy Lieberman-Cline is an indication of just how able is our composing room foreman Dave Edy, for in the rush to finish the paper by 6 o'clock on Monday afternoon there never is a moment of non-pressure. So one headline over the wrong story is not the worst disaster that can happen and really is an indication on how efficient and able is Mr. Edy. In fact he really is an artist and that ability shows up each week in the happy layout of The P-O under his talented hands. Meanwhile this publisher can accept his share of blame anytime a boo boo like this takes place. And it always can be worse, so once the paper is put to rest about 6 p.m. on Mondays we all, including managing editor Ed Statmann, issue a sigh of relief.

We are having problems with the important feature we are reviving known as "shloshim" which is a tribute 30 days after the death of an important Jewish personality. Just weeks ago such an individual went to his reward and while we published a complete obituary and his photo when we sought someone to provide us with an account of his services to the Jewish community, of which he was a national figure, his rabbi sent us his remarks at the funeral, which hardly

Continued on page 4

HOW TO KILL A BUSINESS IN TEN EASY STEPS

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3. Don't advertise. Just assume everybody knows what you sell.
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5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

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\$8 M. to Emory University and \$2 M. to CUNY gifts

NEW YORK — Gifts from philanthropic Jewish men and women made the news this week as Marvin Schwartz of New York gave \$8 M. to Emory University of Atlanta and Leonard Davis of West Palm Beach, Fla. donated \$2 M. to City University of New York.

Other gifts included \$1 M. to the Holocaust Memorial Center of West Bloomfield Township, Mi. by Eugene Kraft and the Righteous Persons Foundation of Santa Monica, Ca. made a number of gifts to Jewish agencies including \$180,000 over two years to the Foundation for Jewish Camping and \$100,000 to the Foundation for Jewish Campus Life of Washington, D.C., \$90,000 to Dance Exchange, Washington, D.C. to train Jewish dancers to incorporate Jewish heritage and traditions into dance and art projects, \$100,000 to the Coalition on the Environment and Jewish Life of New York, \$25,000 to Concert Productions of Boston to produce "A Taste of Chanukah," a music concert and theatrical show hosted by Theodore Bikel that will be broadcast on PBS, \$35,000 to Renewal of Spirit Foundation of Ft. Lauderdale to produce and distribute a videotape of Jewish healing processes that will include music, traditional prayers and readings, and \$45,000 over three years to Bet Tzedek of Los Angeles for a national campaign to mobilize people on issues related to pesticides, pollution and toxic chemicals, and \$25,000 to the Brooklyn Academy of Music to stage "The Eternal Road," a musical work created by Kurt Weill and others that was originally produced in the 1930s as a statement against the anti-Semitism sweeping Europe at that time, \$15,000 to the Bureau of Jewish Education of Los Angeles for a peer-led program for Jewish high school students.

The Ford Foundation also announced a number of grants of Jewish interest including

\$260,000 to the Center for Palestine Research and Studies of the West Bank, and \$150,000 to Tel Aviv University for research on the implications of the May 1999 expiration of the Palestinian-Israeli interim peace accord.

Even in England they live together before

LONDON — The admission by a leading Reform rabbi that the vast majority of marriage ceremonies he has performed in recent months have been between couples who have been living together was the basis of an editorial in *The Jewish Chronicle* here. The editorial surmised that the admission will come as a surprise to many who still believe that the Jewish community is largely immune to the ills affecting society as a whole but to those who are in touch with young people the statistics will be less of a shock.

What should be done about it, the editorial questions and responds that "there is a major educational job to be done among your teenagers — via schools, youth groups and yes, even rabbis, pointing out that there are probably more rabbis today than ever before in Anglo-Jewry who are able to relate to young people and speak their language."

Israeli defeats Chang, but loses in the final

APTOS — Israel's Harel Levy reached the height of his career here when he stunned one-time U.S. champion Michael Chang in the semifinals of the \$50,000 tournament here. His rank of 241 in world tennis should now drop precipitately. The score was 6-4, 6-3 in just under 90 minutes of competition. The following day Levy lost in the finals to Michael Hill of Australia 6-7, 6-4, 6-2.

Levy is currently serving in the Israel Defense Force.

On the sidelines was his coach Dedi Yaacov who later told Harel's father that his protege had produced tennis of a level equal to that of the world's top 20 players, hitting only five unforced errors in the entire match. Levy and partner Lior Mor, 23, lost in the doubles finals to the no. 1 seed Hill and Scott Humphries of Alamo.

Levy began playing in tournaments at the age of 17 but isn't a full-time touring pro due to his commitment to the Israeli army, which will be concluded next April.

A solution to Israel's traffic woes

TEL AVIV — Commuter ferries on the Mediterranean may be the answer to Tel Aviv's heavy traffic woes.

According to a Technion survey high-speed passenger ferries along the coastal cities would be clean and safe, would save valuable land and be highly cost-effective.

In the U.S. ferries, which had been replaced with bridges and tunnels are making a comeback as cost-effective alternatives for traffic-

weary commuters. The trend is reflected around the world from London's Thames project to canal renovation in Amsterdam.

The high-speed passenger ferries can transport up to 200 passengers and numerous cars.

Prof. Hillel Rubin of the Technion pointed out that "it takes 12 minutes from Akko far below Tel Aviv to Haifa by sea compared to 90 minutes by land during morning rush hour and from Haifa to Tel Aviv in 75 minutes."



BRAINY, PRETTY AND UPWARD BOUND — The youngest person ever to graduate from the Loyola Law School may also be the prettiest and you may judge that for yourself. Cassandra Cohen has an IQ of 155 and, according to the *Jewish Journal* of Los Angeles, will also receive an MBA. Earlier at Duke University she double-majored in economics and sociology, sang the national anthem at football games and edited the pre-law newspaper. She must be ambitious also, since she said she'd love to become a judge, get into politics and become the first Jewish woman president of the U.S.

Painting looted by Nazis turns up in Israel Museum

JERUSALEM — Even the Israel Museum has a painting from an art collection sold on the orders of the Nazis and the probable owner is 85-year-old Gerta Silberberg of Leicester, England, who last month succeeded in reclaiming a \$5 M. Van Gogh painting.

The current painting by Jewish artist Camille Pissarro is his "Boulevard Montmartre, Spring 1887." It was part of a large pre-war art collection built up by Max Silberberg of Breslau.

Gerta Silberberg, who arrived in Britain with her husband in 1939, is Max Silberberg's daughter-in-law and only surviving relative.

Israel Museum director James Snyder told *The Jewish Chronicle* of London "we want to resolve this matter as quickly as possible and we are conducting our own research into the picture."



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In recognition

Sidney Lumet, Allegra Goodman, Archie Rand and A Travelling Jewish Theatre received the 1999 Jewish Cultural Achievement Awards of the National Foundation for Jewish Culture at the 92nd Street Y on Monday, June 7.

The Akiba Award of the American Jewish Committee was presented to Dr. Paula E. Hyman, Lucy Moses Professor of Modern Jewish History at Yale for her contributions to enrichment of Jewish intellectual, cultural and communal life in the U.S.

Berel Howard of New Haven, Ct. was honored by the University of Hartford for his 50 years of conducting "The Jewish Variety Hour" on WADS-AM690.

The American Jewish Committee has presented its National distinguished Leadership Award to George M. Szabel, its honorary vice president.

Howard M. Squadron, former president of the American Jewish Congress, was honored by Yeshiva University's Benjamin N. Cardozo School of Law at a testimonial dinner at The Plaza in New York City.

Congregation B'nai Tikvah, Deerfield, Fla. honored its retiring rabbi, Reuven Frankel at a tribute weekend June 4-6, including Shabbat festivities and entertainment on Sunday.

Jay Schottenstein of Columbus has been named chairman of State of Israel Bonds' Platinum Society whose members pledge to purchase \$1 m. or more in Israel bonds over a three-year period.

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Obituaries

Philip Klutznick at 92; top leader of U.S. Jewry

CHICAGO — An era of the American Jewish Community ended this week as Philip M. Klutznick, former president of B'nai B'rith and the U.S. Secretary of Commerce, died at the age of 92. He suffered from Alzheimers disease for the past 10 years or so.

He was successful in developing an entire town within driving distance of Chicago and thus made his stamp in another area of activity.

Israeli leaders visiting the U.S. had no choice but to see him and if required solicit his assistance in their endeavors in the American Jewish community.

He came out of Omaha to rise to the top rank in the American Jewish community but was always available to the least member of B'nai



Philip Klutznick

B'rith so much of a human being was he.

He is survived by four sons, Thomas, James, Robert and Samuel and a daughter Dr. Bettylu Saltzman.

Ignatz Bubis led German Jews

BERLIN — Ignatz Bubis, president of the German Jewish Community, is being mourned. A Holocaust survivor who has been a principal architect in reviving the German Jewish life as he guided the disjointed community to a return to life into an instrument for rebuilding Jewish associations. Throughout the years he has guided Jewish life to the point where currently a tremendous Holocaust Memorial in Berlin is in the process of becoming a reality.



Ignatz Bubis

Harry Epstein being mourned

NEW YORK — Harry Epstein, past president of

Congregation Beth Sholom, is being mourned.

Val Friedman dies in Cincinnati

CINCINNATI — Val Friedman, who served on the Board of Overseers of HUC-JIR, died at the age of 80. He rose to the rank of captain of the army in Europe in World War II and survived the Battle

of the Bulge.

He was president of the Friedman Furniture Co. and president of Rockdale Temple and was on the board of the Jewish Hospital.

