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OA/ID Number: 13743
Folder ID Number: 13743-005

Folder Title:
Hanukkah Address 12/12/90 [OA 8320]

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To Jennifer

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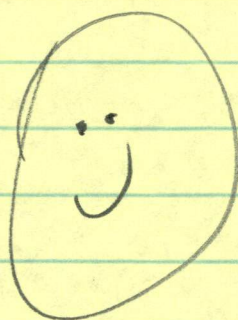
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M.K.

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later -JAG*

Grant/Grossman
December 7, 1990
9 a.m.
A: HANUKKAH

**BRIEF REMARKS: HANUKKAH CEREMONY
ROOM 450
WEDNESDAY, DECEMBER 12, 1990
11:30 A.M.**

((Acknowledgements)) *Welcome all*

Thank you, Rabbi [name] for the gift of this lovely Menorah. Barbara and I would like to welcome everyone to the White House, [especially the Synagogue Council of America], again this year for our Hanukkah celebration. Tradition is very important to our family, and this ceremony is one tradition we've started that I hope to see continued for many years at the White House.

Hanukkah is a holiday of hope, for it shows us the glory of God in our own lives and the power of miracles in the world. Last year at this ceremony, we spoke of our efforts to help Vladimir Raiz and other brave refuseniks leave the Soviet Union. **By Passover, he was a free man.**

But the story doesn't stop there -- in addition to Zev Raiz, more than 150,000 Soviet Jews emigrated this year, to new homes and new lives of liberty and dignity. In fact, I understand two children with us today from the [school] have recently arrived from the Soviet Union. As we welcome you to this country, we also thank God for delivering thousands of Jews from repression this year -- and we continue to pray for all those still seeking freedom.

Throughout the world, freedom has been on the march, most especially in Eastern Europe. And while lately the peace and

KJ
HC B3
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878-2500
Robin Saipin
Union of Soviet Jewish Committee
775-9770
Pring (last name)

this Hebrew name)

Besh

KJ

stability of all nations have been threatened by a lone aggressor, we are thankful nonetheless for the great strides toward democracy and liberty taken by people around the world, over the course of this year. The candles of the Menorah attest to the wonder of faith and the triumph of freedom, and its flame should inspire people everywhere.

The ancient story of the first Hanukkah is one of victory over persecution, aggression, and intolerance -- but the struggle has continued for your people through the centuries. In fact, the first wave of Jewish immigrants came to this country -- as early as 1654 -- to live a life free from intolerance and persecution.

Two hundred years ago, George Washington wrote a letter to a Jewish congregation in Newport, Rhode Island in which he gave "to bigotry no sanction, to persecution no assistance." In this new country, he said, "Every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid." Washington's words embody the American ideal of freedom of worship, an ideal that we reaffirm here today and that we pass on to the generations to follow us.

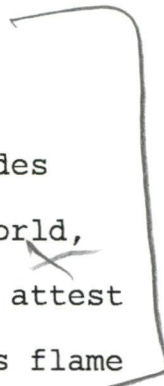
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HC
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BB
D. Mariah
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Susan
Letter
D. Mariah
to S. Adol

KJ

Leo Kestler
Teacher



Happy Hanukkah to everyone. Again, thank you for coming to the White House, and thanks to the [Gesher] school for entertaining us. Let's hear a few songs and then, **let the games begin.**

#

Bobbie - All comments appreciated - M.K.

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Besher Day School

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THE WHITE HOUSE
WASHINGTON

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Soviet Jews

have emigrated

this year

Scholars and Descendants Uncover Hidden Legacy of Jews in Southwest

By KATHLEEN TELTSCH
Special to The New York Times

ALBUQUERQUE, N.M. — After several centuries, scholars are uncovering the history of Spanish Jews who converted to Catholicism under threat of expulsion by Spain's monarchs in 1492 and then found refuge and obscurity in the mountains of New Mexico.

Although most of these early colonizers lived as practicing Catholics, a significant number, often called "conversos," continued to cling secretly to Jewish traditions, lighting candles on Fridays, reciting Hebrew prayers, circumcising baby boys, baking unleavened bread, keeping the Sabbath.

Researchers are now finding evidence that some nominally Christian families have handed down Jewish traditions, and have done it amid a fear-inspired secrecy that seems hardly to have lessened over five centuries.

Clues in Gravestones

In the past two or three years, in remote areas of the Southwest, hundreds of gravestones have been found in old Christian cemeteries with Hebrew inscriptions or Jewish symbols often combined with the cross.

Stimulated by the scholarly inquiries, or on their own, young descendants of converso families are searching to find their roots, Jewish and Christian, and comparing their findings.

A few of these descendants have returned to Judaism. Others are slowly establishing fragile ties to mainstream Jewish congregations.

"I've been here 20 years, and only in the last two or three, after observing me carefully, a handful of these people have made contact with me," said Rabbi Isaac Celnik of Congregation B'nai Israel in Albuquerque.

Some come to services, always sitting by themselves, he said. He has been invited five or six times to their homes to lead prayers, often because an elderly relative wants to renew ties to the ancient faith.

Still, distrust toward outsiders lingers. "These people lived in fear of persecution for so long, they still look over their shoulders," Rabbi Celnik said. "They are historically conditioned over centuries to be suspicious and alert."

Legacy of Secrecy Is Handed Down

There are perhaps 1,500 families in New Mexico who have some cognizance of their Jewish heritage, said Frances Hernandez, a professor of comparative literature at the University of Texas at El Paso. "They range from those with only blurred memories of Jewish customs or family legends to others who really are aware of their Judaic background and know what it means," she said. "We're talking of people who survived 200 generations of stress and secrecy, and it's a wonder anything survives."

In pursuing the conversos' saga, historians are interviewing families and

using data in church records in Mexico City and New Mexico on baptisms, weddings and burials. They have also examined Spanish shipping manifests dating from the 1490's.

A few months before Columbus's voyage in 1492, Spain enacted the Edict of Expulsion, compelling Jews to leave or convert to Catholicism under threat of death. Perhaps half of the estimated 200,000 Jews in Spain began an exodus to Portugal, other European countries and North Africa. Others became "New Christians."

But even New Christians who prospered found themselves still persecuted, possibly out of envy. And some only pretended to convert. Under continuing pressure from the Inquisition, which began to be felt in Portugal as well, some of the persecuted seized opportunities to come to the New World.

When the Inquisition stretched its reach to Mexico, they fled again, crossing deserts and hostile Indian country to the frontier of what is now New Mexico. There they found a measure of safety and obscurity.

"We only have started to scrape the surface," said Dr. Stanley Hordes, co-director of a research project on the secret Jews, or "Crypto-Jews," at the University of New Mexico's Latin American Institute.

Dr. Hordes, who spoke at the recent third annual meeting of the New Mexico Jewish Historical Society, believes that converso families who fled to remote areas like New Mexico's Mora, Charma and Rio Grande valleys could have settled the first Jewish community in what is now the United States.

But other historians and Jewish scholars dispute Dr. Hordes's conclusion, saying Christian families carrying on some Jewish practices or dietary laws do not constitute a Jewish community. Shearith Israel, the Spanish and Portuguese Synagogue established in New Amsterdam in 1654, is considered the first Jewish congregation in North America.

Rabbi Marc D. Angel of Shearith Israel said the remnants of Crypto-Jews in New Mexico was a tribute to the human spirit, but he questioned the claim to an early community.

"What concerns me is that because of their dramatic story with a movie-like quality, there will be an eagerness to receive them into Judaism and forget there is a formal procedure for re-entry after separation that requires instruction, patience and sincerity," he said. "There are no short-cuts."

Getting to Know Distant Relatives

Dr. Hordes's own inquiry began in 1981 soon after he became New Mexico state historian. His doctoral dissertation at Tulane University was about Crypto-Judaism in Mexico in the 17th century.

"People began dropping into my office, leaning across my desk and whispering, 'You know, so-and-so lights candles and does not eat pork.'" Repeated such visits led him to undertake the research project, together with Dr. Tomas C. Atencio, a sociologist at the University of New Mexico.

Since 1988, they have interviewed almost 50 converso families, including many who practiced Jewish customs without understanding them, because their families had done so. In the process, the researchers introduced de-

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Ramon Salas, a descendant of Spanish immigrants who has been studying his family's Jewish heritage, lighting Sabbath candles.

A Neighborly S. & L. in Vermont Finds Itself Pinched



Photographs by Cary Herz for The New York Times

Evidence uncovered in New Mexico indicates that Jews who journeyed from Spain to the New World after being forced to convert to Catholicism in the

15th century continued to secretly practice their religion. Dennis Duran, whose ancestors were converts, visited a family grave in northern New Mexico.

scendants who did not know they were related and who now are comparing their own genealogy searches.

Daniel Yocum, a 23-year-old engineering student, suspected he had Jewish roots on his mother's side. He discovered a wedding photograph of his late grandfather wearing a fringed prayer shawl. He has boyhood memories of him baking round, unleavened bread at certain seasons and butchering livestock in the traditional Jewish way.

Nora Garcia Herrera, his mother, elaborates on her son's recollections, recalling that her father and mother disagreed about the family's religious practices. "He said it was all right not to kneel to the saints because you don't need an intermediary to talk to God," she recalled. She objected and called him "Judio," Spanish for "Jew," which her children guessed was a bad word. Her father and grandfather were circumcised by an old man in their community. When he died, her father carved a gravemarker with a Star of David.

Ramon Salas, 26, a manufacturing analyst at Digital Equipment in Albuquerque, discovered that he was related to Daniel Yocum after tracing his own lineage 17 generations. He computerized his findings and says he has found evidence that Crypto-Jewish families, who often intermarried, used code names so they would recognize each other.

Mr. Salas said that, when he asked another cousin if they shared Jewish roots, she shot back, "Use your good Jewish head and you'll come to the realization you have Jewish blood."

"I remember I was exhilarated; it knocked my head off," Mr. Salas said. But as one who was raised as a Catholic, and in the eyes of his church will always be a Catholic, he is torn about making a choice. Judaism has an appeal — he lights sabbath candles — but he does not want to lose his attachment to the Catholic community.

Dennis Duran, a corporate official who lives in Santa Fe, came to the historical society meeting with a copy of his family tree going back 14 generations and showing his kinship to the Salas family. He has collected data suggesting their ancestors were among the Jews who came with Don Juan de Oñate in 1598 to colonize New Mexico. Mr. Duran, who is 36, formally converted to Judaism even before beginning his search for his Jewish heritage.

He has recollections of his grandfather secretly praying daily at sundown in a cellar where the family kept fruit

Practicing Catholics quietly handed down Jewish traditions.

and wine, and of playing games as a child with tops, similar to the dreidel of Jewish origin.

