

Der Bay

The International Anglo-Yiddish Newsletter

February 2007

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Plenary Speakers at the IAYC 11th Conference

This is the third in a series of reports on the IAYC XI Conference August 3-6, 2007 at the Marriott Cleveland East Hotel. Each month there will be an update and a report on another phase of this great Yiddish Conference. All updates are on the conference website at: <http://www.derbay.org/cleveland/>

There will be six daytime plenary sessions (ones where the entire convention attendees are in the main ballroom). Fishl Kutner will again open the conference with an orientation session at 2 pm Friday afternoon. This will be followed by 5 entertainment acts of the Jewish People's Stage. The closing session on Monday will have the Yiddish Lifetime Service Award and top-flight entertainment with Cantor Kathryn Sebo.

August 4, 2007

Mr. Gerry Kane is a past chairman of the Canadian Yiddish Committee. He succeeded Phil Givens (o'h), the former mayor of Toronto and a member of Parliament.

He has been a radio announcer, copywriter, journalist, and currently is the communication advisor to the Ontario government.

Gerry is an expert on Mendele Mokher Sforim and a great public speaker. His topic will be Tsu gast baym zeyde mendele. The article was in the January issue of *Der Bay* on page 4.

August 5, 2007

Professor Kathryn Hellerstein is the Ruth Meltzer Senior Lecturer in Yiddish and Jewish

Studies and the Undergraduate Director of the Jewish Studies Program at the University of Pennsylvania. She is a native Clevelander and her mother still lives there.

Her current projects include *Anthology of Women Yiddish Poets* and a critical book, *A Question of Tradition: Women Poets in Yiddish*. Her topic will be The Poetry of Kadya Molodowsky.

August 6, 2007

Rabbi Y.Y. Jacobson is the editor of the Brooklyn-based *Algemeiner zhurnal*. Still in his 30's, he succeeded his father as the editor and has seen great growth in the publication partly due to his historically significant outreach to the non-orthodox community. His lecture at KlezKamp was one of the highlights of that event. At this conference his presentation will be, *Integrating the Secular Rich Yiddish World & the Religious Jewish Universe*. Each attendee will receive a recent sample copy of the *Algemeiner zhurnal*.

A Registration Form for this Conference is on page 15 of this issue.

For information and any other question, please do contact:

**Chairman: Harold Ticktin, Ph: 216-272-3969
E-mail: avvocato@peoplepc.com**

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Is It Time for Evaluation?

By Philip Fishl Kutner

A Great Idea For Your Yiddish Group Meeting

Every business, every organization and, yes, every person ought to periodically stop and ask, "Am I/are we on the right track? Are we doing the things that are getting us to our aim? Are we following the goals (stepping stones) to where we want to be?" If you do not plan you are like a rudderless ship on the seas.

Plan Your Work And Work Your Plan.

A List of Yiddish Group Questions

- What should we name our club?
- What is/are the best day/s to meet?
- What is the best time to meet?
- How often should we meet?
- Where should we meet?
- How can we get good programs?
- How can we get new members?
- How can we retain members?
- What is the best way to publicize meetings?
- How can we get transportation for members?
- What should be the format of meetings?
- Where can we get Yiddish films?
- Should we charge dues—how much?
- Should we allow outsiders to attend?
- Should we speak only in Yiddish?
- Should we have a newsletter?
- Should we have a booth at local events?
- Should we serve refreshments?
- Should we have a speaker's bureau?
- Should we use transliteration?
- Should we join the IAYC?

Yiddish Lifestyles

By Philip Fishl Kutner

New words constantly enter vibrant languages as others grow into disuse. The word "lifestyle" is not found in the 1967 *Random House Unabridged Dictionary of the English Language*.

Today we speak of many different lifestyles—some include; casual, playboy, thrifty, retired, youthful, single, married (couple), etc. lifestyles.

The current *American Heritage Dictionary* defines lifestyle as, "A way of life or style of living that reflects the attitudes and values of a person or group." Popularization of the term occurred only a generation ago.

A close Yiddish phrase would be, *der shteyger lebn*.

A Way of Life

When Yiddish becomes a priority in your life and not just a casual encounter, it is like the difference between dating and marriage. There is a loyalty and commitment that transcends outside distractions. Yiddish becomes a priority in both culture and language.

