

**HARRY GOLDEN**

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But the judge handed down sentences on them anyway.

About 30 miles away from Darlen is the New York State border over which an 18-year-old legally can buy and drink liquor. One has to consider this fact before answering whether justice was served in this case. How can 30 miles difference make one person a criminal and another a good host?

We shall have to confess drinking alcohol is a problem America has wrestled with for 100 years and found for it no solution. Mankind has consumed liquor from time immemorial. It is suspected that man, in fact, invented agriculture so he could ferment its fruits rather than the other way around. This country even proscribed liquor for everyone. The Volstead Act stood up for 13 corrupt and drunken years.

Any law which insists you serve liquor only to responsible adults is the same as the American habit of consuming liquor while deploring it.

Far better it would be if the judge admitted our Puritanism and clapped the folks in jail because they held a fancy party and because they had the wherewithal to give their children cars.

Because it is indeed the car which has changed American youth. The pioneer boys I am sure drank early as did the farm boys. True, they had guns with which to shoot each other which they occasionally did, but they didn't have cars in which to commit suicide.

On the Lower East Side of New York City the boys in Orthodox Jewish homes drank wine as early as 9 years of age on special occasions like the Passover. We called it sacramental wine and that more or less excused its consumption.

But none of us drove a car until we ourselves bought one, around age 25, and the first big party was when your older brother got married. Perhaps the trouble is neither cars nor alcohol, but "plenty." It's bad when things are too good, my mother always warned.

**NEWSPAPERS,**

**CLASS STATUS AND SEX**

Must reading for each day is the syndicated female advisor who dispenses sound advice to parents who have teen-agers and to teen-agers who have parents. She counsels the about-to-be-wed, the young marrieds, and the are-no-longer married with wisdom and charity. She tells them one and all that it is a tough proposition, their problem, to be solved only by the application of common sense, kindness, and author-

ized by hygienic principles.

On several occasions I have met the most famous of these columnists. We are friendly toward each other, but I have always understood that beneath her charm is a sharp newspaperman.

Recently she awed me with the mileage she got out of answering so common a marital dispute as to whether or not the wife should undress in front of the husband. The columnist did not offer her correspondent a pale, "it all depends" attitude. Fortrightly, she said he ought to encourage his wife.

Not only were her columns filled for the next successive series with letters from those offended and those applauding, but two Southern newspapers devoted editorials to the problem, one championing, one condemning.

I say the girl got mileage out of the problem because the pros and contras of such practice go back to the dawn of recorded history. I see, in fact, a troubled Pharaoh consulting his soothsayers, asking, "What is it with this Queen? What kind of modesty is this for me, the Sun god? Tell me, sooths and sayers, is it me or is it the times?"

And the sooths and sayers probably told the Pharaoh, "Listen, Yer Highness, the Sun god, we think you ought to tell the Queen to wise up or you'll start a crash program on her pyramid."

I am sure the Talmud, and the Koran encounter the problem yet never offer the imperative of right or wrong. It is a problem which has to be understood in terms of the times.

**What are the times?**

Seward Hiltner, professor of Theology and Personality at the Princeton Theological Seminary, put his finger on them in an article in "University," the Princeton magazine. The times, he said, are those in which, "The appeal of 'Fanny Hill' may be rather less of an aphrodisiacal kind and rather a secret but weak-kneed confession that women ought to quit being what they really are and instead should act like Playboy's no-problem female, soft tonight and off your hands tomorrow."

The "advice to the love-lorn" lady understands the times; a naked woman is always big news these days. She is big news because naked she doesn't reveal her class status.

The real truth is that our sex habit coincides with our income and educational levels, precisely the way Professor Kinsey went about cataloging the joys and foibles of our society. The modest wife is a lower middle-class manifestation and the immodest wife an upper.

The fellow who originally wrote to the advice column wants to find a mean between the lady who won't take off her clothes in the closet and the lady who wants to take off her clothes at the party. He should change jobs. Advertising or the export-import business will do.

**THE HOME BREAKER**

An even greater source of despair than unrequited love is the Stock Market. I speak here not of financial despair, though heaven knows the Stock Market has raised enough hob here too what with stocks that are supposed to go up and go down; no, I mean romantic despair.