Paul Marez, a 24-year-old graduate student, is the only one in his family who attends temple services. Family members are practicing Catholics, but he recalls his grandmother preparing for the Sabbath and, after a relative's death, observing a period of mourning and turning mirrors to the wall, as in the Jewish custom.

A number of the young adults are counseled about Judaism by Loggie Carrasco, a teacher with a magnetic style. Rabbi Celnik calls her Mama Loggie. "Young people look to her for validation because she is so knowledgeable," he said. "She is their rabbi."

Ms. Carrasco said she has traced her family to Seville and Madrid in the early 1600's. She said one ancestor, Manuel Carrasco, was tried in Mexico City by the Inquisition in 1648 for car-

rying matzo under his hat, which he tried to explain was a remedy for headache. His sugar plantations were confiscated and he disappeared.

While protectively withholding the names of conversos, Rabbi Celnik said that for many months he gave religious instruction to an artist from Taos who came weekly, arising at 4 a.m. to travel here. The rabbi also prayed with a dying elderly woman who lived as a Catholic but cherished her Jewish roots.

"I went to see her in the hospital," he said. "Her eyes brightened when I came into the room, and she recognized me. It happened to be Passover, and I placed a morsel of matzo on her lip. It meant a lot to her."

Rabbi Celnik said that, among the conversos who go to church, there is a segment which very much wants to return to Judaism. An equally small segment want to be Catholic and Jewish; they are comfortable in both traditions. "But there also is a very small group committed to vengeance against those who return to Judaism," and this is regarded as a genuine threat," the rabbi said. "They are afraid of their own cousins."

Rabbi Celnik said this may be the opportune moment for Crypto-Jews to embrace their heritage openly because 1992 marks the 500th anniversary of both Columbus's voyage and the Expulsion Edict.

The International Jewish Committee, Sepharad '92, formed to commemorate the anniversary of the expulsion, would welcome the support of the New Mexicans, said Andre Sassoon, the committee vice president.

Would they be regarded as genuinely Jewish? "We're a tolerant people," Mr. Sassoon said.

"Personally, whether someone is truly a Jew or not, only God can judge, and not mortals."

unched by the Times

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Mr. President?

The President. What's that?

Q. Is this coordinated with the Israelis, sir?

The President. No. I heard some rumors to that effect. And I suppose the situation of President Gemayel and Prime Minister Shamir both being here and the fact that they have responded with fire to some areas led people to suppose that. No, we knew nothing of their operations, and there was no contact with them regarding ours. And the Prime Minister has responded to that question and said that they were only aware of it after it happened.

Q. Do we think President Assad is still running Syria? Do we think President Assad is in good shape to run Syria?

The President. Well, that's—your guess is as good as mine. We don't know. The conflicting stories that are coming out of there, the attempt now to portray him as being active and on the scene—we really have no assurance one way or the other.

Q. Do we think that's had an effect on this firing at our aircraft?

The President. I wouldn't know. All I know is that this was coordinated by the Syrians.

Q. Are the two pilots POW's now?

Q. Does this complicate American efforts to negotiate the Syrians out of Lebanon?

The President. What?

Q. How seriously does this retaliatory attack complicate hopes to negotiate a Syrian exit from Lebanon?

The President. Well, I hope that it doesn't make it any more difficult. I hope that the reaction would be the other way. But we're going to continue with the mission that we embarked upon some time ago, and that is to bring peace to that area.

So, now, that's about all. Thank you.

Note: The President spoke at 1:39 p.m. at the South Portico of the White House. He was returning to the White House from Camp David, Md.

Remarks at the Jewish Community Center of Greater Washington During the Observance of Hanukkah

December 4, 1983

Well, thank you all very much, and may I just say what an honor and a joy it is to be with you this afternoon for this Hanukkah celebration.

The family activities that you've planned here, so many children, teenagers, and parents, is of great importance to the meaning of America, the wealth of our culture, and the strength of our values. Preserving the strength of families and family values is the key to America's future.

We've just seen the beautiful symbolic lighting of the Hanukkah menorah. At sundown you and your families will light your own menorahs. As we heard, when God kept the oil in the eternal flame burning for 8 days, he gave us the miracle of Hanukkah, a holiday of hope and rededication for every Jewish family.

We're reminded of Jewish unity and diversity by the eight separate branches of

the menorah coming together as one. And as the menorah's light grows stronger, with one candle being lit each day, we can feel the flame of freedom burning in your hearts. And that flame should inspire people everywhere.

Hanukkah is symbolic of the Jewish struggle to resist submission to tyranny and to sustain its spiritual heritage. No people have fought longer, struggled harder, or sacrificed more to survive, to grow, and to live in freedom than the people of Israel.

Whether we be Americans or Israelis, we are all children of Abraham, children of the same God. The bonds between our two peoples are growing stronger, and they must not and will never be broken.

Israel's quest for peace and security is in constant peril from those driven by hatred and violence. But as I told Prime Minister Shamir last week, Israel has a friend in

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Remarks at a Honorees

December 4, 1983

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America, and good friends stand together.

We're also making sure that Israel is not hurt in the United Nations. Ambassador Kirkpatrick is our watchdog on this, and let me assure you, one thing about Jeane, she is a very determined woman. But just so no one gets any ideas, let me be blunt: If Israel is ever forced to leave the U.N., the United States and Israel will leave together.

I think it's wonderful that the American Jewish community is using Hanukkah to assist Jews in the Soviet Union. And how good it is to know that, at this very moment, Jews who have fled oppression are here with us taking their first steps toward becoming American citizens. On behalf of more than 230 million Americans, may I say to you, welcome to your new family.

We know that the emigration of Jews from the Soviet Union is practically stopped. They're constantly ridiculed, harassed, beaten, and arrested by Soviet authorities. It's no exaggeration to say their entire Jewish population feels it is under siege. Today, Soviet Jews are fighting for their future and their freedom, as the Macabees once did. But their fight is a peaceful one. Some are struggling to emigrate from the Soviet Union. Many others are trying to assert their rights to practice their

religion and preserve their heritage. In their struggle, we must not forsake them. We will not remain silent.

Our hearts go out to heroes like Anatoly Shcharanskiy and Iosif Begun, imprisoned for their love of God and freedom. And there are so many more.

We will not remain silent when Avi Goldstein, a 10-year-old boy being harassed by the KGB, asked visiting Samantha Smith to convey his family's appeal for emigration. We will not remain silent when Lev Furman, one of Moscow's leading Hebrew teachers, has been persecuted, seen his house vandalized, and been robbed of his teaching materials.

To every religious dissident trapped in this cold, cruel existence, we Americans send our love and support. We appeal to people everywhere to open their hearts and to raise their voices in support of our brothers and sisters. Together, let us pray that the warm lights of Hanukkah will spread the spirit of freedom and reach, comfort, and sustain every person who is suffering tonight.

Happy Hanukkah, and God bless you all.

Note: The President spoke at 3:24 p.m. in the auditorium of the community center, which is located in Rockville, Md.

Remarks at a White House Reception for Kennedy Center Honorees

December 4, 1983

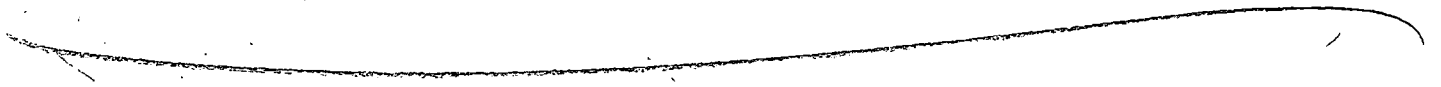
Good evening again. I'm very pleased to welcome you all to the White House, the home that belongs to all of us.

President Kennedy once said that he looked forward to an America "not afraid of grace and beauty, an America respected throughout the world not only for its strength but for its civilization as well." Well, today we join the John F. Kennedy Center for the Performing Arts in honoring five Americans who have taught us a great deal about grace and beauty, five who've helped build a distinctive American civilization.

Even as a little girl, Katherine Dunham loved to dance. When only 8, she created a neighborhood controversy by staging a cabaret to raise money for her church. [*Laughter*] At the University of Chicago, she founded her own dance troupe and discovered anthropology, a discipline that enabled her to study the dance of many cultures.

In the decades since, Miss Dunham has become a noted anthropologist, an author, a great choreographer, and a role model for an entire generation of dancers. Her studies have taken her to Brazil, the Caribbean, and Africa. I understand that in one Carib-

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Message on the Observance of Hanukkah December 21, 1984

Nancy joins me in sending our warmest greetings to all those celebrating one of the most joyous times in the Jewish calendar, Hanukkah—The Festival of Lights.

This holiday commemorates the Maccabees' victory over their oppressors and the gallant spirit of their battle. Two thousand years ago, God blessed their efforts to retain an independent Jewish commonwealth and

to preserve the Jewish religion. Today, their descendants have been similarly blessed. Truly, Hanukkah is a festival whose celebration is meaningful in a contemporary as well as an historical context.

The candles of the Menorah attest to the victory of freedom and righteousness. May their light be a source of strength and inspiration to all of you and to all mankind.

Informal Exchange With Reporters on Foreign and Domestic Issues December 21, 1984

Q. Mr. President, some conservatives are complaining that George Shultz is stacking the State Department with moderates and turning away from your policies.

The President. I have read all of that and, no, it is not true. And he and I have met and discussed all of the changes that are being made and most of those are just rotations. The individuals are going from one place to another. And it just isn't true.

Q. So, you approve of it, then?

Q. Are you satisfied with the way he's running the department?

The President. Yes, there's a limit to how long you prefer to leave, particularly, the career Ambassadors in one particular place. You give them a change of scenery.

Q. Did your advisers tell you you should get tough with Prime Minister Nakasone on trade?

The President. How can I get tough with a very good friend?

Q. Did they ask you to press him more on trade?

The President. No, he is being most cooperative, and he has some of the same problems I do. He has some people in government that don't always agree with what he's trying to do, but we have made great progress. But there's a long way to go yet, and he knows that, too.

Q. What do you think of Mr. Gorbachev and his criticism of "Star Wars"?

The President. Well, I know that in that great distance there's probably a reason why he doesn't know what he's talking about. He doesn't understand exactly what it is that we're researching, but we're going to be very pleased to let them know exactly what it is that we're talking about. And I think they'll see that maybe it's better if we have a world in which you've got some kind of a defense that maybe can destroy weapons without killing millions of people.