Style of Living

Once we have made a personal commitment to foster Yiddish, it now leads to imprinting our leisure-time activities, our purchases, our reading and our listening. By incorporating into our lives; Yiddish cassettes, CDs, or DVDs, and Yiddish newspapers, journals, and books we become part and parcel of the greater Yiddish community.

Attitudes and Values

Our personal attitudes and values are reflected when we prioritize our interests and actions. In our hierarchy of spending time and money we mirror our satisfactions and rewards. It is what we wish to hand down to our children and what we cherish.

Of a Person or Group

Yiddish is part of our value system. It is a tradition. Saying the fir kashes in Yiddish was mandatory at zeydes peysakh seyders. The relationship names of family members are part of our cultural being. Foods, items of clothing and terms of endearment all fall into a pattern that reflects the values and attitudes of the individual as well as that of the group. Yiddish is my *lifestyle*.

The Yiddish “Continental Divides”

by Philip Fishl Kutner

The Front Range of the Rocky Mountains was a formidable barrier to the westward movement of the pioneers. So too does Yiddish have its “Continental Divides”.

While geographical features like deserts, oceans and mountains are natural barriers; there are man-made ones that arose out of cultural, prejudicial values.

Examining how some of these barriers have been overcome may shed some light on modes of operation that may help “bridge” the walls and chasms that are further isolating our Yiddish.

Our western pioneer ancestors traveled north and south in the U.S. until they discovered passes. The most notable one across the Continental Divide is at Cheyenne, Wyoming. Since the railroad could not easily navigate steep grades the railroad used the lowest elevation.

Thus the Union Pacific Railroad completed the final leg of the transcontinental railroad when it met in Cheyenne. The task was unbelievable. There was no major town for 1700 miles and the Weber River had to be crossed 31 times. There were no local trees for the railroad ties, Indians constantly attacked the men and the winters were brutal. Finally the eastward and westward branches met at Promontory Point at Great Salt Lake, Utah in 1869.

Crossing the Atlantic to a new country with its new language and mores also was an extremely difficult barrier for our people fleeing the “pogroms” of Europe. In comparison the problems Yiddish faces today really pale.

First, we need to determine who or what are the barriers. Then a systematic problem-solving methodology needs to be devised. This requires leadership of the highest order, and our support by verbal and financial encouragement.

Before one can face an adversary the situation must be such that one’s own resources are all in unison and not having to be faced with battles on the “home-front”. Our splintered mame-loshn currently is not prepared or able to face her opponents. It may be more difficult to overcome our internal differences than to make headway with the external opposition. What then is the structure of this diverse splintered world of Yiddish? Is it possible to form some type of unified front?

YUP = Yiddish Unification Plan

- Energize our Yiddish base.
- Organize our disparate groups.
- Unify our Yiddish efforts.

The vigor, vibrancy and vitality of youthful thinking are needed to instill the beauty and potential into our daily lives. The utilization of the rich body of literature poetry, music and theater is only an arm-length away. The 200 klezmer groups in the U.S. alone show the interest and dedication of mostly younger folks to the enjoyment and personal rewards of this artistic form.

It was a long trek from Theodore Herzl’s dream of a Jewish homeland and the formation of the State of Israel in 1948. Not only were there external anti-Semitic governments to deal with, but also there were (and still are) internal Hareidi elements that currently are violently opposed to a Jewish State. Thus we should not expect to draw everyone under one umbrella.

There have been attempts to organize the disparate Yiddish organizations under a common umbrella. We are little communities who do not want to give up our leadership. An example is two adjacent towns that cannot support their small fire or police departments. If they combined, they would need only one fire chief and only one police chief. The homes near their common boundaries might better be served by the other fire or police dispatch. The problem is which town gets to keep the chief. I mentioned that one should get the fire and the other the police. The response was that’s too simple.

There has been a small but significant movement when the League for Yiddish and Yugntruf moved to the Workmen’s Circle Building at 45 East 33rd St. in New York City. This building already houses the Forverts, Living Traditions, Golden Lands as well as the Workmen’s Circle organization with its bookstore rich in Yiddish materials.

It is good to organize Yiddish clubs under the wonderful International Association of Yiddish Clubs, but there needs to be conventions to which the various other major entities like YIVO, NYBC and the wonderful groups worldwide—especially in Israel, Canada, France, Australia, Europe and the groups on the Internet.