S. Katznelson dies in Israel

NETANYA — Shulamith Katznelson died here at the age of 80. She was a Nobel Peace Prize nominee who brought Arabs and Jews together through language

study. She founded a school at Ulpan Akiva which taught Hebrew to Arabs and Arabic to Jews with the goal of fostering peace.

Stanley Stahl being mourned

NEW YORK — Stanley Stahl, a dedicated member of the Real Estate division of

UJA-Federation, is being mourned.

Haters acting on both coasts

HAUPPAUGE, N.Y. — Anti-Semites live on both coasts of the U.S. as Temple Beth Chai on Long Island was set afire competing with those on the other coast who put the lives of Jewish children at a Jewish Community Center in danger with gunshots. The fire alarm at 3 a.m. brought police and firefighters who limited the blaze to one room.

Meanwhile the problem at Los Angeles was still erupting as a swastika was found on the wall of Temple Knesset Israel in the Hollywood area. When a letter in the mailbox that appeared to be anti-British was read it fitted in with the fact that the president of the temple is British.

Patrols are being stepped up and security guards will be in place for the High Holidays.

Charles Schlesinger was Schindlerjude

WEST ROGERS PARK, Ill. — Charles Schlesinger, a Holocaust survivor who spoke at the first anniversary of the U.S. Holocaust Memorial Museum in Washington in 1994, died at the age of 88. He and Mrs. Schlesinger were saved by Oskar Schindler, as depicted in "Schindler's List," the famous Steven Spielberg 1993 movie.

Josh Cohen loses in tennis finals

SAN ANTONIO — Josh Cohen made it all the way to the finals of the U.S. Tennis Association boys' 14 national championships but lost to Sukwa Young 6-1, 6-3. Young repeated his victory over Cohen in the Easter Bowl fi-

nal in April, but when the two teamed up they won the doubles easily with a 6-2, 6-1 victory over Marek Czerwinski and Nick Rinks.

Young and Cohen had won the USTA clay courts doubles title in July at Fort Lauderdale.

Thanksgiving

Continued from page 2

jury and the families whose children were injured in Los Angeles we can assume that last Sabbath they did attend religious services. And if other Jews also responded in the same way we know of no protection against other similar outrage even though we also know that the six million were as blameless as were the children and their families in the Los Angeles near tragedy.

The fine line between legitimate propaganda and anti-Semitic accusations should be examined more closely by the authorized protectors of society. Also the penalties for spreading group hatred should be reviewed and strengthened so that anti-Semites as obviously other hate-inspired groups and individuals may be somewhat deterred from carrying out attacks on other human beings.

We are reminded today of the response of some Jewish individuals during the days of Hitlerism who united in New York City and in a limited number of other communities and took to the streets to demand action against the Nazis.

In the least we think our religious leaders should set aside a Sabbath in the next few weeks where the entire Jewish community of America will be requested to attend a special Sabbath service of thanksgiving.

Editor's chair

Continued from page 2

fits the need, and then we wrote to a former head of the United Jewish Appeal who had contacts with him over the years and received another recital of appreciation, almost like a letter to the family, but not in the least an account of the contribution to Jewish and general life that reflects the life of the person and what his life meant to society in general and Jewish life in particular.

Shloshim is a beautiful part of Jewish life and as far as we know no other religion has anything like it. The Post and Opinion can play a role in reviving it for the general Jewish community. We do know that the Lubavitch follow the tradition, which is a beautiful expression of appreciation by the community at large to those whose lives have been devoted to contributions to Jewish life in general.

Over the past several years The P-O has participated in this recognition of service to Jewish life by those who have gone to their reward, but in one recent case, the rabbi of his congregation when we sought such a tribute sent us his talk at the funeral and then when we contacted someone on the national scene who was close to the deceased we received a few paragraphs in praise which misses the point of a recitation about the accomplishments of the individual so that readers who never had contact with the person would be able to join in com-

prehending what constituted the life of the individual.

We believe that The Post and Opinion performs a service in its only national obituary page of any American Jewish publication, and it could be even more inclusive if the rabbinate and our national Jewish organizations, who by now all know of this kind of service we are performing, would be cooperative.

When in publishing an obituary of the president or a past president of a synagogue, which is one of the criteria our editors employ, that is mentioned and hardly anything else, then we believe the congregation and its rabbi are to blame. Especially if this is true of our national Jewish organizations and even our federations, both of which thrive on the basis of the financial liberality of their leading members, but will not take the trouble to fax an obituary to us or at least let the families of the deceased know that there is a Jewish weekly publication which will be happy to print full obituaries about the deceased is properly informed. We know how to penalize the national Jewish organizations and federations and that is to send a condolence card and a copy of this editor's chair to the families of the deceased to inform them of this delinquency of the officials of the national organization or their local federation.

Media Watch

Patterns in 'Chicago Hope'

By RABBI ELLIOT B. GERTEL

It has been a couple of years since I reviewed *Chicago Hope* in these columns. After the initial season or two of episodes in which the two



lead Jewish characters, doctors Shutt and Geiger (played by Adam Arkin and Mandy Patinkin) were left to whine about Jewish parents and Gentile wives, the protagonists lost the viewers' sympathy and new actors were brought in.

Sooner or later, most viewers figured out that throwing a tantrum and saying and doing bizarre things does not make one either a "Jewish" doctor or an interesting character. It took David E. Kelley a while to figure that out before he turned the writing over to a new staff. But not before he made the victim of a surgical error of Geiger's successor, Dr. Austin (Christine Lahti) a young Jewish woman. "We're Jewish," say the victim's parents. "And Elizabeth should be buried before sundown tomorrow."

Kelley let go of the series, but he never could quite let go of a fascination with Jewish practices, especially burial practices, which led to his invention of a "pre-shiva" rite in an over-the-top episode about the death of a "traditional" rabbi who performed the interfaith marriage ceremony of Dr. Shutt and his wife. Nor could Kelley disengage the series of an obligatory argumentative and egotistical Jewish character. After all, there had to be someone who would provoke comments at board meetings like, "You're an Alan Dershowitz." So when Geiger's successor Austin was brought in, her ex-husband turned out to be the sharp-tongued, ruthless Dr. Tom Wilmette, perhaps not intended to be Jewish, but played by a prominent actor associated with Jewish themes (Ron Silver). Was his purpose to maintain a quota of "Jewish doctor qualities" without

necessarily being a Jewish character?

Be that as it may, while the series has had no full-blown Jewish themes since, it has settled into some interesting patterns, whose effects were keenly felt for two seasons. It would therefore, I think, be worth while to examine those patterns that have held firm even after Kelley withdrew from direct involvement with the scripting of the show.

We met a lot of characters like Dr. Edith Strauss, a dentist who always judges people by their teeth, and who requires a procedure not cov-

take bets over whether a 94-year-old patient will live or die. His name, interestingly, is Behar, a venerable old Jewish name. Writer Josh Reims made a point of using it. Why? Likewise, one can ask writer Tim Kring why, in an episode in which Dr. Shutt treats a young woman who appears to be manifesting some kind of stigmata in the Catholic perspective, children are stuck in the elevator during a power failure with a cadaver named Sheinbaum.

At the end of the 1997-1998 season, writers Rheims and Remi Aubuchon treated us to

Kelley let go of the series, but he never could quite let go of a fascination with Jewish practices, especially burial practices, which led to his invention of a "pre-shiva" rite in an over-the-top episode about the death of a "traditional" rabbi who performed the interfaith marriage ceremony of Dr. Shutt and his wife. Nor could Kelley disengage the series of an obligatory argumentative and egotistical Jewish character. After all, there had to be someone who would provoke comments at board meetings like, "You're an Alan Dershowitz." So when Geiger's successor Austin was brought in, her ex-husband turned out to be the sharp-tongued, ruthless Dr. Tom Wilmette, perhaps not intended to be Jewish, but played by a prominent actor associated with Jewish themes (Ron Silver). Was his purpose to maintain a quota of "Jewish doctor qualities" without necessarily being a Jewish character?

ered by her HMO. Yet she is lovable enough for young Dr. Kronk (Peter Berg) to operate on her under the guise of doing a test. The character is "balanced" in the same episode by a Lichtman who is a hypochondriac with a terrific medical plan that enables him to take every test.

In another episode doctors

a scenario in which Dr. Kronk and his expectant wife, Dr. Diane Grad, enroll in a "kosher childbirth class" called "Kvetching and Stretching," the only one to accept them after Kronk's rude interruptions. When Diane observes, "We're not Jewish," her obstreperous husband replies, "I know. Then we ignore that

part." But as soon as he hears the instructor's assertion that a "mohel's technique is much less painful and more effective than a doctor's," he cannot refrain from challenging that, and gets them ejected from what he had expected to be a "little different" class that puts "just a little more emphasis on raising your kid in a Jewish home." While it's nice to inform the public that such classes exist, one can only assume that the only reason the subject is raised is that either a writer or producer was exposed to such a class and decided that Jewish activities make for the surest "comic relief."

If only gratuitous use of Jewish characters stopped at comic relief. Consider another episode — Josh Rheims is the writer here — in which a young Jewish woman tosses her newly-born baby in a trash bin. Her mother, Mrs. Kagan, offers the refrain that could have been the subtitle of this disturbing fare, "Stacey, where is the baby?" The writer makes a point of having one of the physicians decry this "latest trend in a disposable society. If you don't want your child, toss it in a dumpster."