Q. But both Mitterrand and Thatcher are also concerned about it, sir.

The President. Well, I'll get them to understand what it is, too. Today the only defensive weapon we have is to threaten that if they kill millions of our people, we'll kill millions of theirs. I don't think there's any morality in that at all. We're trying to look for something that will make those weapons obsolete, and they can be eliminated once and for all. Mr. President, when you come back from Christmas and from New Year's, do you think you'll have a second honeymoon with the Congress?

The President. If I've had a honeymoon with the Congress, romance has been dead in Washington for 4 years.

Mr. Roussel. Thank you, Mr. President.

Note: The exchange began at 3:17 p.m. at the South Portico of the White House. The

sembled in the Briefing Room for use for his daily press briefing at 9:32 a.m.

Speakes on Steel

tative. He considers this a step in the right direction.

it overall steel import to the U.S. market will decline as a result of these agreements. The steel industry will be able to compete in world markets.

Speakes read the statement prepared in the Briefing Room for use during his daily press briefing at noon.

than any gift or toy, ornaments resolve that this Christmas that first Christmas, O Lord, our many blessings with the year to come—from the helpless near at hand to the turmoil in distant lands and beyond. Her with our family and friends, we can experience the joy as the shepherds, almost two thousand years ago, peace and joy a part of the world will serve as a guide for everyone we meet. That the joy of this holiday shine with us all throughout the year. May God bless you.

RONALD REAGAN

ticular aspects of the pending bills. As I have said, they can only be considered a good start, not an end product. More can and must be done to reduce tax rates further, and lower the cost of capital, so we can strengthen economic growth and opportunity for every American.

A tremendous amount of work has already gone into the process that has brought us this far. If a bill does not move forward from the House now, it is reasonable to suggest that tax reform might be "dead" for several years. From this perspective, the House vote is essentially a vote on whether or not to sustain the possibility of tax reform—to allow the legislative process to continue in the difficult effort to fashion a satisfactory bill.

To fail to advance a bill now would mean

maintaining the status quo—a tax system with all its inequities, complexities, and tendencies to discourage efficient economic growth. That is not what I want. It is not what the American people want. I trust it is not what the House wants.

I strongly urge you to vote for tax reform—the Republican alternative or, should it not prevail, the Ways and Means bill. A vote against final passage in the House would doom our efforts to achieve real tax reform for the American people. We must not allow that to happen.

Note: Larry M. Speakes, Principal Deputy Press Secretary to the President, read the President's letter at 9:17 a.m. to reporters in the Briefing Room at the White House. The original was not available for verification of the content of this letter.

Message on the Observance of Hanukkah

December 9, 1985

I am delighted to send my warmest greetings to everyone marking the joyous feast of Hanukkah, which commemorates one of the most significant and symbolic events in Jewish history.

The story of the Maccabees and their brave struggle has inspired Jewish families down through the ages, calling to mind the valor and zeal of their forebears and bringing to life the rich character of their heritage. Hanukkah provides a fitting opportunity to reflect on the gifts a generous God ever wills to bestow on those who are faithful to Him.

As each candle of the menorah is lighted over the eight days of celebration, Jewish

families gratefully remember the miracle of God's sustaining love which has brought them through every trial and persecution. The Miracle of the Flame is a message of hope against great odds, of rededication in the midst of doubt and oppression. It, and all the other beautiful traditions of Hanukkah, remind people everywhere that the light of God's presence can never be extinguished by the night of fear and human malice.

Nancy joins me in wishing His choicest blessings on all who observe this holiday. May the fires of faith and reverence you seek to rekindle on this feast blaze with renewed power the whole year through.

Nomination of H. Lawrence Garrett III To Be General Counsel of the Department of Defense

December 9, 1985

The President today announced his intention to nominate H. Lawrence Garrett III to be General Counsel of the Department of Defense. He would succeed Chapman B.

Message on the Observance of Hanukkah, 1987 *December 15, 1987*

I am happy to send greetings to Jews everywhere as they celebrate the festival of Hanukkah. At this special time there is great joy in commemorating both the victory of the Maccabees and the miracle of the lights in ancient Israel.

There has been more than enough tragedy in Jewish history, but Jews have always believed in their own future. This faith brought victory to the Maccabees, accounts for the founding of the modern State of Israel, and explains the equally inspiring

birth of the Soviet Jewry movement and the responsive chord it has struck among Jews throughout the world. These examples show that the message of Hanukkah is timeless. Its lessons inspire the struggles of today and the victories of tomorrow.

As you share the Hanukkah story with your families and friends, Nancy and I join you in rededication to a world truly blessed by peace and by freedom.

RONALD REAGAN

Appointment of Susan J. Crawford as General Counsel of the Army *December 15, 1987*

The President today announced his intention to appoint Susan J. Crawford to be General Counsel of the Department of the Army, Department of Defense.

Since 1983 Mrs. Crawford has been General Counsel of the Army for the Department of Defense at the Pentagon in Washington, DC. Prior to this she was Principal Deputy General Counsel of the Army, 1981-1983. Mrs. Crawford was a partner in the firm of Burnett, Eiswert, and Crawford

in Oakland, MD, 1979-1981, and an associate, 1977-1979. From 1978 to 1979, she also served as the assistant State's attorney for Garrett County, MD.

Mrs. Crawford graduated from Bucknell University (B.A., 1969) and New England School of Law (J.D., 1977). She was born April 22, 1947, in Pittsburgh, PA. She is married, has one child, and resides in Falls Church, VA.

Nomination of Robert J. Kabel To Be a Member of the Foreign Claims Settlement Commission of the United States *December 15, 1987*

The President today announced his intention to nominate Robert J. Kabel to be a member of the Foreign Claims Settlement Commission of the United States for the term expiring September 30, 1989. He would succeed Joseph Wentling Brown.

Since 1985 Mr. Kabel has been a partner with Manatt, Phelps, Rothenberg & Evans in Washington, DC. Prior to this he was Special Assistant to the President for Legislative Affairs at the White House, 1982-

1985. Mr. Kabel was legislative director for Senator Richard G. Lugar, 1977-1982; and legislative assistant for Senator Paul Fannin, 1975-1977. Mr. Kabel was assistant to the Governor, Office of Governor Winfield Dunn in Nashville, TN, 1972-1975.

Mr. Kabel graduated from Denison University (B.A., 1969), Vanderbilt University School of Law (J.D., 1972), and Georgetown University Law Center (LL.M., 1979). He served in the United States Army from De-

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The ^{t:}Book of Hollywood Quotes

Compiled by Gary Herman

PREVIOUS SPREAD: CECIL B. DE MILLE AND CREW IN ACTION. OPPOSITE: MARY PICKFORD.

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Every time I walk into a restaurant I get not only soup but an impersonation of Captain Bligh.
Charles Laughton.

Mr. Zukor, you have put the best of me in pickle for all time.
Sarah Bernhardt,
after seeing herself in Adolph Zukor's version of 'Queen Elizabeth' (1912).

You're only as good as your last picture.
Marie Dressler.

I played an unsympathetic part - myself.
Oscar Levant,
on his role in 'Humoresque'.

I allow myself to be understood as a colourful fragment in a drab world.
Errol Flynn.

I'll live this half of my life - I don't care about the other half.
Errol Flynn.

Old Errol died laughing. Can you beat that?
Telegram from Tony Britton to Trevor Howard.

The man that's out to do something has to keep in high gear all the time.
Douglas Fairbanks, Sr.

To be a success an actress must have the face of Venus, the brain of Minerva, the grace of Terpsichore, the memory of Macaulay, the figure of Juno and the hide of a rhinoceros.
Ethel Barrymore.

He's a very, very bad actor, but he absolutely loves doing it.
David Niven, on himself.

I'm a woman who's unfaithful to a million men.
Greta Garbo.

She didn't want to be famous. She wanted to be happy.
Clark Gable, on Jean Harlow.

With me it was 5 per cent talent and 95 per cent publicity.
Marion Davies.

Every man I knew had fallen in love with Gilda and wakened with me.
Rita Hayworth,
(Gilda was the character she played in her first successful film).

A girl is a girl. It's nice to be told you're successful at it.
Rita Hayworth.

When I started out I didn't have any desire to be an actress or to learn how to act. I just wanted to be famous.
Katharine Hepburn.

Brando Scalds Balls at Prince de Galles.
Marlon Brando.
A headline suggested by him after a hotel-waiter inadvertently spilt boiling water on his lap.

The monster was the best friend I ever had.
Boris Karloff.

What does 'inept' mean?
Jayne Mansfield,
on reading the reviews of her stage debut in 'Will Success Spoil Rock Hunter'.

Some people have youth, some have beauty. I have menace.
Edward G. Robinson.

Anyone who works is a fool. I don't work - I merely inflict myself on the public.
Robert Morley.

I don't pretend to be an ordinary housewife.
Elizabeth Taylor.

I want to go on until they have to shoot me.
Barbara Stanwyck.

Can't act. Can't sing. Slightly bald. Can dance a little.
Unnamed studio talent scout, on Fred Astaire.

I don't hurt the industry. The industry hurts itself, by making so many lousy movies - as if General Motors deliberately put out a bad car.
Humphrey Bogart.

I was always the guy behind the guy behind the gun.
Humphrey Bogart,
on his movie apprenticeship.

I'm a professional. I've done pretty well, don't you think? I've survived in a pretty rough business.
Humphrey Bogart.

I'm not organised. I'm tenacious.
Lily Tomlin.

I want to play the role of Jesus. I'm a logical choice. I look the part. I'm a Jew. And I'm a comedian.
Charlie Chaplin,
to a producer contemplating a 'Life of Christ', 1922.

I wouldn't act a role if it was not felt as dominating the whole story.
Orson Welles.



ORSON WELLES.

A lot of a working. I own scene movie set typewrit

I just put

I have no dancing. outlet of

He give

Katharin

reporting back results of the f

Alfred! It The can things. You but the r superb. a marvellous my darlin career be were you, I they've d absolutely like some c simply cot

When I cr run all the

Margaret t



MARGARET O'BRIEN.



JEAN HARLOW

You ain't heard nothing yet.
Al Jolson,
 in 'The Jazz Singer', the first commercially successful
 synchronised sound movie.

Tennis, anyone?
Humphrey Bogart,
 the first line he spoke on the professional stage.

Reach for the sky!
Tom Mix.

I never said, 'I want to be alone'. I only
 said, 'I want to be let alone'.
Greta Garbo.

I want to be alone.
Greta Garbo, in 'Grand Hotel'.

Never give a sucker an even break.
Edward Francis Albee
 (also attributed to W. C. Fields).

Bury my heart at Wounded Knee.
Stephen Vincent Benét, 1927.

Compliment to Mae West in 'Night
 After Night': 'Goodness, what beautiful
 diamonds,'
Mae West:
 'Goodness had nothing to do with it,
 dearie'.