Dr. Samuel L. Levy Shares His Correspondence

This is part of the correspondence I've had with readers who responded to my article in *Der Bay* (and *Outlook*).

One was from Martin Jacobs.

Regarding your article on Yiddish in Israel, I say: Right on! This is something everyone should know about. What the Israeli government did to Yiddish is just what Franco did to Catalan in the 20th century, and the English did to Welsh in the 19th. But to Franco the Catalans were foreigners living in Spain; to the English the Welsh were not Englishmen but part of the "Celtic fringe". The Zionists were suppressing the language of their own people, not that of foreigners.

This attitude goes back as far as Herzl himself. Herzl wrote ("The Jewish State", in the translation of the Dover Books edition, p. 146) "We shall give up using those miserable stunted jargons, those Ghetto languages which we still employ, for these were the stealthy tongues of prisoners". Herzl was an assimilated product of Budapest and Vienna. One wonders how much contact he ever had with East European Jewish culture, or with our beloved Yiddish language.

Take heart. The Catalan language is alive and well in Spain, in the post-Franco state, and Welsh is thriving in Britain. But these languages have their own geographic homelands; Yiddish has no land of its own and so must be carefully cultivated.

Martin Jacobs, Brooklyn, NY

My reply

I knew that publication of my article was pending in *Der Bay* but haven't seen it yet. Hopefully Fishl will send the issue to me in Florida where we are snowbirds during the winter. The editor of *Outlook* - Carl Rosenberg can be reached at coutlook@telus.net should you wish to submit your article on a related topic.

Re the use of Yiddish in Israel, apart from the Chassidic community I was aware only that the language is taught as a specialty in graduate school. Did the PBS program give any more info on the subject?

The subject of language-survival demands a critical number and concentration of people using a language. I find it sad to hear about the demise of aboriginal languages. With respect to Yiddish, Dovid Katz believes that only the orthodox Jews offer a hope for its survival, since the aging population of secular Jews who still use it is diminishing rapidly. Hopefully another parameter

may come into play viz. the intensity of feeling and interest on our part in keeping it alive!

Happy Chanukah! ...Sam

Martin's reply

I read your article in the latest issue of *Der Bay*. I watched a documentary on Yiddish in Israel on PBS here in New York. It makes some of the same points you made but shows how the Israeli government has reversed itself and is encouraging Yiddish, but it may be too late (let's hope not).

I will expand my comments into an article and submit it to *Der Bay* (or, if you wish, to *Outlook*. I'm not familiar with that publication). I met Fishl at the IAYC convention in Teaneck, and had spoken to him several times over the telephone, so he knows who I am!

Another came from Prof. Gordon Fellman at Brandeis University as follows:

This is a marvelous and very enlightening article. Have you thought of sending it to *Jewish Currents* for publication? I believe that magazine would embrace and love what you have written.

Thanks so much for sending me this. I am glad to have been at the Deerfield Progressive Forum.

From Annabelle Weiss, Shaker Heights, OH

I read your article in *Der Bay* and loved it. You expressed so well the anger I have felt at Israel all my adult life for suppressing Yiddish. It's so unjustified—especially in light of the respect and nurturing Ashkenazim have shown to Hebrew.

I learned something important from your story. I had not known about the "Battalion". How could Jews behave in such an anti-Semitic manner? It's beyond my comprehension.

I had read about Rozka Korczak, but the version I read was different from yours. It appeared in the *English Forward* some years ago. According to that story, Korczak spoke to a group of political leaders, after which Ben-Gurion commented, "You have been listening to a story in 'Zhargon'." This comment was picked up and printed in the *Jerusalem Post*.

THE CONSPIRACY (Di Farshverung)

By Mordkhe Tsanin / Israel (translation, Dovid Kunigis)

This article first appeared in the Yiddishe Kultur, July-August issue, 1993. (in Yiddish)

Fifty years after the murder of millions of Yiddish speaking and culturally creative Jews. Fifty years after the Nazis and the non Jewish neighbours of the annihilated Jews, destroyed about two thousand libraries, Jewish schools, cultural institutions and with them an entire civilization—the Ashkenazic modern culture, which was created during centuries—we are witnessing how, before our eyes, a conspiracy and an annihilation process of the remainder of this culture. Not by anti-Semites is this conspiracy led. The conspiracy and the annihilation are led by none other than Jews. We are witnessing the organized conspiracy to wipe out the East European Jewish culture.