Now I don't deny that this storyline is "fact-based." A young Jewish woman did confess to such an unspeakable act. There have been such cases in communities of all races and ethnic backgrounds, both in America and overseas. But why specify the Jewish angle here? And why do writers Dawn Prestwich, Nicole Yorkin and Beth Glazer McGlaughlin suggest in another episode that the best thing that could have happened to a 17-year-old shoplifter was to become pregnant and give birth to a baby without even realizing that she was pregnant. The suggestion was that that was the perfect way to bond with one's angry mother!

One episode bordered on a positive Jewish image. In this hour, writer Tim Kring, who had previously provided "inside jokes" about cadavers with Jewish names, came up with some of the finest writing I had ever seen on *Chicago*

Hope or elsewhere. An intelligent, well-read convicted murder, wants neurosurgeon Dr. Aaron Shutt (Arkin) to kill him in surgery so that he doesn't have to go through the "indignity" of being executed in front of his son. We also meet the son of the man whom he viciously murdered and, of course, the son of the victim wants to see the murderer put to death. Kring is very perceptive in the way he portrays the brilliance of the killer as a selfish deviousness. The latter reads widely, but only for his own benefit and to feed his mania for denial and rationalization of violence and deceit. He at first denies responsibility for his crimes, but then confesses them when he believes that he can thereby prod Shutt to do his bidding. Of course, the very notion of putting a physician in such a spot is a self-serving manipulation. Kring depicts all this quite subtly — perhaps a tad too subtly for the TV medium, where articulation of some of these things in dialogue would actually be instructive to readers who do not share Kring's gifts of psychological analysis — or of experience with the pathology he describes, so well-described in M. Scott Peck's *People of the Lie*.

The episode by Kring also gave us a thoughtful character, Lawrence, a public relations/press person, who tells a conflicted Dr. Aaron Shutt (who is often conflicted) that he stopped asking "theological questions" when he dropped out of rabbinical school. Yet Lawrence tells Aaron that he still believes in God, and finds faith comforting. Aaron is given the last word in that exchange: "I'm sort of a non-believer myself. Not that I wouldn't like to [believe]. It would sure make some things a hell of a lot easier."

For *Chicago Hope* and its Aaron Shutt character, this is about as good as it gets, and better than it usually is, regarding Jewish themes. Usually, Aaron plays the role of belligerent doubter to the point of being a buffoon. In the next column, we'll take a look at the evolution of Aaron.

Subscribe to The Post

As I Heard It

Songs teach holidays delightfully

By MORTON GOLD

Charming, delightful are merely some of the words one can use to describe the songs in the CD "Shanah Tovah: Songs for Jewish Holidays."



The lyrics and music are by Debbie Friedman.

She is in her element here in these songs composed mostly in 1987. (All but two were composed specifically for this collection.) Time has not diminished either the message of the words or the lilt of the melodies.

Ms. Friedman has a decided melodic gift which, while aimed at young children, is both instructive and enjoyable by "children of all ages." These songs grew out of a project by Behman House Publishers in their Home Start education program.

I suspect that that the main educational benefit (imparting the spirit and joy of the main Jewish Holidays) comes from the text. It is the music, however, that brings home to the listener the message of these texts in a user friendly manner.

Friedman never talks down to her young listeners and seems to share the joy, wonder and excitement of the holiday songs. One can honestly state that Ms. Friedman, along with Behman House, succeeded in their project and then some.

As lovely as all the songs are (I have reservations about two of them) a special tip of the hat must go to George Fogelman, who shares with Ms. Friedman the honors for the skillful arrangements and recordings of the songs. The harmonizations, orchestrations and bits of vocal imitation do much to add to the luster and enjoyment of these songs.

One must also compliment Andy Friedman for the artwork in the well designed booklet that comes with the CD. Texts for all the songs are included with the CD.

The first three songs intro-

duce the (young) listener to the world of Jewish holidays with "Shanah Tovah" the wistful "These are the Days (of Awe)" and "A Day called Yom Kippur." The remainder of the songs are all, for want of a better word, bouncy and, yes, exuberant. (Or what one fellow I had the misfortune to know would describe as "upbeat.") All but the Tu Bishvat Song and the "613 Commandments" were composed for Home Start Program.

I find it impossible to single out which song I enjoyed the most, however, the last one would get my vote. All are delightful. Each one captures the spirit of the holiday it is describing.

"This Is What We Need to Build a Sukkah" and "When We March On Simchat Torah" are surely both winners as well.

The Hanukkah songs are such that I would much prefer to hear our children singing these instead of the dubious "I Had A Little Dreydl!" One must pay a compliment to the skillful harmony part (vocal) in the Tu Bishvat Song. The Purim Game song can be described as a kind of interactive song making the young listeners participants in the story.

As noted the songs are all instructive as well as being entertaining. On the possible debit side, I can't guess for the life of me why the "Mah Nishtanah" has a Jamaican cast to it. While it is spirited and so forth, what has a Jamaican spirit or flavor to do with Pesach? As for the "Seder Table" while it is lovely as well, one must take cognizance of an uncomfortable "influence" of another lovely tune, namely "Supercalifra-

giliticexpealidoshus!" These last two songs while engaging and also appealing do not really measure up to the musical standards of the others.

"I Am the Afikomen" tells the story in music of the Afikomen from the point of view of the Afikomen itself. That is an unusual and charming departure.

As for the song "The 613 Commandments," if you weren't convinced before, this one will do all the convincing necessary and is worth the price of the CD. Musically speaking, it is an "offer one can't refuse!" I liked it and I would guess that you will too.

What's not to like? It is engaging, spirited and has all the charm in the world. The entire group of songs are all artfully put together. The strengths are in the "commercial message" so cheerfully presented and interwoven with the music. They will give young children in particular many hours of listening enjoyment while gently building their knowledge of Jewish holidays, their contents and customs."

Ms. Friedman is an ideal singer of her songs. The enjoyment she feels and takes from the music is infectious: that enjoyment is then communicated to the listener.

This CD is highly recommended.

For more information on other Friedman discs contact "Sounds Write Productions, Inc." or call 1-800-SOUND-9.

Ms. Friedman's discs and other books and CD's of Jewish content are also available from TARA Publications, 8 Music Fair Road, Owings Mills, MD 21117.

(Dr. Gold may be reached at: 12 Avenue B, Rutland, VT 05701-4503 or by e-mail at: DrMGOLD@juno.com)

Terrorism panel drop Al-Marayati

WASHINGTON — As the nomination of Salam Al-Marayati was withdrawn as a member of of the U.S. panel on terrorism another Arab American, Juliette N. Kayyem, was named to replace him. Jewish organizations had protested Marayati's condoning of ter-

rorism. He is executive director of the Muslim Affairs Council in Los Angeles.

The panel has six months to develop policy on preventing and punishing terrorism.

Ms. Kayyem is married to a Jewish lawyer who recently became a professor at Harvard Law School.

Gutmann On Art

Synagogues, familiar and rare

By JOSEPH GUTMANN

Samuel Gruber's "Synagogues" (New York, Metro Books, 1999) is truly a feast for the eyes. Through the medium of photography it offers



a concise tour of synagogues from Roman antiquity to the modern period. It takes us across countries and continents to relive Jewry's glorious past over a 2,000-year period.

Since the destruction of the Temple in 70 CE, the synagogue has played a central role in Judaism. No specific synagogue architecture has emerged; most synagogues resemble the architectural styles used in neighboring churches and mosques.

Gruber's book features synagogues from antiquity,

such as those found at Sardis in Turkey, Dura-Europos in Syria, and Capernaum and Beth-Alpha in Israel. From the medieval period we see surviving synagogues like those at Worms in Germany, Toledo in Spain, and Prague in the Czech Republic. Extant later wooden synagogues in Roumania are shown, as well as remaining synagogues from the ravaged and lost Jewish worlds of Poland, Slovakia and Hungary.

From the Muslim civilization, we get rare glimpses of synagogues in Egypt, Morocco, Tunisia, India and Syria. The Romanesque and Moorish styles employed in the impressive 19th-century synagogues in Rome, Budapest, Cincinnati and New York are revealed. Included, too, are the 20th-century daring and novel synagogue structures by such noted architects as Wright, Yamasaki and Mendelsohn.

This easy-to read handsome volume, intended for a lay audience, is highly recommended.

High Holy Days 5760/1999: Leave The Corners of Our Fields for the Poor and the Stranger

This is the fast I have chosen ...to share your bread with the hungry...
[Isaiah 58]

Despite an era of unprecedented abundance, millions of Americans remain poor and hungry. We can help lift their burden. For the last two years, thousands of Jews have supported "The Corners of Our Field," a High Holy Days appeal that seeks funds for MAZON: A Jewish Response to Hunger and food for local charities. The last two appeals raised **more than \$1.46 million and almost three million pounds of food.**

Again this year, MAZON has united with the Reform, Conservative and Reconstructionist movements in "The Corners of Our Field." And again this year, we ask you to join in this extraordinary act of Jewish pluralism.

As we look inward during these High Holy Days, MAZON asks that you reach outward. Please give to MAZON what you would have spent to feed yourself and your family on Yom Kippur. Funds raised will support programs providing food, help and hope to hungry people in our own country, in Israel and worldwide. And please contribute to your congregation's food drive.

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Milk, Honey & Vinegar

Interfaith relations — my way

By JUDY CARR

I heard of a Reform rabbi giving lectures in an Interfaith Program. His lectures were to Roman Catholics and he spoke on highly intellectual themes. No doubt many listened to him and appreciated his words.

This is not my idea of interfaith. Interfaith is not only for intellectuals and theologians. It is for every human being of every religion and even for those who have no particular religious grouping.