I've been things and seen places.
Mae West,
 in 'She Done Him Wrong'.

Play It Again, Sam.
 Title of stage play and film written by
Woody Allen.

You Can't Take It With You.
**George S. Kaufman, title of play and
 film.**

Me Tarzan, you Jane.
Johnny Weissmuller,
 in 'Tarzan the Ape Man'.

Gentlemen Prefer Blondes.
Anita Loos, title of book and film.

Play it, Sam. Play 'As Time Goes By'.
Ingrid Bergman, in 'Casablanca'.



LEFT: ALAN LADD IN 'SHANE'.

Mean, Moody, Magnificent.
Anonymous caption
 for poster of Jane Russell in 'The Outlaw', released
 1946.

It took more than one man to change
 my name to Shanghai Lily.
Marlene Dietrich,
 in 'Shanghai Express'.

You better come up and see me.
Mae West,
 to Cary Grant in 'I'm No Angel'.

Beulah, peel me a grape.
Mae West, in 'I'm No Angel'.

In Italy for 30 years under the Borgias
 they had warfare, terror, murder,
 bloodshed. They produced
 Michaelangelo, Leonardo da Vinci and
 the Renaissance. In Switzerland they
 had brotherly love, 500 years of
 democracy and peace, and what did
 they produce? The cuckoo clock . . .
Orson Welles, in 'The Third Man'.

Of all the gin joints in all the towns in
 all the world, she walks into mine.
Humphrey Bogart, in 'Casablanca'.

Excuse me while I slip into something
 more comfortable.
Jean Harlow, in 'Hell's Angels'.

Here's looking at you kid.
Humphrey Bogart, in 'Casablanca'.

Live fast, die young and have a
 good-looking corpse.
John Derek, in 'Knock On Any Door'.

Mother of Mercy, is this the end of
 Rico?
Edward G. Robinson,
 in 'Little Caesar'.

There are eight million stories in the
 naked city. This has been one of them.
Albert Maltz and Marvin Wald,
 from 'The Naked City'.

A man's gotta do what a man's gotta
 do.
Alan Ladd, in 'Shane'.

Am I making myself clear, boys?
Mae West,
 in 'She Done Him Wrong'.

If you want anything, just whistle.
Lauren Bacall,
 in 'To Have and To Have Not.'

Yes, they have no bananas.
Thomas Mitchell,
 as the Kid in 'Only Angels Have Wings'.

Rosebud!
Orson Welles, in 'Citizen Kane'.

What's up, Doc?
Bugs Bunny.

CENTRE: HUMPHREY BOGART AND INGRID BERGMAN IN 'CASABLANCA'.

We should all make a killing in this business. There's so much money in the pot.

Irving Thalberg.

If you are in a position to give credit, you don't need it.

Irving Thalberg,
asked why he kept his name off the credits of his films.

For the good of the business as a whole, never let your standard be less than great.

Irving Thalberg.

Entertainment is Thalberg's god. He's content to serve him without billing, like a priest at an altar or a rabbi under the scrolls.

Charles MacArthur.

A Broadway producer with an investment of five hundred dollars in a dramatic script puts up another 500 and tells the author to work on his second act for another couple of months. I can't do that. I've got a schedule to meet. If a man brings in a script and it's got good characters and dialogue but no comedy, I get a man who can do comedy — and hope to God he won't spoil the characters. Some people are weak on character-building, and I put them to work with a man that's first-rate that way. I know they don't like it, and I don't like it myself. What can I do?

Irving Thalberg.

When I came to America twenty-five years ago to direct 'Rebecca', David Selznick sent me a memo . . . I've just finished reading it . . . I think I may turn it into a motion picture . . . I plan to call it 'The Longest Story Ever Told'.

Alfred Hitchcock, 1965.

The only Greek tragedy I know is Spyros Skouras.

Billy Wilder.
(Skouras was president of 20th-Century Fox for several years).

The great tragedy here at Fox is not so much the pictures we made but the pictures we didn't make.

Jerry Wald, 1962.

Executives can come in at nine, railroad presidents can come in at nine, bank presidents can come in at nine, why in hell can't you come in at nine?

Jack Warner,
to writers Julius and Philip Epstein, on their casual working hours.

Dear J. L. Have the bank president finish the script.

The Epsteins,
in a note to Warner attached to the first thirty pages of their next screenplay:

I can't understand it, Jack. We came in every morning at nine.

Julius Epstein,
after Jack Warner had judged a script by Julius and his brother Philip to be 'a piece of crap'.

Jack Warner has oilcloth pockets so he can steal soup.

Wilson Mizner.

John's a very headstrong, difficult man. I've tried to explain to him, we've had World War I, World War II, and now this Korean War — everywhere in America, in practically every home, there's some family with a veteran who was wounded. So I asked John, why does Gregory Peck have to have one leg?

H. M. Warner,
complaining about John Huston's expensive and ultimately unsuccessful film of 'Moby Dick' in which Peck played Ahab.

1810? When was that?

Unnamed Universal producer,
to script writer Ed Hartmann, after Hartmann had suggested that a story would work better if it was set in 1810.

The difference between me and other producers is that I am interested in the thousands and thousands of details that go into the making of a film. It is the sum total of all these things that either makes a great picture or destroys it.

David O. Selznick.

I understand that an assignment with you consists of three months work and six months recuperation.

Nunnally Johnson, to David O. Selznick.

It's somehow symbolic of Hollywood that Tara was just an empty façade with no rooms inside.

David O. Selznick,
on the house in 'Gone With the Wind'.

Very few people have mastered the art of enjoying their wealth. I have mastered the art, and therefore I spend my time enjoying myself.

David O. Selznick,
on his retirement.

Every time Paul Muni parts his beard and looks down a telescope, this company loses two million dollars.

Hal Wallis,
on Warner Brothers' excessive output of biopics in the thirties.

I have had a hand in the editing of every picture ever made by Warner Brothers.

Jack Warner.

Read it? I can't even lift it.

Jack Warner,
after Mervyn LeRoy suggested he read Harvey Allen's 'Anthony Adverse'.

I would rather take a fifty-mile hike than crawl through a book. I prefer to skip the long ones and get a synopsis from the story department.

Jack Warner.



BETTE DAVIS AND JOAN CRAWFORD WITH JACK WARNER.



IRVING THALBERG.

high hopes for the picture, work our heads off on it and the result was always the same. Then we'd show it in a theatre with a girl down in the pit pounding away at a piano and there would be all the difference in the world. Without that music there wouldn't have been a movie industry at all.

Irving Thalberg.

In the year 2024 the most important single thing which the cinema will have helped in a large way to accomplish will be that of eliminating from the face of the civilized world all armed conflict.

Pictures will be the most powerful factor in bringing about this condition. With the use of the universal language of moving pictures the true meaning of the brotherhood of man will have been established throughout the earth. For example, the Englishman will have learned that the soul of the Japanese is, essentially, the same as his own. The Frenchman will realize that the American's ideals are his ideals. All men are created equal.

D. W. Griffith, 1924.

I was a young kid, an assistant sales manager at Universal in the East. In those days, Adolph Zukor with his Famous Players Co. was king of the business. One day Uncle Carl called me into his office. He spoke with a thick German accent. 'Yulius,' he said, 'vat's de matter ve don't get Zukor's prices for our pictures?' I was a brash, outspoken kid and I wasn't worried about losing my job, so I told him the truth. 'If we had good pictures, we'd get good prices,' I told him, 'but the truth is, Mr. Laemmle, our pictures are lousy.' Laemmle nodded his head.

'Vell, Yulius,' he said, 'if you can't get the prices, you get the wolume.'

Jules Levy.

The lunatics have taken charge of the asylum.

Richard Rowland,

on hearing the news that Mary Pickford, Douglas Fairbanks, Charlie Chaplin and D. W. Griffith had formed their own company - United Artists.

It will never be possible to synchronize the voice with the pictures. This is true because the very nature of the films foregoes not only the necessity for but the propriety of the spoken word. Music - fine music - will always be the voice of the silent drama . . . There will never be speaking pictures.

D. W. Griffith, 1924.

Who the hell wants to hear actors talk?
H. M. Warner.

I can remember vividly how tough it was on actors and actresses when the silent pictures gave way to talkies. That microphone was a nemesis - if you didn't record well, you were finished. There was a fire one day at Paramount, and Clara Bow ran out screaming, 'I hope to Christ it was the sound stages.'

Joseph Mankiewicz.

The talkies made me sound as if I'd been castrated.
Tallulah Bankhead.



TALLULAH BANKHEAD.

The writer is a necessary evil.
Irving Thalberg.

There was a law in the studios – hire only the best. As a result, the writer who had written well in some other medium was paid the most. His task was *not* to write as well for the movies. His large salary was a bribe.
Ben Hecht, 1957.

If there was any truth in the original it had been carefully altered. If anything had been left unchanged it was because it was untrue.

Graham Greene,
on 'Orient Express', the film version of his book 'Stamboul Train'.

They ruin your stories. They massacre your ideas. They prostitute your art. They trample on your pride. And what do you get for it? A fortune.
Unnamed screenwriter.

Never let that bastard back in here – unless we need him.

Variouly attributed to L. B. Mayer, Harry Cohn, Jack L. Warner, Harry M. Warner, Sam Goldwyn and Adolph Zukor, after dismissing a troublesome writer.

Writers clutter up a story conference.
Eddie Mannix.

I want to know one thing – just what was the motivation of the man-eating tiger?

Unnamed producer,
during a script conference on a jungle picture.

I feel the first draft of a script should be done by the writer, completely independent of anyone once the subject matter is agreed upon. That's how they get the most from me. I have had my say, now I'm wide open to suggestions.
Dalton Trumbo.

I'm afraid I lean on a script, and probably that's where my mark gets left for better or worse, probably with varying responses from the authors depending on how intruded upon they feel . . . I do very little makeshift work on the set. I like to go in with a strong script and adhere to it pretty closely.
Arthur Penn.

The basic art of motion pictures is the screenplay; it is fundamental, without it there is nothing.
Raymond Chandler.

You can't stick to the written word when a scene is transformed unpredictably just by the look of a particular actor or the way the setting fits around the camera.
John Boorman.

The system under which writers work in

Hollywood would sap the vitality of a Shakespeare. They are intelligent enough to know that they are writing trash, but they are not intelligent enough to do anything about it.
Dalton Trumbo.

'Well . . . how is it coming?' . . . has been the standard greeting to screenwriters throughout the ages, spoken always in a suspicious, accusing tone of voice.
Ken Glund.

What I have crossed out I didn't like. What I haven't crossed out I am dissatisfied with.
Cecil B. de Mille, returning a writer's script.