The then president of Israel, Chaim Hertzog, unveiled a monument in Poland, with the inscription in Hebrew, Polish and English, (not one word in Yiddish...) with the excuse that it was made for tourists... It was the initial sign to erase any vestige of what kind of language the murdered Jews spoke and in which language they created treasures that compare favourably and in many instances surpass the cultural and literary treasures which Jews created in "Eretz Isroel" (Palestine), Babylonia and Spain.

Before the establishment of the state of Israel, the excuse for the war against the Yiddish language and the East European Yiddish culture, was that Yiddish hinders the revival of the Hebrew language and the Hebrew culture. Today, fifty years after HASHEM ISBORAKH (the almighty) helped to liquidate the Yiddish-speaking people, together with its galut (diaspora) culture and its high moral plain, the lying excuse is no longer valid.

Other than the ideological enemies of Yiddish, the language is no threat to anyone. The country (Israel) is a Hebrew one. The political, economic and cultural-life is in Hebrew. Why are the Israeli leaders continuing the war against the language of the murdered people and hiding from the young complex-free generation the truth about the East European Jewry.

When the memorials to mark fifty years since the murder of our people, memorials that were organized by the Israeli-establishment, in Warsaw, Poland, at the monument by the famous sculptor Rapaport, and in Birkenau-Aushwitz,

representatives of Israel, the President and Prime Minister spoke and not only did they forget to mention the cultural treasures that the murdered Jews struggled for its continuity, but they did not utter one word in Yiddish. Just like in Poland and the same at the memorial in "YAD VASHEM" in Jerusalem, for the youth who visited TREBLINKA and MAYDANEK—youth from Israel and from all over the world—even in the language for tourists—"YENGALISH"—was there any mention who and what were the murdered Jews. Hotentots? Gypsies? Bushmen? Aborigines? NOTHING.

An anonymous people was murdered, a people that didn't create anything: They even avoided mentioning that without the East European culture and without their heroic martyrdom's death, Israel would not have been established. And if these Jews didn't merit that the young generations should learn who they were and what they represented, that among them were hundreds of thousands of writers, scholars, scientists, musicians, actors, artists—a people with all national attributes, that with their death in the gas chambers brought about the establishment of the Jewish state, more than all the other social factors in Israel and the world Zionist movement.

If the murdered Jews were culturally anonymous and without their own language and the speeches of the Israeli leaders were only an expression of humanitarian feelings, to show the world the big heartedness of the Israeli leaders, it must be remembered that not only millions of Jews perished in the period of the Nazi murders in the second world war. Millions of citizens of the former Soviet Union perished under Hitler and his hordes, also many Gypsies and Poles, and if the murdered Jews were culturally anonymous, I would advise our retiring president, Chaim Hertzog, that he should get into the aeroplane of the millionaire Isenberg and visit countries everywhere and give speeches where the Nazis slaughtered and murdered, if humanism—let there be universal humanism "Made in Israel".

With the liquidation process there appears a bizarre situation. When A. Shneyerson established a memorial (in Paris, in the fifties) a "Yad Vashem", in the memory of the murdered Jewish people, the Israeli establishment was ready to tear him apart. How does Shneyerson dare to establish a YAD VASHEM in the Goles (Galut) France, when a Yad Vashem is being built in Jerusalem?
continued on the next page

But while the YAD VASHEM in Jerusalem, a partner in the process to erase any sign of Yiddish—and you won't find any inscription in Yiddish, just as if all the Jews in the horror photos were deaf mutes, so it is good that in Paris there is a "YAD VASHEM" and better yet, that in Washington, there is a Holocaust Museum with a Yiddish Pavilion, where you will find an inscription in Yiddish, and where you can see black on white, that the Jews of Eastern Europe did have a language'—YIDDISH, that they did create lasting cultural treasures that surpass in quantity and quality everything that Jews created in all their languages. There, at the Washington "YAD VASHEM" you will learn the truth. While the "YAD VASHEM" in Jerusalem will serve to bring foreign diplomats and generally rich tourists with cantorial "AL MOLE RAKHMIMS". (Prayers for the dead.)

In the interest of truth, it has to be told that the enemies of Yiddish and the deniers of the East European "GALUT CULTURE" which doesn't mean German or English, but they mean only the East European culture in Yiddish.