Children of different groups should play and study, and have sporting activities together. Interfaith is not just talking about religion. It is doing practically everything together, living together all the way.

If Jews and Christians meet to talk about Jesus and Moses, Church and synagogues, they may learn a lot but what will one set of people understand about the next set?

If mothers and wives meet to bake cakes, sew, talk about their children, grumble about the high prices, they will not learn about each others' religion, but they will learn much about each other, the kind of person a Jew is, how a Christian reacts.

The visit to the church and the synagogue, study of the ritual objects, the prayer meeting — those can come later, a long way later, if they need to come at all.

But if a Jewish mother and her children can get on with a Christian family, then we have got somewhere with interfaith.

I mention here Jews and Christians — but what about Muslims Buddhists, Hindus? They, too, have families and children who can meet each other and learn what the other person is all about.

Sermons do not charm me. I suspect that very few people are really in love with listening to sermons. Highly placed Roman Catholics may be interested in lectures by highly placed rabbis. The grocer and the milkman, the shoemaker and the postman will not go to such lectures. Those are the people my kind of interfaith would be reaching.

If Jews and Christians get along, they will ask each other spontaneous questions about their religions and learn from talking to one another. Is not

this better than going to lectures, which are only the opinions of one intellectual but have little to do with real life?

I can hear the horrified Jewish matron saying, "This will lead to intermarriage. A Jewish boy will marry one of those Christian girls and then there will be no husband for my Bella."

So of course we should live all in our separate ghettos in case we get married to someone on the other side of the fence.

If you believe that, inter-

faith is not for you. Sit in your own home and do not even meet your next door neighbor.

Yours is the kind of interfaith that listens to an intellectual lecture and then you go home and don't speak to the neighbor next door.

I got the idea somewhere that there is only one God.

So what are these different faiths all about?

And just what is interfaith?

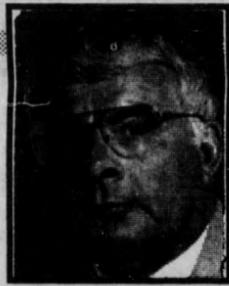
Judy Carr may be reached at POB 6431, Tel Aviv, mx 61 063 Israel

About Books

By JACK FISCHEL

Two important books about the Middle East that have recently been republished in paperback.

The Process: 1,100 Days That



Changed the Middle East is by Uri Savir. The author was the chief Israeli negotiator during the three years leading up to the Oslo Accords. Vintage (\$15) *The Dream Palace of the Arabs: A Generation's Odyssey* is by Fouad Ajami, a noted Middle East scholar, who argues that Arab intellectuals have not accommodated themselves to the reality of the new world of globalization and the necessity of making peace with Israel. Vintage (\$14).

A book that can be read both by children and adults is *In My Hands: Memories of a Holocaust Rescuer* by Irene Gut Opdyke and Jennifer Armstrong. *Publisher's Weekly* writes that "even among World War II memoirs — a

genre studded with extraordinary stories — this autobiography looms large, a work of exceptional substance and style." Opdyke was born in 1922 to a Polish Catholic family, and during the war years was able to hide 12 Jews at an enormous personal cost. Knopf (\$18, Aug.)

The Jewish High Holy Days will be here before we know it, and in time for the celebration of the Jewish new year is *Light Jewish Holiday Desserts* by Penny Wantuck Eisenberg. This is a no-nonsense baking book which promises to expand the range of holiday fare without drastically expanding the waistline. Morrow (\$25, Sept.)

Stanford University Press has announced several new titles dealing with Jews and the Jewish experience. The books include, *Adieu to Emmanuel Levinas* by Jacques Derrida, translated by Pascale-Anne Brault and Michael Naas (Aug., \$14.95 paper, \$39.50 cloth); *Dying for God: Martyrdom and the Making of Christianity and Judaism* by Daniel Boyarin (Nov., \$16.95 paper, \$4.50 cloth), and *Independence Park: The Lives of Gay Men in Israel*, by Amir Sumaka'i Fink and Jacob Press (Dec., \$19.95 paper, \$55 cloth).

Fleishman's Flight

Missing Phil Klutznick

By ALFRED FLEISHMAN

Phil Klutznick has passed on at age 92. One of the greatest of citizens of the nation and a very great man all round.



I remember him well. When a group of us in St. Louis got together years ago, and we formed a new B'nai B'rith lodge in St. Louis named after Justice Brandies, it was Phil, as B'nai B'rith president, who came to St. Louis to install the lodge.

When I was in the armed forces and served in the Pentagon in Washington, it was Phil who became one of my best friends. He served as Housing Commissioner in the government. But as far as I am concerned his greatest deed was when he served on the commission of prominent Americans to study the problems in the Middle East as they existed between the Jews and the Arabs at that time.

I was in touch with Phil especially during the period when he served on that Commission. A copy of his report is somewhere in my files.

I remember that part of it in which the commission made certain recommendations about what was one of the biggest problems of the area. It continues to this day.

The report, as I recall it, declared that we could not settle the problem unless we figured out some way to allow the Arabs to govern themselves in some sort of government of their own. It gave considerable merit to the problem declaring it not soluble unless someone figured out the rights of the Arabs.

It did not see how, what was then regarded as a small number of Jews at the time, would be able to govern as many as one or two million Arabs. I recall the report as a brilliant one and there is still pretty much of a problem. It enunciated what I saw and heard for the first time and that was, we will not, or do not, make peace with our enemies. Only those who figured out some degree of understanding and regard for each other could make it.

The report is more than applicable in our time today. It was a great disappointment in those days. It still is.

Phil had a brilliant period of service with the government and when he retired was highly regarded. As I recall it, he wrote a book on that period

Continued on page 10

Books by Rabbi Samuel Silver

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The Post & Opinion

A quartet of Christian Jews: Heine, Disraeli, Mendelssohn and Marx — 2

By MILTON KERKER

This is a continuation of last week's centerspread

If Felix Mendelssohn (1809-1847) was the most celebrated composer of his lifetime, his grandfather, Moses Mendelssohn (1729-1786) was the most celebrated Jew in ages. He left his poverty stricken ghetto of Dessau to follow his rebbe to Berlin. Not satisfied to study only the law, the usual preoccupation of Jewish scholars, he immersed himself in the whole of secular learning to become renowned as a philosopher, literary critic, translator, and social commentator — a leader of the German Enlightenment.

Moses Mendelssohn believed that the indignities and poverty suffered by the Jews would be ameliorated if the intellectual gap that separated Jews from Christians were closed by a renaissance of secular learning. While urging Jews to adapt to modern secular society, he encouraged them to maintain the observances of their ancient rituals and ceremonies as he continued to do. He would have been shocked had he known that, after his death, some of his disciples would make drastic alterations in Jewish ritual, leading to Reform Judaism and that three of his five children, and all but one of his grandchildren, would convert to Christianity.

Moses' son, Abraham, the father of Felix, became a wealthy banker, a universally cultured dilettante and a skeptic. He was constantly adjured by his wife's bachelor brother to convert, as he had done, in order that Abraham avoid persecution and attain for his children the advantages of Christians. And so, somewhat uncomfortably, in secret from his mother and mother-in-law, Abraham had his children baptized, in 1816, when Felix was 7. Six years later, he took the step for himself and his wife, assuming the name Abraham Mendelssohn Bartholdy. Bartholdy was the adopted Christian name of the brother-in-law, who thereupon agreed to bequeath his considerable fortune to Abraham's family.

Felix was a piano prodigy and a youthful composer. His disciplinarian but adoring father provided him with a variety of tutors, especially Carl Zetter, a distinguished composer and pedagogue.

Zetter arranged for 11-year-old Felix, good looking, pleasingly animated and intelligent, to be the house guest of that greatest of Germans, the demigod, Wolfgang von Goethe. Goethe was so delighted with his piano playing that the visit was extended to 16 days, and Mendelssohn continued to visit and to play for Goethe until his death in 1832. In his introduction, Zetter had written Goethe: "To be sure, he is the son of a Jew, but no Jew himself... it would really be something rare if the son of a Jew turned out to be an artist."

Mendelssohn was one of a galaxy of young composers, Berlioz,

Chopin, Liszt, Schumann, Verdi, and Wagner, all within six years of his age. He was acclaimed during his lifetime as the most brilliant star among these as well as among older contemporaries, Weber, Rossini, Halevy, Meyerbeer, and Offenbach. He was renowned not only as a composer and piano and organ virtuoso but also as a conductor, an educator, and an impresario. He performed throughout Europe, but was most lionized and happiest in England, which he visited frequently, sometimes for extended stays. At 26, he made his home in Leipzig, where he conducted the Gewandhaus (Clothworker's Hall) Orchestra; he founded the conservatory, which became the most famous in Germany, turning Leipzig into the musical capital of Germany.

His death at age 38 stunned the musical world, leading to observances and commemorations such as few musicians had ever received. The years after his death saw a decline in Mendelssohn's reputation as a foremost composer, a decline due to changing tastes and styles, but also due to a scurrilous campaign by Richard Wagner, whom he had befriended as a young man, and by other anti-Semites. Mendelssohn, Wagner wrote, "has shown us that a Jew may have the amplest store in specific talents — yet he was not able, even one single time, to call forth in us that deep, that heart-searching effect which we await from Art."