Take out the essentials and what have you got?
MGM executive's typical comment when assessing script ideas.

Since arriving, I have written four versions of 'Abraham Lincoln', including a good one, playable in their required time. That, of course, is out. Seven people, including myself, are now working in conferences on the fifth one which promises to be the worst yet. If I don't get out of here soon I am going crazy. Perhaps I am crazy now. I wouldn't be surprised.
Stephen Vincent Benét.

Charlie (MacArthur) and I worked together in Hollywood on many scripts. We had the same opinions, although we expressed them differently. I was for broadcasting mine. Charlie said, 'Complaints are only a sign that you've been hurt. Keep the wounds out of sight.' We argued this point from our earliest meetings. Once, in a speakeasy, Dorothy Parker quoted Hemingway's line that 'courage is grace under pressure.' I dissented. Charlie agreed. 'That's posing for others,' I said. Charlie said, 'It's posing for yourself.'
Ben Hecht.

It was said that if anyone could sign his name to a contract he was sure of an annual salary of at least 100,000 dollars – for two weeks.
Marc Connelly,
on the 'Hollywood writing rush' of the 20's and 30's.

I want this to be the story of a typical American family. Just simple, ordinary people, the kind you meet every day on the street. Typical, see – the father makes about twenty thousand a year.
Unnamed MGM producer,
instructing two writers, c. 1935.

It's just a damn good hot-tale, so don't get a lot of thees and thous and thums on your mind.
Cecil B. de Mille,
to a writer working on one of his biblical epics.

'Where's the menace?':

Where is the menace? I can answer that very simply. You are the menace.

George Middleton,
playwright, to Fox producer Sol Wurtzel, after Wurtzel kept demanding a Middleton script.

It's a terrible thing to say, but I can't think of good women writers. Of course, calling them women writers is their ruin; they begin to think of themselves that way.
Dorothy Parker.

The boss who hired Dostoyevski to write like Horatio Alger somehow became Feodor's superior.
Ben Hecht.

You call this a script? Give me a couple of 5000-dollar-a-week writers and I'll write it myself.
Joe Pasternak.

Writing cheaply, writing falsely, writing with 'less' than you have, is a painful thing. To betray belief is to feel sinful, guilty – and taste bad. Nor is movie writing easier than good writing. It's just as hard to make a toilet seat as it is a castle window. But the view is different.
Ben Hecht.

Try to find out who the star of your film will actually be. It's very disconcerting to have written something for Joan Crawford and find it's Lana Turner who'll be the actual star. Secondly, never tackle a screenplay at the beginning of its development. Let the producer and his other writers mess it up and then, when they're faced with an actual shooting date, you do the final job. And finally, you must learn not to let them break your heart.
Donald Ogden Stewart,
advice to screenwriters.

When Jack Warner hired him to write scripts at the studio, Mizner came into Warner's office with the Los Angeles telephone book, dropped it on his desk and said, 'This might have been good for a picture – except it has too many characters in it.'
Joseph L. Mankiewicz.

Unnamed successful screenwriter,
questioning the existence of a stratum of low paid Hollywood writers – the so-called '75-dollar-a-week writers' – during a Screen Writers' Guild meeting:
Tell me, do you know any 75-dollar-a-week writers?

Herman Mankiewicz, replying;
I know lots of them, but they're all making 1500 dollars a week.

It took me fifteen years to discover that I had no talent for writing, but I couldn't give it up because by that time I was too famous.
Robert Benchley.

I know less abo
But so does the
exactly those o
don't like, the
Unnamed Holly
Ma
I do most of m
That's v
Rober

Being a good wr
Writing is almo
flagpole sitting (a
as passé). You v
door, and fu
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The biggest obs
writing today

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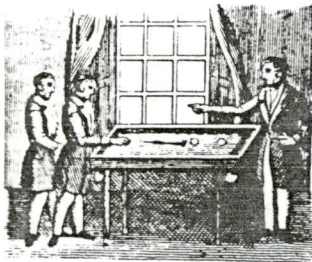
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Dec ☆ ☆ Chase's Annual Events ☆ ☆ 1990

INDIANA: ADMISSION DAY. Dec 11. Became 19th state on this day in 1816.

LA GUARDIA, FIORELLO HENRY: BIRTH ANNIVERSARY. Dec 11. Popularly known as the "Little Flower," Fiorello H. LaGuardia was not too busy as mayor of New York City to read the "funnies" to radio listeners during the New York newspaper strike. He said of himself: "When I make a mistake it's a beaut!" LaGuardia was born at New York City, Dec 11, 1882, and died there on Sept 20, 1947.

UNICEF ANNIVERSARY. Dec 11. Anniversary of the establishment by the United Nations General Assembly, on Dec 11, 1946, of the United Nations International Children's Emergency Fund (UNICEF).



BIRTHDAYS TODAY

- Max Baucus**, US Senator (D, Montana), born at Helena, MT, Dec 11, 1941.
- Teri Garr**, actress, born at Lakewood, OH, Dec 11, 1949.
- Tom Hayden**, journalist, activist, politician, born at Royal Oak, MI, Dec 11, 1940.
- John F. Kerry**, US Senator (D, Massachusetts), born at Denver, CO, Dec 11, 1943.
- Brenda Lee (Brenda Mae Tarpley)**, singer, born at Atlanta, GA, Dec 11, 1944.
- James G. Martin**, Governor of North Carolina (R), born at Savannah, GA, Dec 11, 1935.
- Donna Mills**, actress, born at Chicago, IL, Dec 11, 1943.
- Rita Moreno**, singer, actress, born at Hunacao, Puerto Rico, Dec 11, 1931.
- Carlo Ponti**, producer, born at Milan, Italy, Dec 11, 1913.
- Aleksandr Isayevich Solzhenitsyn**, author, born at Kislodsk, USSR, Dec 11, 1918.

DECEMBER 12 — WEDNESDAY

346th Day — Remaining, 19

CHANUKAH. Dec 12-19. Feast of Lights, or Feast of Dedication. Festival lasting eight days, beginning on Kisleb 25. Commemorates victory of Maccabees over Syrians (165 BC) and rededication of Temple of Jerusalem. Begins on Hebrew calendar date Kisleb 25, 5751.

FLAUBERT, GUSTAVE: BIRTH ANNIVERSARY. Dec 12. French author whose works include one of the greatest French novels, *Madame Bovary*, was born at Rouen on Dec 12, 1821. Flaubert died at Croisset, France, on May 8, 1880.

GARRISON, WILLIAM LLOYD: BIRTH ANNIVERSARY. Dec 12. American antislavery leader, poet and journalist, was born at Newburyport, MA, on Dec 12, 1805. Garrison died at New York, NY, on May 24, 1879.

**December
1990**

S	M	T	W	T	F	S
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	23	24	25	26	27	28
	30	31				29

JAY, JOHN: BIRTH ANNIVERSARY. Dec 12. American statesman, diplomat and first chief justice of the US Supreme Court (1789-1795), co-author (with Alexander Hamilton and James Madison) of the influential *Federalist* papers, was born at New York, NY, on Dec 12, 1745. Jay died at Bedford, NY, on May 17, 1829.

KENYA: JAMHURI DAY. Dec 12. Jamhuri Day (Independence Day) is Kenya's official National Day, commemorating proclamation of the republic on Dec 12, 1963.

MEXICO: GUADALUPE DAY. Dec 12. One of Mexico's major celebrations. Honors the "Dark Virgin of Guadalupe," the republic's patron saint. Parties and pilgrimages, with special ceremonies at the Shrine of Our Lady of Guadalupe, in Mexico City.

PENNSYLVANIA RATIFIES CONSTITUTION ANNIVERSARY. Dec 12. Pennsylvania became the second state to ratify the US Constitution, by a vote of 46 to 23, on Dec 12, 1787.

POINSETTIA DAY. Dec 12. A day to enjoy poinsettias and to honor Dr. Joel Roberts Poinsett, the American diplomat who introduced the Central American plant which is named for him into the US. Poinsett was born at Charleston SC, Mar 2, 1799. He served as a member of Congress and as secretary of war, in addition to his diplomatic positions. He died near Statesburg, SC, Dec 12, 1851. The poinsettia has become a favorite Christmas season plant.

BIRTHDAYS TODAY

- Tracy Austin**, tennis player, born at Rolling Hills, CA, Dec 12, 1962.
- Bob Barker**, TV personality, born at Darrington, WA, Dec 12, 1923.
- Connie Francis (Constance Franconero)**, singer, born at Newark, NJ, Dec 12, 1938.
- Edward Irwin Koch**, former mayor of New York City, born at New York, NY, Dec 12, 1924.
- Frank (Francis Albert) Sinatra**, singer, born at Hoboken, NJ, Dec 12, 1915.
- Dionne Warwick**, singer, born at East Orange, NJ, Dec 12, 1941.
- Grover Washington**, musician, born at Buffalo, NY, Dec 12, 1943.
- Wallace G. Wilkinson**, Governor of Kentucky (D), born at Liberty, KY, Dec 12, 1941.



DECEMBER 13 — THURSDAY

347th Day — Remaining, 18

BATTLE OF FREDERICKSBURG, VIRGINIA: ANNIVERSARY. Dec 13. Confederate forces were victorious at the Battle of Fredericksburg, VA, on Dec 13, 1862. Total casualties on both sides estimated at more than 16,000 killed, injured or missing. General Ambrose E. Burnside led Union troops; General Robert E. Lee led the Confederates.

BROOKS, PHILLIPS: BIRTH ANNIVERSARY. Dec 13. American clergyman and composer born at Boston, MA, Dec 13, 1835. Perhaps best remembered for his lyrics for the Christmas carol "O Little Town of Bethlehem." Brooks died at Boston, Jan 23, 1893.

HEINE, HEINRICH: BIRTH ANNIVERSARY. Dec 13. German author, born at Dusseldorf, Dec 13, 1797. Died at Paris, Feb 17, 1856.

LINCOLN, MARY TODD: BIRTH ANNIVERSARY. Dec 13. Wife of Abraham Lincoln, 16th president of the US, born at Lexington, KY, Dec 13, 1818. Died, July 16, 1882.

MALTA: REPUBLIC DAY. Dec 13. National holiday. Malta became a republic on Dec 13, 1974.

SAINT LUCIA: NATIONAL HOLIDAY. Dec 13. Saint Lucia Day is observed.