Not too long ago in one of the nationally syndicated Miss Lonelyhearts columns, I read about a young woman driven to distraction by the stock market. She had been, by her own testimony, happily married for seven years to a responsible, neat young fellow. She was expecting a new baby when she realized she had no room for storage in her tiny apartment.

Her husband was interested in the stock market and saved every conceivable investor's guide and stock chart and hoarded them in the closets. Where was she to put baby's linens? Where was she to store baby's clothes?

All hubby would say to her was that if she loved him, she'd help him read some of these important tracts so they could make a little money and buy a house somewhere and be somebody. She replied with her morning sickness she had trouble reading Dr. Spock, let alone the year's highs and lows and here was a good marriage going to pot because the stock market came between them.

I know of another couple more than successful. Their financial means are extensive, and God has blessed them with teen-age grandchildren not one of which has been arrested yet. But every morning he takes section two of the paper to read the stock reports.

It is that very section that contains the woman's page leaving her with section one, that very section which contains the sports page in which the little lady professes no interest. It is little things like this which drive families, in which there has never been a divorce, to the courts. Then the real acrimony comes because he has bought stock in her name to save on the taxes.

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**RABBI GOLD**

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continue to teach from the pulpit and through our Adult Educational Program, the importance of observing the dietary laws in our homes to the best of our ability. At no time do I intend to invade the privacy of your homes, or to dictate what people should or should not do socially. I will merely try to guide and to teach. Hopefully some will listen and abide by the teachings of our Torah.

May I bring to your attention the following article by a Reformed Rabbi on the attitude of the Reform Movement to the dietary laws.

**REFORM JUDAISM AND THE DIETARY LAWS**

The Pittsburgh Platform adopted by the Rabbinical Conference in 1885 said that "Mosaic and Rabbinical Laws as regulate diet (are) altogether foreign to our present mental and spiritual state." Nevertheless, in the years that followed, the apparent abolition of all dietary laws was not consistently held to. Thus certain distinguished Rabbis like the late Henry Cohen, Leo Baeck and Samuel S. Cohon maintained that at the very least, Reform Jews should abstain from meat of swine, birds of prey or shell-fish which the Bible prohibits. Indeed swine, birds of prey or shell-fish have never been served in the dining-room of the Hebrew Union College. Moreover, insofar as Passover food was concerned, one of the most radical Reformers, the late Claude G. Montefiore, urged "all Liberal Jews to observe the Passover with its ancient symbolism and its ancient laws . . . (including) the old ceremonial whereby for seven days unleavened bread is eaten at meals" (The Union Haggadah, 1923, p. 451).

In 1937 a new set of Guiding Principles of Reform

Judaism was adopted. Dietary laws, to be sure, were not restored, but they were no longer condemned as "foreign to our present mental and spiritual state." On the contrary, the 1937 Guide meant to replace the Pittsburgh Platform, stated that "Judaism as a way of life . . . requires in addition to its moral and spiritual demands . . . the retention and development of such customs, symbols and ceremonies as possess inspirational value." . . . Once the disciplinary aspect of dietary laws is conceded--and aspect particularly important in our society of abundance--dietary laws unquestionably possess "inspirational value."

The plain truth is that consecrated and priestly human beings from the days of Moses to the days of Gandhi have always adhered to certain dietary principles and practices. So, if we Jews claim to a priest-people, then we, too, in one form or another must adhere to certain dietary regulations. Note that our forebear Jacob's first appearance as "Israel", as the man who has striven with beings human and divine and has prevailed (Gen. 32:29), is linked with a dietary regulation which many

Jews observe to this day. Note also that in his Code, Moses Maimonides puts together the laws of sexual purity and the laws of diet in one book which he calls, "The Book of Holy Living." He is right, of course. Neither Virginia ham nor Nova Scotia lobster are conducive to the kind of holy living which our being Jews demands of each of us.

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I personally know several Reform Rabbis who keep strictly Kosher homes, and encourage others to do likewise. Obviously when you read this article you realize that Reform Judaism does not frown on or ignore Jewish Rituals and observances. On the contrary, Reform Judaism as well as Conservative Judaism, emphasizes the importance of bringing back into Jewish homes, and into Jewish life, as many of our observances and rituals as they can, including the observance of the dietary laws.

In subsequent issues of this paper I will outline in as clear a form as possible, why the dietary laws are observed in the home, and how we can best keep them in this modern day and age.

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**HOTEL SAHARA**