Mendelssohn accepted the Protestantism into which his father propelled him without becoming a church-going, religious devotee like Disraeli. He saw his conversion as a solution of Jewish oppression. He had not had a Jewish education, which might have provided a greater sympathy for the spiritual, ethical, and nationalist meaning of Judaism. But if he had no qualms about his baptism, he was constantly aware of his Jewish origins, considered himself a Jew, if not religiously, then socially and sociologically; he was not immune to anti-Semitic attacks. Many in Mendelssohn's large extended family had converted, and, throughout his life, those with whom he was on most intimate terms, in addition to family, were other Jews, both conforming and converts, as well as Christians who were on close terms with Jews and sympathized with them.

Although a dutiful and loving son, he resisted his father's attempts to suppress his insistence on using his grandfather's name rather than Bartholdy. His father wrote, "You have suppressed our family name Bartholdy. In the concert programs you have sent me... your name is given as Mendelssohn... you were reared as a Christian. A Christian Mendelssohn is an impossibility... Mendelssohn is and always will stand for Judaism in transition. You cannot, you must not carry the name Mendelssohn... you must go by the name Felix Bartholdy... if Mendelssohn is your name, you are *ipso facto* a

Jew."

Felix persisted, although in Germany, his name mainly appeared as Mendelssohn-Bartholdy, a compromise; in England, it was, exclusively, Felix Mendelssohn.

No Jew, not even a convert, could be unaware of the pervasive anti-Semitic miasma of Germany, and Mendelssohn, sheltered as he was, could not be shielded from anti-Semitic incidents. It was during the 1819 Hep! Hep! riots that a Prussian royal prince accosted the 10-year-old lad on a Berlin street, spat at him, and screamed, "Hep! Hep! Judenjung (Jewboy)."

Again, while on vacation, 15-year-old Felix and his sister were set upon by a gang of street urchins who shouted "Judenjung" and other epithets, and threw stones at them. He bore it manfully but burst into tears upon returning to his lodgings. Also, he was pained when he learned of the anti-Semitic slur with which his beloved teacher Zetter had introduced him to Goethe. And so his Jewish origins were burned into him.

In 1829, Mendelssohn fought a vigorous battle to persuade the Berlin Choral Society to perform Bach's *St. Matthew's Passion*, a neglected masterpiece that had not been performed for a full century. It was this performance as well as other of his activities that resurrected the works of Bach from oblivion. "To think," he exclaimed exultingly to his actor friend, Edward Derrient, who was partner to this project, "that an actor and a Jew should have given back to the people the greatest Christian music in the world."

While on a visit to the House of Commons in London, the session passed a bill to lift the civil disabilities on the Jews (only to be thwarted time and again by the House of Lords). Mendelssohn wrote, "This morning the Jews were emancipated... it is much better for us (we Jews) in England... this is noble and beautiful and fills me with gratitude to the Heavens."

Mendelssohn accepted his conversion dutifully and with equanimity. Although his religious music, the great oratorios, was among the most sublime of his creations, he was not particularly devout in the sense of church-going. His closest associations were with Jews, both converted and otherwise — but all "assimilated." He was sensitive to his Jewish origins and thought of himself as a Jew.

Karl Marx (1818-1883) had an outstanding Jewish pedigree. Both grandfathers were rabbis, who traced their rabbinic lines over many centuries. An uncle became the chief rabbi of the Saar and was a member of the Great Sanhedrin formed by Napoleon. Marx's father, Heschel, broke with the family tradition, considered himself a Deist, and, in the wake of the Napoleonic emancipation, became a successful lawyer in his native Trier.

With the defeat of Napoleon, Jews were once again no longer permitted to practice the law, so Heschel, in 1816, changed his name to Heinrich and converted to the Lutheran faith in order that he might continue to earn his living. A decade later, he had his children converted, including Karl, aged 6. They were given a Christian education in the local schools.

In 1835, Marx left for the university, first a year at Bonn and then five years at Berlin, where he joined a bohemian free-thinking club of radical philosophers. Extremely erudite and brilliant, he wrote a Ph.D. thesis on Greek philosophy with a view to entering into a university career, but his radical outlook, as well as his Jewish origins, precluded a university appointment. For the rest of his life, his earnings as an editor and journalist were insufficient to support his family, and he subsisted meagerly by sponging on relatives and friends, whoever was willing to lend or give him money, particularly his friend and collaborator, Friedrich Engels.

The fundamentals of Marx's intellectual and revolutionary ideology were well formulated and in place at an early age, so that when he went into final exile to London in 1849, aged 31, he was a mature, leading radical, having been successively deported from the Rhineland to Paris, to Brussels, to Paris, to Cologne, to Paris,

and finally, to tolerant London. He studied intensely throughout his life and he wrote incessantly — innumerable journalistic articles, polemics of varying lengths, and, of course, his monumental masterpiece, *Das Kapital*. He was immersed in the international radical movement, nurturing and leading the so-called First International.

Marx had a lifelong antipathy for Jews privately, and a contempt for Judaism publicly. He was imbued with the pervasive anti-Semitism widespread among so many of the leading thinkers and writers in Germany. What is surprising is that someone with his family background, and so generally learned and cultured, should be so ignorant of Judaism and the conditions of contemporary Jews, most of whom were poverty stricken members of his beloved proletariat. He was not a self-hating Jew; rather, he was a down-to-earth, honest-to-goodness anti-Semite.

Despite the fact that he was often attacked by many of his non-Jewish opponents with anti-Semitic invective, and that many of his friends and colleagues in the revolutionary movement were Jewish, he never hesitated, as if oblivious of his own vulnerability, to hurl the most vicious anti-Semitic epithets at those Jews of whom he disapproved.

One of these was Ferdinand Lassalle, the charismatic organizer and leader of what would emerge as the Social Democratic party of Germany. Lassalle saw Marx as a man of genius and tried to be of service to him in many ways, helping to publish his writings, obtaining journalistic jobs for him, aiding him financially with his own funds, and, in a lengthy correspondence with Marx in London, keeping him informed of the radical movement in Germany. Marx became estranged from him over political differences, and also was jealous of Lassalle's eminence in the radical movement. In his correspondence with Engels, he referred to him as "Baron Izzy," and the "dirty Bedouin Jew." On one occasion, he called him "a Jewish nigger... It is perfectly obvious from the shape of his head and the way his hair grows out that he is descended from Negroes who joined Moses on the journey out of Egypt unless perhaps his mother or grandmother had relations with a nigger."

In his attack on Joseph Moses Levy, the publisher of the London *Daily Telegraph*, to whom he referred as the "Polack Jew," he focused on that favorite bugbear of the anti-Semite, the Jewish nose: "... Mother nature has inscribed with the wildest black letters, his family tree in the middle of his face... Levy's nose constitutes a year's talk in the City of London... The great art of Levy's nose in reality consists in cozying up to foul odor, to smell it out hundreds of miles away and to bring it forth... one can therefore say without exaggeration that Levy writes his newspaper with his nose."

This level of vituperative scurrility was not unusual. Carl Schurz, the German-born American poet, journalist, and Civil War general, had this to say after meeting Marx: "To no opinion which differed from his own did he accord the honor of even condescending consideration. Everyone who contradicted him he treated with abject contempt; every argument that he did not like he answered either with biting scorn at the unfathomable ignorance that had prompted it or with opprobrious aspersions on the motives of him who advanced it."

In 1843, Marx published an essay, "On the Jewish Question," which defined his position on Judaism. It is an exercise in anti-Semitism. For Marx, "the Jewish question" did not relate to what many considered the issue, namely, whether to grant Jews civil rights and freedom of worship. He observed that in the United States, where all religious denominations enjoyed full civil rights, religious life prospered as nowhere else. He argued that this contradicted what he perceived to be the inexorable flow of history in which society would achieve successively higher stages of development with the eventual disappearance of religion. Since the removal of civil disabilities of Jews would not lead to that desirable

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Digest of the Yiddish Press

Jacob's World

Friedlander wins MacArthur Grant

My Israeli cousins — Part 1

By RABBI SAMUEL SILVER

Each year the MacArthur Foundation distributes some of its billions of dollars to people outstanding in literature, art, music, sociology, the



humanities and cultural pursuits.

In June the foundation gave out 23 awards. The largest one went to Prof. Saul Friedlander, author of a number of books. His most recent one has to do with the Holocaust. So did an earlier book about Pope Pius XII and Hitlerism.

Friedlander, 66, is on the faculty of the University of California in Los Angeles. Once a resident of Israel, he served in that country's army and was an assistant cabinet minister in the government of Shimon Peres. He is receiving \$375,000.

In the *Forward* Meyer Rock reminds readers that some 20 years ago a MacArthur award winner was Aaron Lansky, who "rescued" books in the Yiddish language from cellars, attics and even trash cans, received them in Amherst, Mass., rehabilitated them and then sent them to libraries, schools, and institutions throughout the world.

A native of Bedford, Mass., Lansky studied at Hampshire College, McGill University and the Yiddish Department of Columbia University. His Yiddish Book Center now employs dozens of people; it is a non-profit institution and publishes a periodical called *Der Pekeltreger* (The Package Carrier) with articles both in Yiddish and English.

Florida's kashrut

Florida is sometimes called "The Garden of Yidden." One indication of the size of the Jewish population is the fact that kosher products in the state are sold annually to the tune of \$5 billion.

According to the *Jewish Telegraphic Agency*, there are in the state 8,100 firms carrying

36,000 kosher products. They are bought not only by devout Jews, but by Muslims, vegetarians, and non-Jews who feel that kosher items are exceptionally clean. (*The Forward*).

Lama's aid sought

The Dalai Lama was in Israel, studying the holy places of the country's three religions. He met with the Ashkenazic chief rabbi, Meir Lau, who escorted him to some of the Jewish sites.