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Holidays and Anniversaries of the World

A Comprehensive Catalogue Containing Detailed Information on Every Month and Day of the Year, with Extensive Coverage of Holidays, Anniversaries, Fasts and Feasts, Holy Days, Days of the Saints, the Blessed, and Other Days of Heortological Significance, Birthdays of the Famous, Important Dates in History, and Special Events and Their Sponsors, with an Introduction on the Development of Our Modern Calendar That Includes Notes of Interest on the Egyptian, Babylonian, Hebrew, Roman, and Gregorian Calendars, a Perpetual Calendar for the Years 1753-2100, a Projection of Major Movable Feasts through 1990, As Well As a Glossary of Time Words, the Text Arranged in Calendar Order and Supplemented by an Index of All Listed Names and Events

FIRST EDITION

Laurence Urdang, Editorial Director

Christine N. Donohue, Editor

Frank R. Abate, Managing Editor



GALE RESEARCH COMPANY • BOOK TOWER • DETROIT, MICHIGAN 48226

December 12

Holidays

Kenya

Independence Day

Commemorates the achievement of independence from Great Britain, 1963.

Mexico

Our Lady of Guadalupe

Commemorates the appearance of the Blessed Virgin to a young Indian, 1531.

Birthdates

- 1520** **Pope Sixtus V**, pope 1585–90. [d. August 27, 1590]
- 1731** **Erasmus Darwin**, English physician, poet, and speculative thinker; grandfather of Charles Darwin (February 12). [d. April 18, 1802]
- 1745** **John Jay**, American public official, jurist; President of Continental Congress, 1778; first Chief Justice of the U.S. Supreme Court, 1789–94. [d. May 17, 1829]
- 1786** **William Learned Marcy**, U.S. politician; first to articulate the concept of the spoils system; Governor of New York, 1833–39; U.S. Secretary of War, 1844–50; U.S. Secretary of State, 1853–57. [d. July 4, 1857]
- 1803** **James Challis**, British astronomer; one of first to observe the planet **Neptune**. [d. December 3, 1882]
- 1805** **Henry William Dwight Wells**, U.S. transportation executive; with his partner, William George Fargo (May 20), formed the Wells, Fargo & Co., 1852, express and commercial transportation company. [d. December 10, 1878]
- 1821** **Gustave Flaubert**, French novelist; author of *Madame Bovary*, a classic of French literature. [d. May 8, 1880]
- 1838** **Sherburne Wesley Burnham**, U.S. astronomer; noted for his discovery and cataloging of double stars. [d. March 11, 1921]
- 1849** **William Kissam Vanderbilt**, U.S. financier; with his brother Cornelius, managed the assets and investments of the Vanderbilt empire, 1878–1903. [d. July 12, 1920]
- 1864** **Arthur Brisbane**, U.S. journalist; noted for his exploitation of the media and use of **yellow journalism** to build his fortune. [d. December 25, 1936]
- Paul Elmer More**, U.S. philosopher, editor, critic; founder, with Irving Babbitt (August 2), of the **neo-humanist** movement in the U.S. [d. March 4, 1937]
- 1866** **George Swinnerton Parker**, U.S. games manufacturer; founder of Parker Brothers, manufacturers of **Monopoly**. [d. September 26, 1952]
- Alfred Werner**, Swiss chemist; Nobel Prize in chemistry for studies of molecular structure, 1913. [d. November 15, 1919]
- 1872** **Albert Payson Terhune**, U.S. novelist; known for his novels about collies, including *Lad, a Dog*. [d. February 18, 1942]
- 1875** **Karl Rudolf von Rundstedt**, German Army field marshal; Chief of General Staff, World War I; Commander in Chief on Western Front, 1942–45. [d. February 24, 1953]
- 1881** **Harry Warner**, U.S. motion picture executive; co-founder of Warner Brothers movie empire with his brothers Jack (August 2) and Albert (July 23). [d. July 25, 1958]
- 1893** **Edward G. Robinson (Emanuel Goldenburg)**, U.S. actor, born in Hungary; noted for gangster roles during 1930s. [d. January 26, 1973]
- 1915** **Frank (Francis Albert) Sinatra**, U.S. singer, actor.
- 1917** **Dan Dailey**, U.S. actor. [d. October 17, 1978]
- 1918** **Eugene Burdick**, U.S. novelist, political theorist. [d. July 26, 1965]
- 1924** **Edward Irving Koch**, U.S. politician, lawyer; U.S. Congressman, 1969–76; Mayor of New York City, 1977– .
- 1928** **Helen Frankenthaler**, U.S. painter.
- 1929** **John James Osborne**, British playwright, screenwriter.

Religious Calendar

The Saints

SS. Epimachus and Alexander and other Martyrs. [d. 250]

St. Finnian of Clonard, bishop. Also called **Finan**, or **Finian**. [d. c. 549]

St. Edburga, Abbess of Minster and virgin. Also called **Eadburge**, or **Eadburh**. [d. 751]

St. Vicelin, Bishop of Staargard, evangelizer of the Wends. [d. 1154]

St. Jane Frances de Chantal, widow and co-founder of the Order of the Visitation. Feast formerly August 21. [d. 1641] Optional Memorial.

The Beatified

Blessed Thomas Holland, Jesuit priest and martyr. [d. 1642]

Historical Events

- 1417** **Sir John Oldcastle, Lord Cobham**, leader of the Lollards, is burned and hanged. He is later portrayed as **Falstaff** by Shakespeare.
- 1787** **Pennsylvania** ratifies the Constitution and becomes the second state in the Union.
- 1911** The capital of British India is changed from Calcutta to **Delhi**.
- 1936** **Chiang Kai-shek**, Chinese leader, declares war on Japan.
- 1963** **Kenya** gains independence from Great Britain.
- 1966** **Francis Chichester**, British yachtsman, completes a solo voyage from England to Sydney, Australia, a distance of more than 14,000 miles, in 107 days.
- 1972** **Orange soil** is discovered by **Apollo 17** astronauts Eugene A. Cernan and Harrison H. Schmitt during their second day of exploration on the lunar surface.

December 13

Holidays

Japan	Sosuharai or Soot Sweeping Day A time of traditional year-end house cleaning.
Malta	Republic Day Commemorates the establishment of the Republic, 1974.
Sweden	St. Lucia Day

Birthdates

- 1553** **Henry IV**, King of France, 1589–1610; first of the **Bourbon line**; made enemies by giving tolerance to Protestants in the **Edict of Nantes**; assassinated. [d. May 14, 1610]
- 1720** **Count Carlo Gozzi**, Italian dramatist; author of many fairy plays. [d. April 4, 1806]
- 1797** **Heinrich Heine (Chaim Harry Heine)**, German lyric poet; his lyrics are among the best loved in German music. [d. February 17, 1856]
- 1804** **Joseph Howe**, Nova Scotian official, editor; Governor of Nova Scotia, 1873. [d. June 1, 1873]
- 1810** **Clark Mills**, U.S. sculptor; best known for his equestrian statues of George Washington and Andrew Jackson. [d. January 12, 1883]
- 1816** **(Ernst) Werner von Siemens**, brother of Friedrich Siemens (December 8), German inventor, industrialist; a pioneer in producing telegraphic equipment and the **open-hearth process** used in steel manufacturing. [d. December 6, 1892]
- 1818** **Mary Todd Lincoln**, U.S. First Lady; wife of Abraham Lincoln, 16th President. [d. July 26, 1882]
- 1835** **Phillips Brooks**, U.S. Episcopal clergyman, hymn writer; author of *O Little Town of Bethlehem*, 1868. [d. January 23, 1893]
- 1844** **John Henry Patterson**, U.S. manufacturer; founder of the National Cash Register Co. [d. May 7, 1922]
- 1856** **Abbott Lawrence Lowell**, U.S. political scientist, educational administrator; President, Harvard University, 1909–33; responsible for establishment of schools of architecture, business administration, education, and public health. [d. January 6, 1943]
- 1879** **Eleanor Robson Belmont**, U.S. socialite, actress; legendary *grande dame* of New York society; wife of August Belmont (February 18); subject of George Bernard Shaw's play, *Major Barbara*. [d. October 24, 1979]
- 1887** **Alvin Cullum York**, U.S. soldier; one of most popular and decorated heroes of World War I; the subject of the movie *Sergeant York*. [d. December 2, 1964]
- 1890** **Marc(us Cook) Connelly**, U.S. dramatist; Pulitzer Prize in drama, 1930. [d. December 21, 1980]
- 1897** **Drew Pearson**, U.S. columnist; known for his muckraking column, (*Washington Merry-Go-Round*) which exposed and caused the retirement of numerous corrupt public figures. [d. September 1, 1969]
- 1902** **Talcott Parsons**, U.S. sociologist; Professor of Sociology, Harvard University, 1927–73; first chairman of Department of Social Relations. [d. May 8, 1979]
- 1905** **Carey McWilliams**, U.S. author, editor; social critic; editor, *The Nation*, 1955–75; author of more than 20 books on U.S. social problems. [d. June 27, 1980]
- 1910** **Lillian Roth (Lillian Rutstein)**, U.S. singer of 1920s and 1930s. [d. May 12, 1980]
- 1913** **Archie Moore (Archibald Lee Wright)**, U.S. boxer; World light-heavyweight champion, 1952–61.
- 1915** **Ross MacDonald (Kenneth Millar)**, U.S. novelist, mystery writer; creator of fictional detective *Lew Archer*. [d. July 11, 1983]
- Balthazar Johannes Vorster**, South African political leader; noted for his extremist policies; Prime Minister, 1966–78.

Religious Calendar

The Saints

St. Lucy, virgin and martyr. Patron of Syracuse, Sicily. Invoked against eye diseases, dysentery, and hemorrhages. Also called **Lucia**. [d. 304] Obligatory Memorial.

St. Judoc, priest and hermit. Also called **Jodoc**, or **Josse**. [d. 668]

St. Aubert, Bishop of Cambrai and Arras. Also called **Autbertus**. [d. c. 669]

St. Odilia, virgin and abbess; patron of Alsace. Invoked for sore eyes and other ophthalmic troubles. Also called **Odile**, **Othilia**, **Othilla**, or **Ottilia**. [d. c. 720]

St. Eustratius and his Companions, martyrs. [death date unknown]

The Beatified

Blessed John Marinoni, priest. [d. 1562]

Blessed Antony Grassi, priest. [d. 1671]

- 1923** **Philip Warren Anderson**, U.S. physicist; Nobel Prize in physics for developments in **solid state circuitry and theories of magnetism and conduction** (with J. H. Van Vleck and N. F. Mott), 1977.

