

Jan 17, 1987

Dear David,

Thanks for your letter of rec, but it will be of no avail, since the advert for the jobs at Evergreen did not mention that I had to be applying for an American Studies or American History position, either of which requires evidences of substantial multi-cultural experience (i.e., with Asians, Blacks, Third World...) so I am sending out a letter this week effectively withdrawing my candidacy.

I'm just back from a week's research at UC Irvine and staying with my parents, and I have a few more small trips to take in the next several months. Then, In May and no later, I begin to write.

Of your Two Hats (are you the man who mistook himself for one?) I doubt whether Sholem Aleichem actually allows for neutral ground--in fact I'd be willing to bet that on further examination you'll find that the absence of neutral ground could be a key to his humor as well as to his biographical relationship to his own work--just as comedy works when the comedian makes us think we are on neutral ground only to find we are not, or makes us think he is, or thinks he, only to find that he cannot be, that it's impossible, that you have to take sides. No-man's-land, after all, is unpleasant, a WWI image of the darker side of purgatory, the darkest of sanctuaries not only because it keeps slipping off its boundary markers but also because men can only meet on that ground when they are powerless (otherwise they must fight, in which case the ground becomes someone or others).

and of the 2 sides of the brain, I happen to think this is a modern--and fin de siecle--mythos which helps us understand nothing whatsoever. We probably have 8 sides, or 43 sides. To go from a mind with 2 sides (Jekyll-Hyde) to a brain with, as it were, two minds, is not much of a transit. To go from that to something beyond dialectic would be far more profitable.

Besides, your wardrobe is full of hats. Not just two, not just two styles, and some of them have rabbits, and some of them have moths, maybe, and the metaphor is good insofar as you're accepting your vulnerability, but it is otherwise limiting/limited.

That's why I would like to wear more than two.

It's interesting to me, of course, that your article appears in a book on the Seminary at 100. Were there any other articles discussing the mystical/Jewish significance of 100? Why should Jews be enamored of 100? Why not the Jubilee 50? Or 7s? Or 12s? 144 would be far more significant than 100, no? Not much of anyone (age) or anything (buildings) is 100 in the Old Testament, and multiplying the 10 commandments by 10 is not any more acceptable than by 5 or 7 or 4 or . . .

What's Huberband's first name--or rather, you'd better give me the full exact citation for the anthology which is to appear, re the year 5700 expectations, which pages you sent me.

any more progress on the 2nd-child front?

why don't Jews see as many flying saucers as Christians? Do you think that the whole universe of galaxies is trying to tell us something?

Gave a talk recently at the Unitarian/Universalist Church on dieting & the three-body problem & the end of the world--a large and receptive outdoor-amphitheatre audience. Why don't synagogues invite me to talk about Jewish fat?

backward slant
indicates slight
depression

irregular sizes of the 2 l's indicates
a careless or carefree person

incomplete loop in l
indicates irresolution or
absence of purposiveness
or holding back on
one's ambitions

graphological
analysis:

sign of
large ego

e without
any
obvious
loop
indicates an inhuman person