In the course of their chat the rabbi asked the Buddhist to see whether he could speak up on behalf of the 13 Jews incarcerated in Iran. The lama didn't turn down the idea, but he said he doesn't feel he has much clout with the Iranians. The Dalai Lama is being brought to Central Park in New York through the intervention of actor Richard Gere. (Naftali Kraus, in the *Algemeiner Journal*).

State's hate clique

When Nazism raised its ugly head in Europe why didn't the U.S. take steps to curb it? According to Lawrence Eagleburger, a former Secretary of State in a Republican administration, it was because the State Department was dominated by a "cadre of elegant anti-Semites" who deliberately ignored the Holocaust.

Eagleburger said this in a talk he gave to the Young Leadership Associates of Yad Vashem. He spoke approvingly of the American action against "ethnic cleansing" in the Balkans. As a former ambassador to Yugoslavia, he is familiar with the situation in that area.

The one-time diplomat is now chairman of the International Commission on Holocaust Era Insurance. He said more and more schools should include data about the Holocaust in their curricula. (*Algemeiner Journal*).

Parliament remembers

The British Parliament recently decided to observe a Holocaust Day. It will take place next Jan. 27, the anniversary

Continued on page 14

By JACOB LURIA

Part one of two parts

Back when the century was still in knee pants I used to hang out at S. Rabinowitz's Judaica Book Store on Canal



Street on the lower East Side of Manhattan. This is where I bought a Hebrew dictionary compiled by a scholar named Reuben Grossman in what was then Mandate Palestine.

I considered this slender compendium so precious that

I allowed it to enjoy the solitude undisturbed. Rarely, only when my need for lexicographic lore was dire, did I disturb the tranquility of my Grossman. In time, neglect yellowed its pages and cracked its brown cloth binding. I never knew that I had *mishpare* on a shelf in our living room. Are you mystified? Read on.

As you know, if you've been addicted to this column, I lost my father when I was only a preschool kid. I never felt that I was part of my father's extended family. Even if I knew their names, I did not know my paternal kinfolk. Hence, just before my wife, Miriam, and I traveled to Israel in 1972 I called my cousin Sydney, a Manhattan lawyer,

and asked him whether we had any relatives in Israel. He said yes, and named mutual cousins, Ann and Reuben Grossman. Ann's father was Uncle Mendel, my father's oldest brother. I made no connection between the name Grossman and my Hebrew dictionary. I often am slow on the intake.

Once we were in Israel I tried to trace the Family Grossman, but met only with frustration. At last, during the intermission of a concert we attended in the Mann Auditorium in Tel Aviv, we learned the heart-wringing story of the Grossman family.

Jacob Luria may be reached at 3450 Third Ave., Apt. 302, San Diego, CA 92103.

Misconceptions

When autopsies are justified

By RABBI REUVEN BULKA

Misconception: Judaism always prohibits the performance of autopsy after death.

Under normal circumstances, after death, an indi-



vidual is to be accorded the appropriate honor and dignity of being buried immediately, and whole. This would normally preclude the possibility of an autopsy.

However, there are extenuating circumstances in which autopsy can be countenanced, and may even be mandatory. When there is a legitimate possibility that the autopsy will save a life, Jewish law allows it.

For example, when someone dies for no apparent reason, an autopsy may reveal the cause of death and, in turn may save other lives. In one such situation, a child died at

home for no apparent reason, and the postmortem revealed carbon monoxide poisoning. This finding led to a thorough search of the house where the child lived, and investigators found a carbon monoxide leak there. The autopsy saved the rest of the family.

When the death is the result of foul play, a postmortem may conceivably give the investigating authorities enough information so that they can then find the perpetrator of the murder. Removing a murderer from the street is also considered sufficient

warrant for performing an autopsy, since by removing a murderer we actually save life. One who murders once may murder a second and a third time.

When the possibility of obvious life-saving benefit to others exists, autopsy would not only be permitted, it would be mandatory. However, autopsy just for the sake of postmortem experimentation, with no prospect of saving other lives, is not sufficient warrant for desecrating the human body.

Fleishman

Continued from page 7
in which he covered much of what he foresaw.

He developed Alzheimers disease in Chicago and I never heard from him or his family

again.

He was a great man and a true Jewish leader. I am sorry that he has been lost to us for these many years.



Israel: As I See It

Women's roles expanding

By SAMSON KRUPNICK

A recent Jewish Women's Conference on broadening the position of the woman within Jewish traditional observances and customs produced



much food for thought and possible rabbinic action.

Invited rabbinic speakers included Haifa Chief Rabbi Shear Yashuv Cohen, Rabbi Yuval Cherlow of Petah Tikvah, Rabbi Dov Berkowitz, and Bar Ilan University President Moshe Kaveh. These and other participants discussed openly the role of Jewish women, their halachic limitations and the variations in customs as the centuries progressed. While these frank discussions were indicative of a deep desire on the part of women to increase their participation in religious observances, from a practical viewpoint a conference attended by only 1,000 cannot accomplish desired and/or attainable results. A followup is in order for a limited delegation to meet with a delegation of rabbis including Israel's Chief Rabbis Israel Meir Lau and Eliyahu Bakshi Doron. Changes in halacha and customs or both come slowly, but they do come eventually as they have through all the generations from Moshe Rabbeinu on Sinai to this day.

Historically, the Jewish woman was very frequently the dominating personality in the family and in society generally, even beginning with mother Eve and Adam. Mother Sarah dominated Father Abraham, as directed by the Almighty Himself ("Kol asher tomar eilecha Sarah, shma b'kolah" All that Sarah tells you must obey). The same was true with Mother Rivkah and Mothers Leah and Rachel.

Miriam the prophetess was responsible with her influence upon her father Amram to resume family life and the birth of Moshe. Her vigil saved the life of the baby Moshe. In her merit the 5 million Jews in the desert had water for their 40-

year sojourn. Among the seven other prophetesses was the dominating character of the judge and leader Devorah, without whom General Barak refused to go to war.

In later periods Rachel, wife of Akivah "dominated" her husband to learn Torah and become the great Rabbi Akivah whose fame spread throughout the world. In the same generation the most brilliant of all our sages, Rabbi Meir, was "dominated" by his wife Bruria, who was a great scholar in her own right. So on in Jewish history we find outstanding leaders, whose

The traditional role of the religious women to raise the children, and assure proper education for them has expanded considerably, yet remains the bedrock basis of Jewish existence much more so than the men of the household. Accordingly, the Torah and the Sages have recognized this vital service to Judaism and have exempted women from the requirement to observe practical mitzvot (commands) that are connected specifically with a time schedule, including special prayers, tfillin, Torah reading, Succah and the like. The exemption is not a punishment. It is a recognition of the basic necessities of Jewish life and a recognition of the women's role in preserving this life.

wives or women in their own rights made an important mark in their societies, down to this generation with an outstanding Prime Minister Golde Meir and great scholars like Nechamah Leibowitz. The universities, and particularly Bar Ilan University and Touro College, have provided opportunities for religious women to major in Judaica studies for many thousands who teach and engage in research.

In groups and organizations Jewish women generally, and particularly religious women, have accomplished wonders in creating countless

opportunities to provide educational facilities and schools for special children, such as Amit Women and Emunah have done; and sponsored many "Chessed" (loving care and assistance) in every area of Jewish existence.

In Jerusalem alone there are more than 80 Chessed organizations, almost all run by women, such as Yad Eliezer, Sulam, Aleh, Bat Ami and many others. Religious women have branched out into national and political areas such as the Women in Green who have contributed greatly to the national inter-

women from the requirement to observe practical mitzvot (commands) that are connected specifically with a time schedule, including special prayers, tfillin, Torah reading, Succah and the like.

The exemption is not a punishment. It is a recognition of the basic necessities of Jewish life and a recognition of the women's role in preserving this life. Jewish women who wish to observe all these mitzvot without neglecting their basic roles are welcome to do so individually or in a group, including prayers, tfillin, and with a minyan of 10 may conduct their services. There have been such services in Israel for many years. There are varied customs in marriage ceremonies wherein

women play a larger role, among Sefardim particularly.

The two major problems that have confronted the status of Jewish women are the "Agunah" (an abandoned woman whose husband has not returned) and the requirement of the husband for giving a "get" (divorce). The rabbis have dealt partially with both problems. Married army personnel may give their wives a *get al tnai* (a conditional divorce). For other disappearances, one witness is enough to release a woman.

On the divorce issue a number of "influences" are permitted. Further, if there are no children, an annulment of the marriage releases the woman. We had an opportunity

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Social Calendar

By Jean Herschaft

Barely moments after the vicious attack on the Jewish Community Center in Granada Hills, Calif., the Rabbinical Council of America with the Union of Orthodox Congregations expressed their outrage in communications to the media via fax.

Said Rabbi Kenneth Hain, president of RCA: "The civil rights of American citizens are being grossly abused. All of the violent attacks that have recently taken place in California and Chicago are acts that belie hatred and bigotry. The quality of life in American communities can be guaranteed only when our safety and security are protected."

Dr. Mandell I. Canchrow, OU president's statement echoed Rabbi Hain's sentiments: "OU is horrified at yet another violent, anti-Semitic and vicious attack." He called upon all law enforcement agencies to act immediately "to apprehend the perpetrators" not only of the Jewish targeted violence, but of "other minority communities..."

Hours later the media, who should be commended, gave full segment accounts of the tragedy in Granada and the hunt for the attacker. The following morning telecasts pictured the accused, a 50ish man who had ties to an anti-Semitic Nazi past. As the P-O went to press he awaited court action on a murder charge for the killing of a postal worker and other charges for his attack at the JCC.