Historical Events

- 1250** **Frederick II** of Germany dies and is succeeded by **Conrad IV**.
- 1545** **Council of Trent** is opened, during which Roman Catholics deal with doctrinal issues raised by Protestants.
- 1577** **Sir Francis Drake** embarks on voyage to circumnavigate the globe.
- 1642** **New Zealand** is discovered by the Dutch navigator **Abel Jansen Tasman**.
- 1664** **New Haven General Court** holds last meeting as the **Colony of New Haven** becomes part of **Connecticut**.
- 1843** **Basutoland**, a native state under British protection, is established.
- 1862** **Battle of Fredericksburg** ends in defeat of Union troops by Confederate General **Robert E. Lee** (U.S. Civil War).
- 1928** George Gershwin's *American in Paris* premieres in New York.
- 1937** Chinese city of **Nanking** falls to Japanese after heavy fighting (World War II).
- 1951** **Bogotá Charter** creating **Organization of American States** goes into effect.
- 1981** Martial law is declared in **Poland** in response to increasing demands for independence by **Solidarity Union**.

December 14

Religious Calendar

The Saints

St. Spiridion, Bishop of Tremithus. Also called **Spyridon**. [d. 4th century]

St. Nicasius, Bishop of Rheims, and his Companions, martyrs. [d. c. 451]

St. Venantius Fortunatus, Bishop of Poitiers. [d. c. 605]

Birthdates

1546 Tycho Brahe, Danish astronomer; with Johannes Kepler (December 27), made numerous significant discoveries which aided in the development of modern scientific **astronomy**. [d. October 24, 1601]

1739 Pierre Samuel Du Pont de Nemours, French economist; exponent of Physiocratic school of thought; member of States-General, 1789-92; emigrated to U.S.; developed a national scheme for education, which was never adopted in U.S., but parts of which were incorporated in French national plan. [d. August 6, 1817]

1775 Thomas Cochrane, 10th Earl of Dundonald, British admiral noted for his capture of foreign sailing vessels, 1800-06; member of Parliament, 1806-09; expelled from Navy because of political jealousies; led Chilean navy in fight for freedom from Spain; led Brazilian navy in war for independence, 1819-22; one of first to utilize **screw propeller** on warships; pioneered in use of **steamship** in combat; reinstated in English navy, 1832. [d. October 31, 1860]

1829 John Mercer Langston, U.S. public official; the first black elected to public office in the U.S., 1855; Minister to Haiti, 1877-85; President, Virginia Normal and Collegiate Institute, 1885-88; U.S. Congressman, 1888-90. [d. November 15, 1897]

1856 Louis Marshall, U.S. lawyer, political leader; known for his pioneer work in securing better conditions for blacks and Jews in the U.S.; led fight for international tolerance; founder and president of **American Jewish Committee**; founder and head of **American Jewish Relief Committee**. [d. September 11, 1929]

1870 Dirk Jan de Geer, Dutch statesman; Prime Minister, 1926-29, 1939-40. [d. November 28, 1960]

1893 John Cowles, U.S. newspaper publisher; founded a newspaper empire based on education of readers, promotion of tolerance, and provision of unbiased information; adviser to U.S. Presidents Eisenhower, Kennedy, and Johnson. [d. February 25, 1983]

1895 George VI, King of Great Britain, 1936-52; acceded upon abdication of his brother, Edward VIII, 1936. [d. February 6, 1952]

Paul Eluard, French poet; a pioneer of **surrealism**. [d. November 18, 1952]

1896 James Harold Doolittle, U.S. Army aviator; one of most popular U.S. heroes of World War II; led first bombing raid on Japan, 1942.

1897 Margaret Chase Smith, U.S. politician, columnist; U.S. Congresswoman, 1940-49; U.S. Senator, 1948-72; first woman to be elected to both houses of Congress.

1909 Edward Lawrie Tatum, U.S. biochemist; Nobel Prize in physiology or medicine for discovery of role of genes in **heredity** (with G. W. Beadle and J. Lederberg), 1958. [d. November 5, 1975]

1914 Karl Carstens, West German statesman; President, West Germany (Federal Republic of Germany), 1979-84.

Solomon Spiegelman, U.S. microbiologist; recognized for his extensive research on DNA and RNA. [d. January 21, 1983]

1919 Shirley Jackson, U.S. short-story writer, novelist. [d. August 8, 1965]

1922 Nikolai Gennadievich Basov, Russian physicist; Nobel Prize in physics for research in **quantum electronics** and contributions to development of **maser-laser principle** (with A. Prokhorov and C. H. Townes), 1964.

1946 Patty Duke Aston (Anna Marie Duke), U.S. actress.

St. Hybald, abbot. Also called **Hibald**, or **Higbald**. [d. 7th century]

St. John of the Cross, Doctor of the Church, and co-founder of the Barefooted Carmelite Friars. Feast formerly November 24. [d. 1591] Obligatory Memorial.

The Beatified

Blessed Bartholomew of San Gimignano, priest. Also called **Bartolo**. [d. 1300]

Blessed Conrad of Offida, priest. [d. 1306]

Blessed Bonaventure Buonaccorsi, priest. [d. 1315]

Blessed Nicholas Factor, Friar Minor of the Observance. [d. 1583]

Historical Events

- 1542** **James V** of Scotland dies and is succeeded by **Arran** who is appointed Regent for 6-day-old **Mary, Queen of Scots**.
- 1788** **Charles III** of Spain dies and is succeeded by **Charles IV**.
- 1819** **Alabama** is admitted to Union as the 22nd state.
- 1911** **Roald Amundsen**, Norwegian explorer becomes first to reach the **South Pole**.
- 1914** Allies launch a general attack along the entire **Western Front** from Nieuport to Verdun (**World War I**).
- 1918** **President Sidonia da Silva Paes of Portugal** is assassinated.
Women vote for the first time in Great Britain.
- 1927** New Iraqi-British treaty is signed, recognizing independence of **Iraq** and promising British support for Iraq's admission to the League of Nations in 1932.
- 1946** UN General Assembly votes to accept a gift of \$8.5 million from **John D. Rockefeller, Jr.**, to acquire a site on the East River in New York for the **UN Headquarters**.
- 1951** **San Salvador Charter** creating **Organization of Central American States** becomes effective.
- 1960** Western European nations and the U.S. and Canada sign agreement for the creation of an **Organization for Economic Cooperation and Development**.
- 1961** **Tanganyika** is admitted to the UN as the 104th member.
- 1962** U.S. space probe **Mariner II**, on its 109th day of flight, transmits information about **Venus**.
- 1967** **King Constantine II** of Greece flees to Italy after an abortive attempt to overthrow the military junta in power since earlier that year.

Stanford University biochemists report they have produced a synthetic version of **DNA**, the master chemical of all life.

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*The
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of
JUDAISM

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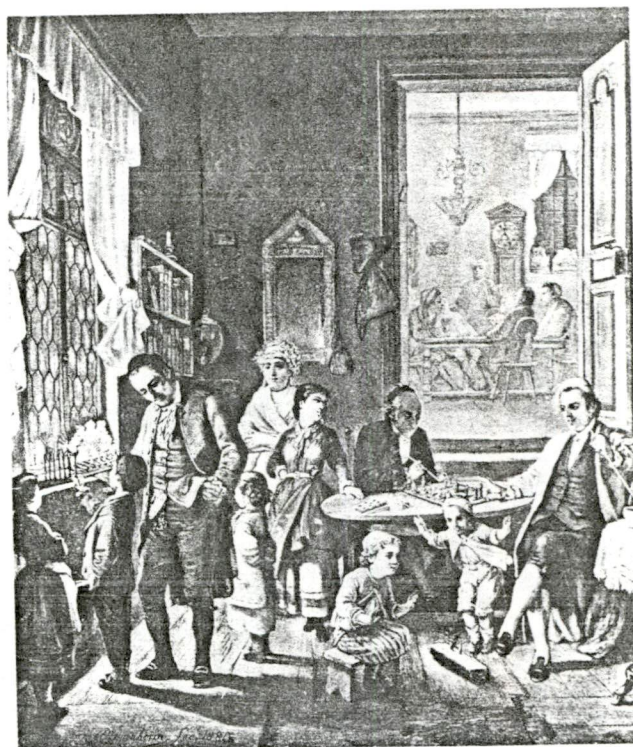
for it is made by fermenting grain. Before Passover, *ḥamets* in the home is gradually removed, and on the night before Passover, the head of the household searches for any remaining *ḥamets* (see LEAVEN, SEARCH FOR). Any *ḥamets* remaining in the home is burned on the morning before Passover. For those to whom the disposal of *ḥamets* would entail a considerable hardship, provisions are available whereby the *ḥamets* is sold to a non-Jew for the duration of the prohibited time. If any amount of *ḥamets* whatsoever falls into Passover food, the entire dish becomes forbidden on Passover. Leaven was also forbidden in meal-offerings in the Temple.

HA-MOTSI See BREAD; GRACE BEFORE MEALS

HANNAH AND HER SEVEN SONS See APOCRYPHA

HANUKKAH ("Dedication"). Festival celebrated for eight days commencing on 25 Kislev, commemorating the victory of the traditionalist Maccabees (see HASMONEANS) over the Hellenistic Syrians who attempted to eradicate the Jewish religion as part of their plan to hellenize their entire kingdom. The main events associated with Hanukkah took place between 165 and 163 BCE, although the Maccabees continued a military struggle with the Syrians for many years until the Jews of Erets Israel had gained *de facto* independence. Hanukkah is thus a post-biblical festival, and the historical events it commemorates are described in the apocryphal First Book of the Maccabees (see APOCRYPHA AND PSEUDEPIGRAPHA). It is not a full festival and there are no restrictions on work or other activities.

The Greeks took various steps to achieve their goal, among them the desecration of the Temple in Jerusalem. I Maccabees (4.36-59) reports that the altar had been defiled, the Syrian ruler, Antiochus Epiphanes, having commanded that sacrifices to pagan gods be offered on it. After a three-year struggle, the Maccabees under Judah Maccabee conquered Jerusalem, and demolished and rebuilt the defiled altar. They also produced new vessels for the Temple service, including a candelabrum, an altar for incense, a table, and curtains. According to a talmudic tradition, a small quantity of consecrated oil, for use in the candelabrum (MENORAH), was found within the Temple precincts (*Shab.* 21b). Although it was only enough to burn for one day, the oil lasted for eight days, and the festival was established for this length of time to commemorate the miracle. The Books of Maccabees do not record this tradition. In the Second Book of the Maccabees, it is noted that the eight-day festival was instituted by Judah upon his rededicating the Temple, according to the precedent of SOLOMON'S eight-day dedication of the First Temple. Some scholars have advanced the theory that the festival was established for eight days owing to the Jews' inability to observe the eight-day festival of SUKKOT during the fighting. With the Maccabean victory, this omission was rectified, and a celebration was held that



Kindling of Lights. Painting by Moritz Oppenheim, showing a family lighting a Hanukkah lamp at the window of their home.

combined Sukkot with thanksgiving for the victory and the rededication of the Temple.