Out of a feeling for political, social and cultural demobilization and respect for Israel, Jews in the Diaspora acquiesce to the vandalism, of the Israeli leaders. They are quiet when the Yiddish language of millions of Jews on whose behalf the Israeli leaders speak and demand, are stomped on with Jackboots. Never mind, like in all similar cases, Jews of the world and also in Israel will some day come to realize that this was a despicable anti-cultural act, but then when they will understand the gravity, it will be too late, just as they realized too late, they should have rescued the Jews from the Nazi beasts...

Mordkhe Tsanin

Mordkhe Tsanin, is one of the most renowned authors, Yiddish activists and literary giants that we have in the Jewish cultural world. He is a universally recognized author, journalist, editor, researcher and fighter for the Yiddish language and culture. He has edited newspapers, periodicals and magazines in Poland, the former Soviet Russia and in Israel.

He is the Founder/Editor of Israel's Yiddish Newspaper *Letste Nayes* and among the giants in the Yiddish literary world, like Y.L. Peretz, Chayim Zhitlovsky, Avrom Sutskever and Itche Goldberg, who left us recently at the age of 102.

Mordkhe Tsanin's own 100th birthday, was recently celebrated in Israel and all over the world. Among his most famous creative efforts, was a complete YIDDISH-HEBREW dictionary (Verterbookh).

Prof. Will "Velvl" Rayms Writes

I'll come to the club "tsu tu a kuk" how things are.

Rubin Kilkulkin, who inspired me to learn Yiddish (an older immigrant from Russia who leads Yiddish classes at The Golda Meir Home in Milwaukee), said that his group was invited by Alvin Holzman to perform at Congregation Shalom.

I wish to buy all books by Sholom Aleichem (in Yiddish, used but in reasonable shape). I did get from Kilkulkin 3 books but in bad shape.

I studied (besides my native Polish) and speak Russian, German, Ukrainian and can figure out the pronunciation (and meaning) of many "hebraishe verter" in Yiddish texts (which is quite a challenge).

Let me give an example (from the "ayzenban geshichtes", geshichte numer tsvey: der glikichster in kodni, page 33).

...shpringt aroys a neyfesh mit a por piskes un mit a gegolener morde un balekt zich vi a kats un macht zu mir beloshn fonye: "shto nada?"

Zog ich tsu im dafke oyf yiddish "mistome nado. s'zol nisht *nada* volt ich mich nisht gehetsket aher azh fun kodni"

I love Sholom Alechem's language where every word carries weight. Here is a little inventory (the rest are German words)

neyfesh, beloshn, dafke, mistome (Hebrew)
piskes, morde (Polish, Russian), azh (Polish)
shto nado (correct spelling chto nado - pronounced shto nada) (ie "what do you want" in Russian)
fonye - The Jews called the Russian fonye, sometime adding *fonye ganev*, *fonye gazlen*, *fonye mamzer* or simply *fonye shtink*.

The Russian translation of "makht zu mir beloshn fonye" is "he asked in Russian". Well, the whole flavor of this sentence evaporated

I was born before WW II in Kovel (in Yiddish Kovle), Vohlynia, Poland (now the Ukraine). I heard Yiddish there but never spoke it.

On another topic: During my students years in Wroclaw (Breslau), Poland I was in a dorm (room and board, financed by the American JOINT (sic !).

One of my friends there was Pinches Kutner. I do remember that he was from Belgium and later returned there. Might he be your relative.

The Chelm vs. Lublin Wagon Race

By Philip Fishl Kutner

Quite some time ago the champion Lublin Loggers sent a courier to Hymie the captain of the Chelm Wagon Wheelers (CWW). The letter was full of snide remarks about the manhood of the CWW bokhers, and included a challenge for a 4-man wagon-pulling race. The letter stated that the Lublin courier would remain in Chelm until a reply was forthcoming. It further stated that their courier would personally take the response, for the Chelmer courier probably could not find Lublin.

According to the Chief Archivist of the Chelm Courier, many years ago, a Lublin wagon pulling team had trounced a team from Chelm. The loss was so heart-wrenching that Chelm never accepted the challenge again. After many years, the invitations stopped coming, and it was lost in the memories of the elder Chelm sages—that is, until now.

The letter was read at the following meeting of the CWW, and the idea that anyone would insult their manhood and that Chaim their courier could not find Lublin was too much to swallow. A letter was dictated and sent with the Lublin courier to Louie the Lublin Loggers' chief Lieutenant. In essence it accepted the challenge with the contest to be held at the upcoming Annual Lublin Country Fair. The choice was made to embarrass the Loggers on their own home grounds.