The victims at the JCC, small children, even those not physically hit, and their parents, remind us that the pages of history of Jewish sorrow are not only in the past. But government vigilance and protection are warranted by Jews and all Americans in this land of the free.

Rabbi Marvin Hier of the Wiesenthal Center in Los Angeles, a fighter for Jewish rights, was seen on telecast news immediately denouncing the attacker.

Ex-Israeli PM Netanyahu and his family are in the luxurious Hamptons of Long Island, N.Y., for the summer.

The life story of Bess Myerson, the first Jewish Miss America in 1945, is scheduled to start reeling in September. Titled: *Queen Bess*, it is an unauthorized script giving the ups and downs in her life. Bess is not happy at the prospect, news reports state. Who are they considering to play the brunette beauty, now age 75? Well, there are numbers: Meryl Streep, Sigourney Weaver, Glenn Close, and Jane Fonda are in the running.

Bess worked for magazines and TV quiz shows after winning her crown, becoming the Big Apple's commissioner of consumer affairs in 1969. In 1977 she helped Ed Koch run for mayor and unsuccessfully sought the Democratic nomination for U.S. senator in 1980, before Koch appointed her commissioner of cultural affairs. In 1987 she resigned her city post after serious problems in her private life made the headlines as a court case.

But, the good news is, and who knows if it will be in the film, she turned to Lubavitch teachings and to support of that movement, as well as other Jewish groups including Israel Bonds and ADL. Bess was married to a Jewish bandleader, divorced many years ago. She's the mother of one daughter who has made her a grandmom of one daughter who makes Shabbos, she tells us.

On July 15, the New York Philharmonic gave the American premiere of "Lament to Yitzhak" composed by Dov Seltzer, in memory of Prime Minister Rabin of Israel. The evening, which raised more than \$300,000, benefitted American Friends of the Yitzhak Rabin Center for Israel Studies, which is to be built in Tel Aviv. Both Leah Rabin, his widow, and Henry A. Kissinger spoke at the pre-concert reception at Avery Fisher Hall, in Lincoln Center.

Aug. 8 it was Play Ball for Jewish fans as the Jewish Community Relations Council hosted the METS Ball Game at Shea Stadium, which was a salute to Jewish Heritage Month with

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One Woman's Voice

Life through a lens

By MIRIAM ZIMMERMAN

Opening night at the San Francisco Jewish Film Festival (SFJFF) included a champagne reception with hors d'oeuvres, wine, strawberries



and chocolate truffles. Mayor Willie Brown welcomed a full Castro Theatre to enjoy "the Big One."

Festival director Janis Plotkin's pride in the 19th annual SFJFF was evident in her comments to the eager crowd. "We are the first, she proclaimed, the biggest, the best..."

The opening night film, "After the End of the World," reflected the vitality of Jewish culture in the Balkans, illustrative of the festival theme of Jewish diversity around the world. The program notes summarized this film: Berto, a world-famous Israeli scholar of Byzantine history, flies back to his native Bulgaria for a conference. There, he encounters Araxi, his long-lost Armenian childhood sweetheart.

Berto is a widower but Araxi is still married. They reminisce about their childhood memories amidst a milieu of Gypsies, Turks, Jews, Greeks, Armenians, and ethnic Bulgarians. I wondered if it had been chosen as the opening night film because of its relevance to the peoples fighting in the former Yugoslavia.

These communities lived together in relative harmony before World War II. As the lovers' relationship renews itself, the bittersweet past reverberates in the events of the present. I enjoyed the movie in spite of the credulity-stretching scene with a lady of the night entertaining the local rabbi, Orthodox priest, and mullah altogether in the altogether.

Filmmaker Ivan Nitchev and his wife engaged the crowd after the showing, answering questions. A coterie of Bulgarians in the audience expressed their appreciation of the film. Nitchev, unlike

filmmaker Didi Danquart, kept his rendezvous with the SFJFF audience.

Danquart, director of "Viehjud Levi" (Jew-boy Levi), decided to remain at the Jerusalem Film Festival rather than trek to San Francisco. Can't say that I blame him. Festival Director Janis Plotkin assured the audience that next year there would be no time conflict between the two festivals. This movie is a 1999 Berlin Film Festival Caligari Award winner for innovation.

"Viehjud Levi" is about how the spirit of Nazism affects a small farming village in

only Jew in their midst.

Levi is a particularly charming, warm and caring young man who loves animals. His constant companion is Jonkel, a very tame pet rabbit who rides with Levi on motorbike, truck, or horse-drawn buggy, depending on Levi's pecuniary success. One by one, the villagers, including Lisbeth's father, who will no longer sell cattle to Levi, abandon Levi. Finally, only Lisbeth will stand up for him against the Nazi engineer and his team of thugs. She is appalled at the change in the villagers and her boyfriend Paul

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the Black Forest in 1935. Levi is an itinerant cattle trader, peddler and Jew who yearly visits this remote Black Forest valley. He is in love with Farmer Horger's lovely daughter Lisbeth. "Viehjud" is an old derogatory German word for a Jew in the cattle trade.

This time, the government in Berlin has sent a young engineer with a team of men to undertake a major railway repair. The interlopers bring with them racist epithets and a menacing brutality that affects all the villagers. What was particularly chilling to see was how, one by one, the villagers turn against Levi, the

begins to fall out of her favor as she gets in touch with her love for Levi.

I found the depiction of how basically good people could be so quickly infected by Nazi ideology authentic and chilling. Documentaries of the Nazi era portray many images of Jewish persecution in ghettos and big cities, but I have not seen any of small town rural life. As a small town Jew myself, I identified with the townspeople portrayed in this film. I was grateful that this film, although painful to watch, filled in some important information gaps for me.

Continued on page 14

It's Arlene Peck!

Why?

By ARLENE PECK

By now we've all been horrified with the pictures of the carnage from that Nazi, Buford Furrow.

What he did in that quiet



middle-class community in the Granada Hills Jewish Community Center will long be remembered. I cried when I saw those tiny pre-schoolers being led out of the center by the police in a line. Even more so when I witnessed the ambulances taking away the baby, teenage girl and senior woman. But, the most poignant reaction I believe was in a simple cartoon in the LA Times of a very small girl holding a policeman's hand and innocently looking up and saying "Why?"

What does it take to be safe? What kind of coward would shoot up a community center full of children? Horrible to think what kind of mind would carry out a hate crime against children!

I am sure there were many like myself who had flashbacks of the days when they sent their babies for a day to a summer day camp. The frantic parents who flocked to the JCC could have been any of us. But, it wasn't just anyone this evil gunman was after, it was Jews. He had already cased the Museum of Tolerance, the Skirball Museum and the University of Judaism and thought them too heavily guarded. So, by chance he found the quiet off-the-beaten path center in the San Fernando Valley.

I was happy to see that the concern from the city, nation and even our president was swift. The news constantly followed the story and the FBI, police chief, mayor and governor were on the scene decrying the incident. It came at a time when there has been a growing concern over the proliferation of hate speech on the Internet.

The porn sites were bad enough, but now I'm concerned more about the hate

sites. The Simon Wiesenthal Center in Los Angeles has documented in a recent study that there are over 1,400 hate sites. Disgustingly enough, there are even children's page sites filled with games, birthday greetings for white children and a "History of the White Race" that rebuts the "lies of black supremacists." Funny how it takes something as horrible as an attack on innocent children to bring the trail of terror to the forefront of the nation's conscience. Although, the radio shock shows were filled with hateful rhetoric about the Jews and their imagined crimes. Thank G-d

same day that our newspapers were filled with the scenes of the terror at the day school, I noticed that an Arab had wounded 11 Israeli soldiers. He had intentionally driven his car into a bus stop in Jerusalem. Of course, this wasn't big enough news to warrant front page and was buried in the back section somewhere. The crazies who do their shooting at children in the U.S. don't even have the excuse that they are fighting for a cause. They can and do fill their garages and vans with guns, bullets and explosives. How can we feel safe when our random violence

A cancer is in our midst while the power of the gun lobby is dominant. The line in the sand must be drawn. If we want to be the moral model for the world, then we should make serious changes. Who knows? Maybe some good can come out of such stupid destruction. There now seems to be a nationwide drum beat for national gun control. The latest polls show that more than 75 percent of the population are in favor of that. Maybe for once the people can show more power than the National Rifle Association, which seems to control the politicians who make the laws.

the pope absolved us of killing Christ or that would have been the forefront of the afternoon commuting hour conversations.

Maybe it's just the fact that this form of terrorism is new to our country that makes the reaction so sympathetic. A hate crime in our backyard is not to be tolerated. When a dysfunctional loser, such as Furrow and the rest of his ilk are, commits such a crime, the penalties are swift. They are sick, evil beings and presented as such. Yet, when the same thing happens in Israel by Arab terrorists as it has on numerous occasions, these vile terrorists are presented as guerrilla freedom fighters.

Israelis live daily with such actions. In fact, on the very

has turned out a plague?

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The people who survived
Continued on next page

Quartet

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goal, the elimination of Judaism in particular and of religion in general, it was not to be supported.

The problem, as he framed it, was how to order society so that religion would vanish. In the case of Judaism, he reflected the deeply ingrained view among German intellectuals that Jews were an arrogant people, characterized by a religion of materialism, and that typical Jewish activities were usury and economic exploitation.

Marx equates Judaism with these elements of bourgeois society. Eliminate the appropriate "social elements" and Judaism will collapse. Marx indulges in a lengthy tirade in which he ignores the sweep of Jewish history and Jewish religiosity, and especially the real conditions of the overwhelming mass of contemporary Jewry, in order to reduce Judaism to a slogan, the traditional method of the anti-Semite.