The main observance of Hanukkah is the kindling of the festival lamp (*hanukkiyyah*) each night of the holiday. This practice gave the festival the additional name of *Hag ha-Urim*, "the festival of lights." The Talmud explains the lighting as publicizing the miracle (*pirsumé nissa; Shab.* 23b) and in ancient times the lamp was put in the doorway or even in the street outside the house for this purpose. The lighting takes place immediately after dark except on Friday evenings, when it must be done before the kindling of the Sabbath lights, i.e., approximately half an hour before sunset. The CANDLES are meant to burn for at least one half hour and must be kindled in a conspicuous place. They may be lit any time during the night as long as someone other than the lighter will see them. The practice of kindling the lights appears not to have been instituted until many years after the events which it commemorates.

The accepted procedure for kindling the Hanukkah lights is to light one candle (or oil lamp) on the first night and one additional candle each night (going from left to right), until the last night when eight candles are lit (kindling them from left to right). An alternate tradition is recorded whereby eight candles are lit on the first night, seven on the second, and so forth, until only one candle is lit on the eighth night. An additional candle called the *shammash* ("serving light")

is used to kindle the other lights. The practice is essentially a home ceremony, but candles are lit also in the synagogue. Children are usually given a gift of money (*hanukkah gelt*) for the festival.

Hanukkah is expressed in the liturgy in a number of ways, the most important being the introduction of the ALHA-NISSIM prayer in the AMIDAH and GRACE AFTER MEALS. HALLEL is recited at the Morning Service, and there is a special READING OF THE LAW each day of the festival. A Hanukkah hymn, MA'OZ TSUR, written in the 13th century, is very popular in the home and synagogue, and is sung in Ashkenazi communities after the kindling of the lights. The Sephardi practice is to read Psalm 30.

HANUKKAH FESTIVAL OF DEDICATION

Other Names: *Hag ha-Urim* (Festival of Lights)

Hebrew Dates: 25 Kislev — 3 Tevet

Torah & Prophetic Readings:

Weekday portions from: Num. 7:1-8:4

1st Sabbath: prescribed Torah reading and *Maftir*, Zech. 2:14-4:7 (*Haftarah*)

2nd Sabbath (if relevant): prescribed Torah reading and *Maftir*, I Kings 7:40-50 (*Haftarah*)

Hallel: recited daily (in full); Hanukkah lights kindled each evening

Civil dates on which the festival occurs, 1990-2010:

1990/5751	12-19 December
1991/5752	2-9 December
1992/5753	20-27 December
1993/5754	9-16 December
1994/5755	28 November-5 December
1995/5756	18-25 December
1996/5757	6-13 December
1997/5758	24-31 December
1999/5759	14-21 December
1999/5760	4-11 December
2000/5761	22-29 December
2001/5762	10-17 December
2002/5763	30 November-7 December
2003/5764	20-27 December
2004/5765	8-15 December
2005/5766	26 December-1 January
2006/5767	16-23 December
2007/5768	5-12 December
2008/5769	22-29 December
2009/5770	12-19 December
2010/5771	2-9 December

It has become customary to hold Hanukkah parties with songs and games, especially for children. The best-known of the Hanukkah games is the *dreydel*, a spinning top used for a kind of "put and take" game. The *dreydel* is inscribed for this purpose on its four sides with the Hebrew letters, *nun*, *gimmel*, *hé*, *shin*, an acrostic for the words *nes gadol hayah sham* ("a great miracle happened there"). Presumably because of the association with oil, it has become popular to eat *latkes* (potato pancakes) and *sufganiyyot* (doughnuts).

In modern Israel Hanukkah has become an occasion when the theme of national courage is underlined, since it was this quality which gained the Jews of the Maccabean period their independence. In recognition of the heroism and battlefield prowess of the Maccabees, a torch is carried from their traditional burial site at Modi'in, located between Jerusalem and Tel Aviv, to various points throughout the country. In many Diaspora countries, especially the US, Hanukkah has received a previously unknown emphasis, largely to compensate the Jewish child for the overwhelming impact of Christmas in his surroundings.

HANUKKAH LAMP (*hanukkiyyah*, also known as the Hanukkah MENORAH). Eight-branched candelabrum ritually lit in celebration of HANUKKAH. According to the Talmud and artefacts from the Greco-Roman period, it originally took the form of either clay, ceramic, or metal oil lamps mounted on an elongated vertical base, or one circular lamp with eight apertures in the shape of a pointed star. The lights of the Hanukkah lamp are not permitted to burn into a single flame, but must be distinguishable one from the other (*Shab.* 23b). The Hanukkah lamp was originally placed outside the entrance of the house, to the left of the door, in order to proclaim publicly the miracle of the holiday (*Shab.* 23b, *Sof.* 20.3). Glass lanterns, in Mishnaic, talmudic and apostolic sources, protected the lamp from the winter winds and rains, in ancient Israel and Babylonia.

As a result of the prohibition against using old clay lamps for Hanukkah (*Sof.* 20.3), an Ashkenazi eight-spout metal Hanukkah lamp and a Sephardi glazed ceramic one developed during the Middle Ages (*Tur*, *OH* 673). In Spain, the tradition began of introducing a back-wall, from which the lamp was hung, sometimes with an extra one, the *shammash* or "server," standing in the middle or to the left. If danger was involved in placing the lamp outside, the rabbis permitted its lighting inside the home where it was hung at the entrance on the doorpost opposite the MEZUZAH. For this reason, many Hanukkah lamps have been found with the inscription "Blessed shall you be in your coming and blessed shall you be in your going" (*Deut.* 28:6). In Germany, the custom arose of constructing a lamp in the form of a star and hanging it near the door for Hanukkah and using it as a Sabbath lamp during the rest of the year. The German Jews were also the first to use an eight-branched standing candelabrum, especially in synagogues, inspired by the Temple

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again for Menorahs in the middle

menorah; a ninth socket was added for the *shammash* from which the other lights were lit. The Polish custom was to place the lamp on the windowsill or on a table during the lighting ceremony. Throughout the Jewish world, the Hanukkah lamp became an object of rich embellishment, artistic creativity, and fine craftsmanship.

Since CANDLES have been used, they are put in from right to left — one on the first night, two on the second, etc. (following the view of the School of Hillel as against the followers of Shammai who put in eight on the first night and decreased by one every successive evening). The candles themselves are lit from left to right.

HAROSET See SEDER

HASHKAVAH See MEMORIAL SERVICES

HASHKIVENU ("Cause us to lie down [in peace]"). Opening word of the second benediction after the *Shema* in the daily Evening Service. According to the Talmud (*Ber.* 4b), it serves to extend the preceding Redemption prayer, *EMET VE-EMUNAH*. However, whereas the previous blessing concentrates on the past and future salvation of Israel, *Hashkivenu* emphasizes man's helplessness (particularly while asleep) and begs for Divine protection to ward off physical or spiritual danger. Two versions of *Hashkivenu* found a place in the liturgy: a Babylonian text that concludes with the benediction "Who guards His people Israel forever," and a slightly longer Palestinian formula concluding "Who spreads the shelter of peace over us, over all His people Israel, and over Jerusalem" (*TJ Ber.* 4.5). Since geonic times, the first has been recited on weekdays and the second on Sabbaths and festivals. Minor differences, concerning both the text and the word order, have emerged in the various rites. There are several musical settings of *Hashkivenu*; the outstanding example is Louis Lewandowski's *Ve-Hagen ba'adenu* ("Be our shield"), a 19th-century composition for cantor and choir.

Enable us, O Lord our God, to lie down peacefully
[in sleep] and awaken us again, our King, to life.
Spread over us the shelter of Your peace; set us aright
with Your good counsel; and save us for Your
Name's sake...

HASIDÉ ASHKENAZ ("the pious men of Franco-Germany" or ASHKENAZI Hasidim"). The term "Ashkenazi Hasidism" denotes several groups of Jewish scholars who flourished in Germany in the second half of the 12th century and the first half of the 13th, and created new concepts in Jewish thought, mysticism, and ethics. This was not a movement, there was no organized effort, nor a clear concept of

spiritual leadership, and often one group was not aware of the existence of the others. Yet, together, they changed the character of Jewish culture in Germany and comprise one of the most important original contributions of Ashkenazi Jewry in these fields in the Middle Ages. They wrote their work under the traumatic impact of the repeated massacres of Ashkenazi Jewry by the Crusaders, which started in 1096 and continued throughout the 12th century. The reaction to these persecutions is recognizable in many of their ideas.

From a historical point of view, the most important contribution of the Ashkenazi Hasidim to Jewish culture was in the field of ETHICS, but THEOLOGY was their main concern and their efforts were directed at solving some of the most complex theosophical problems facing Judaism at that time. They were the first in the Jewish Middle Ages to present a concept of the Divine world in which several powers together comprise the Divine unity; separate Divine powers fulfill different functions, according to their various theological systems. Thus they preceded the kabbalists in presenting Judaism with a multi-faceted concept of the Divine realm.

Ashkenazi Hasidim saw themselves (like the KABBALAH) as continuing and commenting on ancient traditions, rather than as innovators. For several generations before the end of the 12th century, theological and mystical matters were discussed orally in the schools of Ashkenazi rabbis, secrets being transmitted from rabbi to disciple. Their main source of influence was the literature of the ancient Jewish mystics of the talmudic period, the HEKHALOT AND MERKAVAH MYSTICISM, which they preserved, paraphrased, and commented upon. They also sought more direct sources, claiming, for instance, that many of their secrets were received from R. Aaron ben Samuel of Baghdad, also known as Abu Aharon, who visited the Kalonymus family in southern Italy probably in the eighth century, and brought Babylonian traditions to this school; when the Kalonymus family migrated to Mainz in the ninth century, the secrets continued to be transmitted from generation to generation.

The first writer of this school was R. Samuel ben Kalonymus he-Hasid (the Pious), in the mid-12th century, who was followed by his son, JUDAH HE-HASID. The most important writer of this group was the latter's disciple, ELEAZAR OF WORMS. These last two scholars were the first to write detailed commentaries on the Jewish prayer book.

Besides this central school of the Kalonymus family, other groups produced theological and mystical treatises. Around 1200 an anonymous writer composed *Sefer ha-Hayyim* ("The Book of Life"), an original theological work relying on the work of Abraham IBN EZRA, and combining mysticism, science, and a system of ethics. Another anonymous work unrelated to any school is the *Sefer ha-Navon*, a commentary on the SHEMA, which also includes a commentary on the *Sbi'ur Komah*, the ancient work of mysticism describing the parts of the Divine supreme figure anthropomorphically. Another school which produced theological works for two or