Both clubs selected their respective teams and began a regimen of a strict nutritious diet. The CWW bokhers ate bowlfuls of golden chicken soup with kreplekh to build up stamina for the grueling event of a kilometer. In addition physical conditioning took up several hours every day. They alternated upper body exercises of weightlifting and cardiovascular exercises of Jumping Yankls and skipping rope.

As the weeks passed, the CWW bokhers became very physically fit, and they were sure that the match would be an easy victory and the Lublin Loggers would be greatly humiliated in their own city. However, no effort was made to account for the mental/psychological aspect of the grueling race.

Despite the Chelemer best effort, they lost the kilometer long race by over 100 meters. On the way home all four Chelemer racers were very quiet and upset. It was decided to take a week off and then to meet and decide on a strategy for a face-saving rematch. There was no doubt that, with adjustments to the team effort, CWW bokhers would be victorious and have a face-saving experience.

When the week passed, the team of four Chelemer met with the entire group. After much discussion a game plan was developed. It was decided that they lost because Lubliners had 3 men pulling the wagon and one man in the wagon holding the reins. The Chelemer had just the opposite—3 men sat in the wagon—one holding the reins, a second blowing the bugle and a third playing the drums.

The game plan did away with the musical instruments, for it added weight and it meant that the puller could lighten the load and move faster. However this raised a problem, what would the musicians do in the wagon? It was decided that the bugler would urge on the puller by repeating the rhyme;

Khap, Khap, Khap, Klipity Klops
Chelm is on top and Lublin Flops

The question was raised about what to do with the drummer. After much brainstorming the decision was reached to have him face backwards to see how far the Lublin wagon was behind and let the Chelm team know if the enemy was catching up.

A week before the race, Chelm held a pre-victory party. The entire town came out to celebrate and urge their contestants to come home as winners.

Early the next morning the team started the 70 kilometer trek to Lublin. It was decided that they would use the six days as a toughening period, and instead of having a team of horsed pull the wagon that their human team would do the pulling. Because of the rainy season and the many deep ruts, the plan was to cover 10 kilometers a day.

On the day of the race The CWW team was still 10 kilometers away and they forfeited the race. It was a humiliation that they could not face. How could they go back to Chelm and tell them that the Chelm team had once again been defeated by the Lubliners.

According to the story in the Lublin Ledger the CWW team was jeered all their way through Lublin. It was said that they kept on going and ended up in Bialystok—never to return to Chelm.

If you visit Bialystok today, you will find that there is a story about fools arriving from Chelm and were married off to four old maids who could not find anyone who would marry them. The story further relates that the four couples were sent to America and all became multi-millionaires.

Mama's Aprons by Philip Fishl Kutner

Mama had many sayings. I remember she used to say, "What you wear on the inside is for you to be comfortable so that you can work, but what you wear on the outside is for others to see. It tells a lot about you."

Mama's aprons were lovingly made on her old foot-pedaled Singer Sewing Machine. The material came from chicken feed bags made of cotton—the ones that were filled with mash from the Purina Feed Company.

The feedbags were brightly colored pastels with lovely patterns. The ones that held grain were in brown burlap bags, and they were too coarse to use.

Each morning mama came downstairs to her large, old woodstove on the chicken farm 8 miles from Flemington, New Jersey. She always wore a freshly ironed apron. I don't remember mama ever wiping her hands on her apron or ever seeing a dirty one.

Her aprons were neatly stacked in a dresser drawer next to their bed in mama's, and pop's bedroom. She was as proud of her aprons as any movie actress would be of a closet full of designer gowns.

I wish I had one now to put against my cheek—all I have is memories.

Der Bay

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If you're blessed, Please send a LITTLE extra

Label date is when you LAST contributed.

Networking is having others help you get what YOU want. *Der Bay* is a great networking tool.

When Mama Got Old

Mama had 4 boys, but there were only 3 when she got old.

Mama could not take care of herself when she got old.

Mama could not stay with her children, because she had no *daughters*.

Mama was moved from nursing home to nursing home because, "They are stealing my clothes."

Mama went from the East Coast to the West Coast and back to the East Coast, when mama got old.

Mama now rests next to papa.

When mama got old

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