"What is the profane basis of Judaism? Practical need, self-interest. What is the worldly cult of the Jew? Huckstering. What is his worldly God? Money... an organization of society which would abolish... the very possibility of huckstering, would make the Jew impossible. His religious consciousness would evaporate like some insipid vapor..."

"We discern in Judaism, therefore, a universal anti-social element of the present time, whose historical development, zealously aided in its harmful aspects by the Jews has now attained its culminating point, a point at which it must necessarily begin to disintegrate."

"In the final analysis, the emancipation of the Jews is the emancipation of mankind from Judaism... the Jew who is merely tolerated in Vienna, for example, determines the fate of the whole empire by his financial power. The Jew, who may be entirely without rights in the smallest German state decides the destiny of Europe."

"The practical Jewish spirit has become the practical spirit of the Christian nations. The Jews have emancipated themselves insofar as the Christians have become Jews... Money is the jealous god of Israel, beside which no other god may exist... The god of the Jews has been secularized... the bill of exchange is the real god of the Jew... The chimerical national-

ity of the Jew is the nationality of the trader, and above all of the financier."

"As soon as society succeeds in abolishing the empirical essence of Judaism — huckstering and its conditions — the Jew becomes impossible."

Marx ends his diatribe by repeating his slogan, "The social emancipation of the Jew is the emancipation of society from Judaism." He offers his Jewish comrades and those comrades to follow the opportunity to save the world by erasing themselves from it.

There are common features in the Jewish experience of each of these men of genius. They each shared a rich Jewish heritage, not through their fathers, but through their grandfathers, and beyond. The fathers had abandoned Orthodoxy, and in the cases of Disraeli, Marx, and Mendelssohn, had arranged the conversion of their children with complete cynicism. There was no pretense that Christian doctrine played the slightest role, the Christian education of these children coming after their conversion. Heine was no less cynical. During their lifetimes, this quartet of Christian Jews each had close associations with Jews, family members, colleagues, and friends. And they each endured anti-Semitic slurs. They knew from whence they came. All of this they shared in common.

But they carried their Jewish "baggage" differently.

Heine went through various stages of Jewish denial and acceptance, finally accepting a personal, thoroughly Jewish God. Disraeli, throughout his life, was a loyal practicing Christian, but proudly identified himself racially as a Jew. He praised Jews, but he claimed that Christianity as an outgrowth of Judaism was a higher level to which the Jew ought to aspire. Mendelssohn also accepted his Christianity, but, unlike Disraeli, wore it lightly; surrounded by family and friends, mainly Jews or converts like himself, he thought of himself as a secular Jew. And Marx treated Jews with anti-Semitic contempt, but, then as Carl Schurz noted, Marx was generous in doling out contempt.

Milton Kerker is professor of chemistry emeritus at Clarkson University, Potsdam, N.Y.

(reprinted from *Midstream*)

Silver

Continued from page 10
sary of the liberation of
Auschwitz. (*The Forward*).

Yiddish at Oxford

Oxford University, in England, houses an annual summer program in Yiddish. In that same school conferences on Yiddish take place thanks to the generosity of a Texas

philanthropist, Jack Friedman.

At a July conference a New York Yiddish writer, Yoni Fein, held forth. The opening summer session featured a "Yiddish cabaret," with two Israeli singers, Leah Koenig and Arona Rothberg, singing Yiddishized versions of songs by Edith Piaf, Berthold Brecht and others.

The ladies are part of the cast of the Israeli Yiddish troupe, Habimah. On hand were students from South Africa, South America, the U.S., Russia, England, etc. (*The Forward*).

Stanford's stacks

The library of California's Stanford University has a large collection of Yiddish and Hebrew writings. It has a new curator. He is Zachariah Becker, who for many years was the librarian for YIVO (the Yiddish Scientific Institute) in New York. The staff of YIVO tendered him a tearful farewell as they cited the marvelous work he did for the In-

stitute. (*The Forward*)

Mercy for penitents

The warm-up to the High Holidays is the month of Elul (which comes before Tishrei 1, Rosh Hashanah). During Elul the shofar is sounded; people prepare for the task of penitence. Traditionalists are concerned as to whether the Almighty will accept their prayers.

So some sages assured the faithful that the Lord is merciful. To dramatize that assurance they said that the letters which make up the word, Elul; Alef, lamed, vav, lamed stand for "Anee l'dodee v'dodee lee," "I am my beloved's and my beloved is mine." Those

words are in the Biblical Song of Songs, which was interpreted as being a love song between the Almighty and the Jewish people.

Others said that the letters in the word Elul represent a passage from the Book of Esther, in which, after the downfall of Haman, the Jews are told to stage celebrations. Those celebrations should include "Gifts from one another and also to the poor." The implication is that one way of winning divine favor is to give zedakah, that is gifts to the poor. (H. Manyevsky, in the *Forward*).

Sam Silver may be reached at 15436 Strathearn Dr., Delray Beach, FL 33446.

Sermonics

By RABBI SAMUEL SILVER

A man fell asleep during the service. The minister asked his wife to wake him. Said she: "You put him to sleep. You wake him."

After the sermon a woman gushed: "Pastor, your sermon was a dream."

During the sermon a man walked out. After the service the minister asked his wife whether he was ill. "No," she replied. "He always walks in his sleep."

During the sermon one man snored so loud he woke up the whole row.

Said a woman after the service, "Reverend, your sermon was wonderful. I woke up from it refreshed."

Hear about the deacon who could never fall asleep unless he heard his pastor's voice?

What occurred when the sermon was over? The Great Awakening.

Said the woman: "Reverend, you're a blessing. For

forty years I've suffered from insomnia. No doctor could get me to shut my eyes. As soon as you opened your mouth, I was cured!"

"I'll bet you forgot me," said a man to the minister he hadn't seen for years. Said the minister, "I'll take half that bet." Said the man: "How could you forget me? Whenever you preached I was in the front row." Said the minister: "Close your eyes." The moment he did he recognized him.

Hear about the minister who was elected honorary president of the society of anesthesiology?

Said the minister's wife: "Our son can't fall asleep. Go, preach to him."

Caught speeding, the minister said to the trooper, "Don't fine me too much I'm just a poor preacher." Said the trooper, "I know, I've heard you."

Peck

Continued from prev. page
the Hitlers and the concentration camps will survive the Buford Furrows of the world. But, all I can do when I see such evil is to ask like that little girl in the cartoon, "Why?"

(Arlene Peck can be reached at 3115 Ocean Front Walk, Suite 201, Marina del Rey, CA 90292 or by e-mail: BSTREDHEAD@aol.com)

Krupnick

Continued from page 11
nity to discuss these matters with the Bostoner Rebbe who endorsed discussions with religious women for a broader understanding of the role of Jewish women.

(Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel) e-mail krupnick@netvoisin.Net.il

Zimmerman

Continued from page 12
"Yom Yom" (Day after Day) concluded the festival. "Yom Yom" is an existential comedy about a half-Arab, half-Jewish Israeli from Haifa. He is Mussa to his Palestinian father, Moshe to his mother and Mosh to his friends.

Tragicomic episodes in the life of Mosh's half-Jewish, half-Palestinian family mirror daily reality in Haifa. Mosh's father is an Israeli Arab who must decide whether to sell his family's ancestral land to a super-modern Israeli mall. This question preoccupies the characters and reveals the complexity of their relationships.

However, I do not recommend this almost pornographic film. The director placed his girlfriend at a computer overlooking some of the scenes with no relationship to the other characters or even the plot. The add on of this annoying rather than intriguing character along with the gratuitous sex scenes made the film a bore to watch. Instead of "Day after Day," a better title would be "Hour after Hour."

I chose "Yom Yom" because of its Israeli-Palestinian theme. In recent years, I have become interested in how in-

dividual Israelis and Arabs can make a difference in the peace process. After the troops withdraw, people remain. Ultimately, whether in Israel or the Balkans, it is the various ethnicities living in close proximity to one another who ensure that peace continues.

The festival included three world premiers and seven U.S. premieres. Many of the filmmakers or actors were on hand after screenings to discuss their work. In addition to 37 films from 13 countries, this year's Website, www.sfjff.org, contains a downloadable version of the Festival Guide, additional photos, bios and information about the filmmakers, and particularly helpful, programs arranged by theme.

This year, the SFJFF spread to the UC Theatre in Berkeley, to the Park Theatre in Menlo Park, and to the Rafael Film Center in San Rafael, Marin County. Thus, almost the entire Bay Area had convenient access to these films.

If you don't live in Northern California but are interested in Jewish film or wish to start your own Jewish film festival, call the San Francisco Jewish Film Festival at 415-552-3378 or visit the SFJFF website at www.sfjff.org. It's the big one.

Herschaft

Continued from page 12
musical numbers — favorites that spell Yiddish and Israel. Of course, there were many glatt kosher vendors with food delights to make the afternoon perfect, in spite of less than fantastic weather that Sunday.

Gedale B. Norowitz is president of JCRC and Michael S. Miller, executive vice-president. Abe Biderman is secretary and Ronald Weiner is treasurer.

Mystery Person

Do you know who's who?

- The Mystery Person has held a number of positions in his present occupation but is not even included in Who's Who in World Jewry.
- The Mystery Person won a Pulitzer Prize.
- The Mystery Person is a newspaperman.
- The Mystery Person's column appears almost daily.
- The Mystery Person is a columnist for the daily paper where he has been working for 56 years.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

rooming

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